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FRIENDS' REVIEW:

A

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AND

MISCELLANEOUS JOURNAL.

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VOLUME IX.

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EXTRACTS FROM RECOLLECTIONS OF JOSEPH JOHN GURNEY.

BY HIS DAUGHTER.

(Written principally for her Son, in the brief interval between her Father's decease and her own.)

We were very little children when he began occasionally to take us into his study, for times of religious retirement and prayer. After sitting a short time in silence, he would often kneel down, and pour forth his prayers in the most simple words he could use. I think I never shall forget the very great solemnity, the holy, and to me, as a little child, the almost awful feeling of some of these occasions. We continued this practice, at times, till he went to America, and I well remember when he gave us some parting religious advice at that time, that he spoke with comfort of these seasons of retirement, and said that he hoped he had in some measure fulfilled his paternal duty, in endeavoring to train us in the habit of prayer. It was a subject he constantly pressed on our attention, begging us to be most regular in reading the Scriptures to ourselves, in private, morning and evening, and in endeavoring to wait upon the Lord. Having mentioned this subject, I think I must not omit another which he also very frequently pressed on our attention, so that they are connected in my mind, as those on which he spoke to us the most often and the most earnestly. This was the immediate and perceptible guidance of the Holy Spirit, a doctrine which he endeavored to explain to us, and the practical application of which he tried to make us feel, even at a very early age;—"the golden clue," as he called it, a clue by which he was himself led, both in small things and great, more than any other person that I ever knew. As we grew up, and as our intimacy with him deepened, we saw in himself, I think I may say, a striking exemplification of his own views.

But I must return to our childhood. As soon as we could read, it was our daily office to read a psalm to him in the early morning. Deeply serious and attentive was his countenance at these times. When once this habit was begun, he could not bear us to spend the time in any other way, never allowing us to talk to him, but making us read until he was quite dressed. I do not think that at that very early period we had any other Bible reading with him than this, (except, of course, the regular family reading.) Religious instruction, however, we had much from him in the way of conversation. Often, while we were taking a ramble in the park, he would endeavor to impress upon us the great doctrines of Christianity, and especially the peculiar principles of Friends. He was strict with us about using the plain language, and before we could fully understand the reason for it, the habit was completely established, so that, though we were constantly with people not Friends, we never had the least difficulty in using it. His anxiety and feeling on this subject are among the points which I most vividly remember from my very early childhood. But while he thus endeavored to cultivate a taste for our own peculiar path, he was always ready to acknowledge the good in those who did not, in everything, agree with him, and freely allowed us to associate with the great variety of guests who, at this time, frequented Earlham. Strong indeed is my impression of the warm welcome he gave to all "the excellent of the earth," of whatever sect or position in life. He delighted in the society of such; and when religion was united with fine intellectual powers, their company was quite a feast to him. He always acted on the principle of "learning something from every one," and early advised us to do the same. One of our most frequent and most welcome visitors, at this time, was Henry Tacy; a very kind friend to us as children, and I think my dear father must have enjoyed his company. I can well remember watching them in many an earnest and interesting conversation. Such visitors we frequently had, but it is striking to me to remember how he kept up our respect for a different class, I mean the Norfolk Friends, who always found a warm welcome at Earlham. He

used to say the Quarterly Meeting suppers put him in mind of the "love-feasts" of the early Christians. He certainly trained us to treat travelling ministering Friends with the greatest respect, I was going to say reverence; and their coming to Earlham was always a pleasure to us all. There was no one who was more cordially welcomed by him, in these early days, than Jonathan Hutchinson. He was a *picturesque* person, his white hair hanging almost to his shoulders; his countenance full of dignity and peace. I well remember my dear father's affectionate attention to him. He used to say "he was a thorough Christian gentleman, refined by nature and by grace." I was about seven years old when our father left us for a long journey in Ireland, a circumstance which I mention chiefly for the sake of recording our intense joy at his return. I shall never forget the feeling of receiving him at our Brighton lodgings, where we had been staying with my aunt Rachel Gurney, who was there for the benefit of her health. How I did jump when I saw him, screaming out, "It is papa! it is papa!" without the least power of running to meet him! And I have vividly before me his countenance at that moment, showing a perfect counterpart of our joy! We returned home soon after this, and the next event of importance was his bringing our new "mamma" to Earlham. It was one of our lovely Norfolk evenings, in early autumn, when they arrived. We children were waiting for them in anxious expectation, when the carriage drove up. I was awed at being introduced to my new mamma, for I had never seen her before, but was directly at ease with her; and I can fancy that I caught his evident happiness. * *

I cannot attempt to give the history of the next few years, but will just mention those points which made the strongest impression on me. I have no doubt his married life was a very happy one, though our mother's delicate health often brought him into much anxiety. They particularly enjoyed their Greek Testament readings, after breakfast, in the sitting-room. This was a time they were never to be interrupted; after that, my father went into his study, and was closely engaged in writing, only walking for a few minutes in the garden, "thinking out a sentence," as we children used to say. At twelve, his horse came round; and, as I sat at my lessons, I used to hear him run up-stairs to take leave of my mother, and then ride off to the Bank. He often came back at three or four, and called directly for her to take a walk with him. We dined in those days at five, and I have since thought how good it was for us that we were early transferred from the nursery to the dining-room, and had all our meals with the family. This gave us the opportunity of being with them more than we otherwise could. But we always went to lessons again after dinner. The only exception to this was sometimes in the summer, when we all took delightful walks together in the beautiful evenings. Most happy are the remembrances of some of those rambles in the park and meadows! Our aunt Catherine continued to reside at Earlham, and took a most valuable part in our education. My dear father always enjoined it upon us to treat her with the greatest respect and affection, often telling us how very much he owed to her himself. As we grew older, he took more part in the superintendence of our studies, especially in the Bible; often giving us subjects on which to find texts, a plan which he thought particularly calculated to excite our interest in the study of the Scriptures, and which was always a pleasure to us. He was very particular about our Latin lessons, and wished us to begin Greek, that we might read the New Testament with him. I believe it was a great effort for him to make up his mind to send John Henry to school, and every succeeding holiday I remember how heartily he felt his going. He often wrote to him, and frequently letters of serious advice. "Exercise for the body, learning for the intellect, religion for the soul." This I remember was a sentence in one of his letters, and earnestly did he press all upon him, but especially the last. He seldom parted from me, for any visit, without a word of caution and advice. Just as I was going off to North-repps, one day, he whispered to me, "Keep near to that which will keep thee"—words which have returned to me often and often, for my help. Most bitterly did he suffer if he saw us, even as children, doing wrong. I painfully remember the sorrow of seeing him weep, when I was very young, because he thought I had been persevering in a falsehood. It was a punishment far greater than any other he could inflict; yet it was the means of increasing my extreme reverence for my father; all my feelings became more tender to him, after having caused him so much pain, and I felt the value of such a friend, when my young mind was oppressed with the sense of sin.

During the next few years, my father was often from home on his religious engagements. The longest of these absences was his journey to Scotland, when he was laid up with his lame leg in Edinburgh, during which time that delightful little MS., the Chalmeriana, was written. Surely his habit of making the most of every circumstance that could turn to profit, was one of the most striking features of his character. Never to "miss an opportunity" was one of his mottoes. He was in the practice of recording any incident of interest in the shape of letters to his children. To this we owe his little MSS. about Wilberforce and our Grandmother Fowler, and the Afternoon at Cambridge, and Morning at Oxford. He had great accuracy of memory, and a remarkable power of putting down conversation, without losing its spirit. I well remember the afternoon he spent with Simeon, when I was with him,

how busily he occupied himself the next morning, as we travelled in the carriage, in putting down the incidents of that occasion. During these years, he was very much occupied with public objects. The Bible Society and Anti-Slavery cause engaged him much, and most deep was the interest he took in them. His purse, and still more his mind and time, were always at their service, and he attended many of the county Bible Meetings. I remember his animated speeches; how he threw life into these little meetings, rousing up the indifferent by his kind manner to themselves, and by his own devotion to the cause.

One of the most marked events in each year, was the Bible Meeting party; perhaps these occasions were particularly likely to be great epochs to a child. At all events, they were so to me. From the time that my dearest father put me, as a little child, on the table at dessert, to look at a party of ninety, the largest we ever had, till they were discontinued, I looked forward to them as a great treat. But they were, for better reasons, occasions of extreme interest, and I have no doubt were the means of great good, in uniting many in Christian fellowship, who would otherwise have known each other only by name. Though my dearest father steadily maintained his own views as a Friend, he was always ready to give a warm welcome to the individuals who came down to attend the meetings of the Missionary and Jewish Societies, which were held in the same week with that of the Bible Society. He treated the missionaries and agents with the greatest kindness, and helped them in those parts of their objects in which he could do so consistently with his principles, especially in the distribution of the Hebrew Scriptures to the Jews, and in the School of Missionaries. He certainly had a remarkable power of showing love and friendship towards his fellow-Christians, whilst he always openly acknowledged and maintained his own opinions on particular points. A more complete illustration of this part of his character there could not be, than in his management of the very large parties at Earlham of which I am speaking. His brothers-in-law, (my uncles Buxton and Cunningham,) who were his ready helpers on such occasions, asked whom they liked to the meetings, and certainly the dining-room, filled on those days, was no common sight. It was so different from a party called together for mere amusement: so fine a feeling pervaded the whole; while he, as master, was wonderfully able to keep up the tone of conversation, so that I should think, it never sank to a mere chit-chat level. My impression is, that while he greatly felt the responsibility of these occasions, he most truly enjoyed them, having often around him those whose conversation was a feast to him, such as Wilberforce, Simeon, Legh Richmond, John Cunningham, and many others.

I never saw my dear father look more beautiful than he did at the bottom of those long tables. As soon as the cloth was removed, he would extract their various stores of information from different individuals in the most happy manner. Thus the time was turned to account, and I have no doubt these days were often very profitable to many, as it was his most earnest desire they should be. His own loving spirit was caught by all around, and I must believe it was in great measure owing to the depth of his charity that there was such remarkable unity among those whom he assembled around him. Dear old H. Scarnell, (a worthy Friend, who had lived some years at Earlham, in the capacity of housekeeper,) always came on the day of the Bible meeting, and I have often heard her relate with delight, how one day she came late, when all were seated, and she was about to retreat from the dining-room, seeing no place for *her*, when my father caught sight of her, called after her most kindly, and placed her, as she expressed it, "between himself and Lady Jane, in the very first seat in the room." I have before said, how careful he was to be attentive to guests of every degree, and these occasions would furnish abundant proof that he was peculiarly kind to those who might feel themselves a little less grand than their neighbors. His own ministry, at the family readings, was very striking and impressive. There was often a religious opportunity in the course of the evening, beside the usual readings, and these were generally very solemn occasions. * * * *

Account of MARY SMITH, *of Darlington, deceased 12th month, 18th, 1853, aged 84 years.*

Little is known of the early days of this dear friend, but that she became religiously disposed while young, and united herself to the Methodists, with whom she continued some years. She was afterwards led into silent waiting upon the Lord; and, finding most comfort and satisfaction in the worship, &c., of Friends, she joined our Society, and not unfrequently spoke in our Meetings, both in testimony and supplication. But her commission seemed to be particularly for individuals, in addressing whom she was sometimes remarkably led; having to point out to them what would be their peculiar line of duty, if faithful; which was strikingly exemplified in more than one instance.

Mary Smith was one who adorned a humble walk in life, by her piety and faithfulness, and by her self-denying exertions for the good of others. She brought up, and carefully trained, more than one of her poor relations, when her own means were very scanty.

Nor was poverty her greatest trial; she was for many years afflicted by the intemperance of her husband, whose conduct she patiently bore, while she used efforts to reclaim him, and fre-

quently poured out her prayers, in secret, unto Him who only could grant her desire.

On one occasion, when she had been to a neighboring village, unsuccessfully endeavoring to induce her husband to leave his drinking companions, in the agony of her soul she knelt by the way-side, under shelter of the darkness, and entreated for his conversion; and, in mercy, it was plainly intimated to her, that he should be "saved with an everlasting salvation." This greatly comforted her at the time, and sustained her while he was permitted to run on in his evil course; the error of which he, at length, saw, and was strengthened to forsake. She nursed him affectionately through his last illness, and could acknowledge that the promise had been abundantly fulfilled, to the joy and rejoicing of her heart.

The decline of her own strength was slow and gradual, and at times attended by much suffering, which she endured with great patience, saying that she could commit herself to the Lord, for life or for death, and only desired that his will should be done.

She was strong in the faith that her Saviour would receive her; and such, we doubt not, was mercifully her experience, when the spirit made its escape from the worn-out tabernacle.—*Annual Monitor.*

ASCENT OF MONT BLANC.

In the fourth volume of the Review, we published an account of an ascent, then recently made, to the summit of Mont Blanc, as well as a notice of the ascent of the same mountain by H. B. de Saussure, who appears to have been one of the first who accomplished this hazardous, toilsome and fruitless enterprise. The following account of a still more recent successful attempt to effect the same object, which is abridged from Fraser's Magazine, contains a particularly graphic description of the scenery as observed from this elevated position, and of the toils and dangers attendant upon the undertaking.

In the summer of 1851, with the rest of the holiday world, I found myself one of a party beneath the Alps. Our head quarters were fixed near Lausanne, in the midst of that region of Italian coloring and of Alpine outline, well fitted to be the dreamland of Rousseau, and to inspire that host of writers of all countries, and of our own not least, whose names shed such lustre on the banks of the Lake of Geneva. One day, three of us were pulling, for our usual afternoon's bath, some five or six miles to the west, when a sudden exclamation from our coxswain directed all eyes to the south; and there, beyond those eight or nine miles of glorious blue which form the widest expanse of the lake, high over the gigantic mountain-wall which limits to the north the province of Savoy, and behind which peak after peak pierces the sky—beyond and above all these, one spirit-like shape of dazzling white, "mystic, wonderful," riveted our gaze. It might have been mistaken at first for a cloud, but it was brighter than the brightest cloud, and, though seemingly suspended high in air, was perfectly motionless. We instinctively knew that before our eyes was none other than the subject of many of our speculations, the monarch of the Alps himself.

We felt that his spell was upon us, that we could not but obey it. We were now literally within his shadow, or rather within the dazzling reflection, and from that moment we were never without its range till we found ourselves *above* it, and were casting our own puny shadows *down* upon him! That day we commenced a rigorous course of training, and got into excellent condition. The process was perhaps laborious, but not, therefore, otherwise than delightful; in fact, if any one had offered us some of that wonderful coco-leaf which *The Chemistry of Common Life* tells us enables you at once, without one pant of the breath, or one trembling of the knees, in very rivalry of Commodore Rogers—that "exceedingly brave man"—to skip up perpendicular mountains, and with the same unfailing alacrity to skip down again—if, I say, any one had made us an offer of this truly royal viaticum, this breath-giving, muscles-bracing vegetable, I do believe we should have been foolish enough to have preferred our own more laborious preparations.

But let us away forthwith, whether in a direct line through the Chablais, which is less known than it deserves to be, or by the more usual routes, to Chamouni, the only side from which the summit of Mont Blanc is accessible. Our first view of the valley (if that may be called a view wherein nothing is to be seen) was far from encouraging. Four days of thunder and lightning gave us ample time to engage our guides, to procure alpen-stocks, green spectacles, green veils, gaiters, fur gloves, shoes with angular nails to bite the ice, to get very impatient at the obstinacy of the weather, and, finally, to make up our minds to give up the idea and retrace our steps. We had been informed that a M. Smith was also waiting to make the ascent, and we at once proposed, of course, to make a joint expedition; but I suppose that the garçon read in our faces a total, and certainly not inexcusable, ignorance as to who M. Smith might be; so, to make the matter "perfectly intelligible to the meanest comprehension," he added, "You know M. Smith, of London." The more than ever mysterious gentleman at length proved to be Mr. Albert Smith, and, as may be well imagined, the most acceptable of companions.

Well, we were about to leave, when suddenly the weather changed, and all was preparation once more. Despondency was gone. Bottles of

wine, loaves of bread, cheeses, wax-candles, mutton and veal, beef and fowls, chocolate, prunes, raisins, acid drops, and a hundred other articles, necessary and unnecessary, were crammed into portable packets. One day was given to allow the weather to settle. We employed it in ascending the Brevent, the well-known mountain range of an elevation of 8500, opposite to Mont Blanc. No near view of Mont Blanc is more striking than that obtained from this frequented point. As you ascend the Brevent, its range, opposite, seems ever to become higher and higher. The magnificent needles, and domes, and the glaciers dividing them—those "five wild torrents fiercely glad"—became gradually manifest in their real immensity. The very different aspect of the converse of this view will have to be mentioned in its proper place. With a glass could be traced the whole route of the morrow. *One* line of ascent alone can lead to the summit, with a slight, but dangerous, possible deviation, to which we shall later allude, and this fact, with others analogous, forcibly called to my mind Milton's description of the "Eastern Gate" of Paradise:—

> It was a rock
> Of alabaster, piled up to the clouds,
> Conspicuous far. Winding with *one* ascent,
> Accessible from earth, *one* entrance high.
> The rest was craggy cliff, that overhung
> Still as it rose, impossible to climb.

Indeed the parallel might be continued still further; for while watching, with this description in my memory, the troops of clouds of a thousand glorious hues still wheeling round the summit-dome, it was not difficult to indulge in the dreamy reverie, that the eye beheld not clouds, but the angelic cohorts, warding there,

> ———and nigh at hand
> Celestial armory, shields, helms and spears,
> Hung high, with diamond flaming and with gold.

The only obvious way to give those who may not have seen it any idea of the appearance of the Mont Blanc chain from this point, is to suggest to them to watch the next wall of clouds, which rises from the horizon into a clear blue sky above. There is the same appearance in both of massy black foundations, rising into brilliant peaks and pinnacles, or rounded into shining domes; indeed, so much alike are these mountains and such clouds, that you may often in the Alps (as most persons will remember) mistake one for the other.

The height of Mont Blanc above the sea is 15,744 feet; above Chamouni about 3000 feet less. It has been said that these mountains are the most magnificent in the world; and so they are: for although, as Forbes has pointed out, the height of some of the Cordilleras *above the sea* is much more considerable, and parts of the Himalayas exceed even 26,000 feet, still the plateaux from which they rise are at an immense level above the sea, and the snow line (the only other standard by which the eye can judge) rises so much higher in these American and Asiatic ranges, that the actual measurement from its commencement to the summit of the mountains is in very few cases greater than that of the snows of Mont Blanc. With regard to nobleness of outline, all are agreed that the European range is unapproachable. I believe myself that such mountains as Mont Blanc would lose nothing of their vastness even were they to lose some two or three thousand feet of their actual height, at least to any except the most practised eye.

At last the morning fatal to grouse, most propitious to us, arrived. At half-past seven our arrangements were complete, breakfast with the guides duly *solemnized*, and we were off. Our caravan as it wound along the course of the Arve, towards the point at which the ascent begins, presented an appearance extremely picturesque. Sixteen guides, four to each amateur, and as many porters engaged to go as far as our night's bivouac, with the necessary comforts, formed our body-guard. Poles, hatchets, the ladder, the green veils flying from our caps, gave us a very business-appearance. I hope that we were at least as much impressed with the dignity of our position as was the *magna comitans caterva*. Albert Smith was perched magnificently on a mule, determining to save his legs as far as the mule would or could consent to go. We, the rest, advanced humbly on our feet, being constantly checked in our pace by the imperative guides, who were constantly quoting "Rickeybockey's" favorite proverb of *Piano, sano, lontano*. De Saussure had so ordained, and the traditions of Mont Blanc, in this case of most wise import, alter not more than Mont Blanc himself.

At the "Village of the Pilgrims," one of the great buttresses of the mountain descends into the Vale of Chamouni. Up this buttress lay our first ascent. The region of enchantment had commenced. On our left hand, in a deep ravine, fell the glacier-fed "Waterfall of the Pilgrims;" striking against a rock, it shoots up again (or rather shot, for the natural rock is now in its place no more, whatever art may have done to supply nature) into a faultless arch, the beauty of which when spanned by a "brightning foambow" is perfectly indescribable. To our right, the scene was still more unreal and fairy like. Above and through a forest of gloomy pines, the lofty ice-spikes of the Glacier des Boissons were seen to glitter and sparkle in the sun. This ice stream occupies the ravine now to our right, and these gleaming spires are the pyramids which it tosses up in such fantastic prodigality before its final fall into the valley below. We shall soon become better acquainted with this, the loftiest, steepest, most beautiful of glaciers. The "large and influential concourse" which had followed us from Chamouni gradually thinned off as we ascended the gigantic causeway which forms the foundation of the noble Aiguile du Midi. Left

at length to our own society, we braced our energies for the way. Though the first three hours' climb, albeit steep (even for the Alps,) was not particularly remarkable, still it was very far from being without its beauties.

——living flowers
Of loveliest blue spread garlands at our feet.

Gentians innumerable variegated the emerald turf, and blushing tufts of dwarf rhododendrons the "*rose des Alpes*," were scarcely less beautifully plentiful. The ascending scale of vegetation, of which the most complete picture, from the tropical sugar-cane to the arctic lichen, is reserved for the traveller in the Andes, presents even in the Alps no uninteresting study. But we are at the Pierre a l'Echelle, 4000 feet above Chamouni. The ladder of the last party that may cross the glacier is always left under this rock. Tradition enjoins that the length of the ladder should be thirteen feet, that here it should be deposited. Posterity trembles and obeys. As of course we had brought a new and sound one with us, the old and rotten ladder which we found under the rock, we forthwith converted into fire-wood, adding it to the stock which had been collected to cheer our night's bivouac, in the pine forest already alluded to, that being the last wood of any kind to be encountered on our ascent. The mounted one of our party had long since of course been forced to discard his mule. We rested half an hour for breakfast, and then loath to turn our backs on the widening spendors of the view, addressed ourselves to more serious business.

The Moraine, or "glacier-wall" (as the Germans expressively call it,) was now to be crossed. The glacier itself (des Boissons) was to succeed. But the surmounting of this lateral moraine wall was a matter of some toil. The confused *débris* of rocks of all shapes and sizes, of which it consists, called for the best use of our eyes to direct our feet. A broken limb would inevitably be the penalty of any carelessness. Those who have ascended Scafell in Cumberland, will remember a wild confusion of angular rocks near to, and on its summit; and yet such (as none will deny) is but a very inadequate type of the moraine of a glacier.

This passed, we are on the glacier. The ice-world is before us. Ice and snow, or rocks too steep to harbor either, this is all that we shall behold for many hours to come. At first the surface was smooth enough, the crevasses which score the glacier neither wide nor irregular. But by degrees the rifted chasms become wider, deeper, more irregular, increasing in their marvellous beauty as they become more difficult. The grime which fringes the glacier towards the moraine, or rather from the moraine, diminishes as we depart from its edge, the pearl-like hue of the surface of the ice becomes purer, the blue of the higher, the deep sea-green of the lower rifts more intense and striking. The heat on the glacier was overpowering, the glare of reflected light blinding. Veils and green spectacles were in requisition, though at the more dangerous points these had to be removed to aid the sight, and higher up, to assist the respiration. Our direction was to the right, in fact, across the glacier with an inclination upwards; the object being to circumvent some very wide and impassable crevasses which lay in a straight line between us and the Grand Mulets our destined quarters for the night. The enormous reservoir of ice, which is ever in the process of formation from the snows of the summit, flows down in a broad and turbulent stream, till it is forced to divide its body by another huge buttress, parallel to and resembling that which we have just left. This is the Montagne de la Côte. The right half of the ice-stream becomes the Glacier des Boissons, the left half the Glacier de Tacconay. At the point of bisection, above as well as below, the struggle of the icewaves is terrific. We now found ourselves immediatcly above it, *i. e.*, in a straight line with the Grands Mulets rocks, and the buttress of la Côte (not to be confounded with the Mur de la Côte, to which we have not yet attained.) All the patience and ingenuity of the guides were now well wanted. The crevasses which could be cleared at a jump became few and far between; and pole, ladder and hatchet did us good service. First went a guide with a hatchet; to him were connected by a rope, at intervals of five or six yards, three other guides, then the foremost amateur, then again four guides preceding myself, and so on. The porters with the provisions at this point declared that they had had enough of it, and the constantly renewed bribe of an extra bottle of wine ceased, as it lost its novelty, to have the desired effect. In fact, they said good-bye to us, wished us *bon voyage*, descended again, and we felt that now at all events we were "in for it."

Crevasses of moderate width were crossed by laying two or three alpen-stocks across them, forming a bridge; those more formidable required the ladder, also used as a bridge. We stepped across from round to round, and as my head was tolerably steady, I could not refrain from looking down between them, any sense of nervousness in so doing being completely mastered by the inexpressible beauty of the depths—dark green as far as the light could penetrate the ice, shadowing off into a boundless undefined gloom where it could not. One of our party, who had not the previous training of the other three, and who was also a much stouter man, preferred straddling the ladder, and in that position being pulled and shoved across fore and aft, amidst the shouts of the party—an expedient at once ingenious and safe.

During Mr. Brown's ascent a guide owed his safety in crossing a crevasse to a very curious circumstance. When within a foot of the ladder by which he was about to mount, he suddenly

sunk to his arms in snow, and in trying to rise disappeared altogether; the men at the ladder reached down their poles, and hauled him up, partly insensible. He ascribed his safety entirely to the branches of the fir fagot, which projecting across his knap-sack, wedged him firmly on either side of the crevasse, his body being thus suspended over what he described as a vast depth.

(To be continued.)

A FINANCIAL GLANCE AT THE WAR.

Every war must be followed sooner or later by a full reckoning of its cost. Its abettors may shut their eyes for a time to its enormous expenses, and even make it a part of patriotism to scout them as a low, vulgar consideration; but as pay-day must come in due time, it is wise to count the cost in season.

"People think," says the London *Empire*, July 7, "we take a low estimate of national affairs, if we calculate the cost of war. But stay! Napoleon III. asks that legislature which he has set up, to give him a new conscription of 140,000 men, a new loan equal to $150,000,000, and new taxes which will swell out the burdens of the people. At the same time, our several returns are published, showing an income of upwards of $5,000,000 in three months in the shape of new impositions, and of nearly $40,000,000 during the past year. Such figures give us a notion of the price we pay for humbling Russia, and ruining ourselves."

One of our own papers (*Boston Journal*) thus speaks on the same topic: "If the citizens of the United States have any desire to plunge into a foreign war, if they are not satisfied with the peaceful and prosperous condition of their own country, and cannot fully realize the lightness of the burden imposed upon them to defray the expenses of government, we recommend them to study the financial position of Great Britain and other war-ridden and debt-oppressed countries of Europe. We hear much of the horrors of war, and to the humane and sympathising the thought of the hecatombs of human victims offered up on the shrine of Mars, the anguish of widows, and the wailing of the fatherless, excite feelings of the most profound aversion to national butcheries; but there are some whose minds have a more practical bent, and who can more fully appreciate the evils of war through an examination of their results upon the financial condition of a country. With such individuals, figures cannot lie; and it may be profitable, as well as instructive, to look at the effects of war upon the finances of a country, as exemplified by Great Britain.

Every one is aware that Great Britain is groaning under a national debt, created at various times to pay the costs of foreign wars. The amount of this indebtedness is in round numbers £800,000,000 (including the recent loan,) or in our own currency, $4,000,000,000.* It would occupy a Methuselah 304 years to count this sum, allowing he could count sixty dollars every minute for ten hours a day. The aggregate interest upon this indebtedness, at the rates paid by the British Government, is $139,870,000; more than double the whole expense of our own government. It is not probable that this enormous debt will ever be paid off or materially reduced. To show how small is the prospect of a reduction, it is only necessary to state that during thirty-nine years of peace from 1815, it was reduced only $310,000,000, or less than eight per cent. One quarter of this reduction has already been offset by the first war loan ($80,000,000) contracted for the present war. It was recently stated by the Chancellor of the Exchequer, that even on the removal of war, the decrease in the public indebtedness would not only stop, but the movement would be reversed.

But let us look a little closer at the burdens imposed upon the people to sustain the war. Before it began, the annual expenses of the British Government amounted to about $265,000,000. An attempt was made to provide for the war, without materially increasing the debt, by the imposition of new taxes, which were accordingly proposed by the Chancellor of the Exchequer, and voted by Parliament. The amount realized from these taxes was £11,157,000, swelling the income of the treasury to £64,500,000 ($322,500,000). But there was still a deficit which was unprovided for by the recent loan of £16,000,000. We thus find, as the result of the first year of the war, an increased tax to the amount of $55,785,000, and an increased indebtedness to the amount of $80,000,000.

But the maximum of expense in carrying on the war has by no means been reached. This already vast expenditure has been incurred to sustain an army in the Crimea which in effective force would at no time amount to 25,000 men, and to maintain two squadrons in comparative idleness. The war must be prosecuted upon a wider scale before it can be productive of great results. The army must be doubled, and activity infused into the operations of the navy, which will involve increasing expenditures. We find that the budget for the present year recognizes this stern fact, and, while recommending a still further increase of taxation, anticipates a largely increased deficiency at the end of the year. The existing taxes, it is estimated, will produce £63,339,000; but the wants of the treasury will be £86,339,000 for the following purposes:—

* As a pound weight of standard gold, 11 ounces of which are pure gold, is coined into 44½ English guineas, this enormous debt, if paid in pure gold, would require 15,696,738 pounds, Troy weight, or more than 5766 English tons.

Charge for the debt,	£27,974,000
For the army,	16,214,477
A Vote of Credit for ditto,	3,000,000
For the Navy,	16,653,042
For the Ordnance,	7,808,042
For the Civil Service,	6,500,000
For Sardinian Loan,	1,000,000
On Consolidated Fund Account,	1,750,000
To replace Savings Banks Stock,	1,000,000
Margin for contingencies,	4,000,000
Total,	£85,899,561

To meet this deficiency of £23,000,000, ($115,000,000) the Chancellor of the Exchequer proposed to raise £5,300,000 by additional taxes as follows : 3s. per cwt. on sugar ; 1d. per lb. on coffee ; 3d. per lb. on tea ; 1s. 10d. on Scotch and 2s. on Irish spirits ; £1 per cent. on incomes ; and 1d. on banker's checks. But, after the imposition of these taxes, there will still be a deficiency of £17,700,000 (probably much greater) which must be met by a loan.

The grand results of the two first years of war in its relation to the finances of the country as shown by these statements, may be thus summarily stated :—

Increased taxation—1854–5	£11,157,000	
" " 1855–6	5,300,000	
Total addition to annual expenditure		£16,457,000
Deficiency of 1854–5	£20,000,000	
" 1855–6	17,700,000	
Total addition to debt,		£37,700,000
Increase of expenses for two years,		£54,157,000

or $270,785,000.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 15, 1855.

OHIO YEARLY MEETING.

Several letters have been received from Friends attending this Yearly Meeting, containing a summary account of its proceedings from the beginning to the evening of the 4th inst.

From these the following epitome is formed. On seventh day, the 1st inst., the members of the Meeting of Ministers and Elders convened in the apartment usually occupied by the Select Yearly Meeting, being the one in which the women usually hold their Yearly Meeting for discipline. Benjamin Hoyle, and those who unite with him, appear to have convened at an early hour, and when a few, supposed to be ten or fifteen, who dissent from them, had taken their seats among them, B. Hoyle arose and proposed that *Friends* (meaning of course by the term those who united with him,) should withdraw into the other part of the house. This proposal being acceded to, a withdrawal accordingly took place. Our Friends being thus left to themselves, Jesse Kenworthy was appointed Clerk for the day, and they were favored to hold a quiet, solemn meeting. In the afternoon of the same day, the Meeting for Sufferings was held in the same apartment, B. Hoyle and his adherents occupying the other end of the house.

On first day morning, a meeting for worship convened at Mount Pleasant, at 10 o'clock, in which the upper seats were chiefly if not wholly occupied by ministers in attendance from other Yearly Meetings, and on them the public service appears to have principally devolved. The meeting in the afternoon appears to have been nearly similar to that in the morning, the labors in the ministry falling, as before, on members from other Yearly Meetings. Of the meetings at Short Creek we have no specific information.

On second day morning at 10 o'clock, the time to which both meetings adjourned last year, Benjamin Hoyle and Jonathan Binns took their seats side by side at the Clerk's table ; James B. Bruff, the Assistant Clerk, being seated by the side of the latter. Silence was first broken by a Friend in attendance from Indiana Yearly Meeting, after which a Friend from Baltimore Yearly Meeting appeared in supplication. It was observed that a number, including some in conspicuous stations, kept their seats during the time of prayer, but this conduct was not sanctioned by Benjamin Hoyle or Joseph Edgerton, the former being one of the first to rise on his feet.

A brief pause succeeded the prayer, when Benjamin Hoyle rose and read his opening minute. He then called over the names of representatives from all the Quarters, to which the usual responses were made ; and a minute to that effect was prepared and read. The report from each Quarterly Meeting was then deliberately read. A committee to examine the Treasurer's account, was also appointed. The time thus occupied, after reading the opening minute, was estimated at not more than half an hour. An ancient Friend then rose and suggested that it was a proper time for the meeting to proceed to business, and proposed that the Clerk of the Yearly Meeting, (evidently meaning J. Binns), should read the opening minute. The latter made a motion to open his papers, when B. Hoyle rose and remarked that having been favored to proceed thus far with the business of the Yearly

Meeting in great quietness, he would propose that they should then adjourn to 10 o'clock on the following day. Several voices in concurrence with this proposal being heard, B. Hoyle read a minute requesting the Representatives to convene for the nomination of Clerks, and adjourning to the hour proposed. One or two of those about to retire requested that they should withdraw as *quietly* and *speedily* as possible. It was observed that two of the Friends from New England shook hands with B. Hoyle, and that the parting between him and one of them was evidently a tender and pathetic one. The withdrawal took place in an almost noiseless manner. A correspondent who was present estimates the number before this withdrawal at 450, and found by actually counting them, that 280 remained. After a solemn pause, the Clerk read the opening minute in the usual form. The representatives from the different Quarters, (Stillwater excepted), being called, were present. The minutes and certificates of Friends in attendance from other Yearly Meetings were read, when it appeared that of these, 13 ministers with their 10 companions were present. The general printed Epistle from London was read, and 1000 copies directed to be printed for distribution. Epistles in manuscript were produced and read from the Yearly Meetings of London, New England, New York, Baltimore and Indiana, the Epistle from North Carolina not having come to hand. After a session of about five hours, including the time which passed prior to the withdrawal of B. Hoyle and his adherents, the meeting adjourned to 9 o'clock on the following morning.

We understand that the Women's Meeting convened at the appointed hour, Jane M. Plummer and Rachel E. Patterson taking their seats at the Clerk's table. After considerable religious exercise, Jane M. Plummer proceeded to read the opening minute, and to call the representatives, as usual, all of whom answered to their names. After some further proceedings, Rachel E. Patterson was requested by one of her party to open the meeting. She accordingly read an opening minute, which she had already prepared, and proceeded to call the representatives. At this stage, a message was received from the men, informing of their adjournment, when R. E. Patterson prepared and read a minute adjourning their meeting to 10 o'clock next morning. A number, estimated at about one-third, then withdrew, leaving J. M. Plummer and her friends in quiet possession of the house. Epistles from other Yearly Meetings were read, after which an adjournment to the hour fixed upon by the men, took place.

On third day morning, the Meeting convened agreeably to adjournment at 9 o'clock, and being regularly opened, the Clerk stated that *copies* of Epistles from New England Yearly Meeting to the Yearly Meeting of Ohio, from the year 1845 to 1853 inclusive, had been forwarded by direction of that Meeting, and were then on the table. After a brief discussion, it plainly appeared that the sense of the Meeting was in favor of having them read, which was accordingly done, to the edification and comfort of the Meeting. The documents forwarded by the respective Yearly Meetings of Baltimore, Indiana, North Carolina and London, in relation to their action on the Ohio Question, were then read to the satisfaction of Friends. A committee was appointed to essay replies to the Epistles received from other Yearly Meetings.

The state of Society was then attended to, by the reading and answering of the Queries, and proceeded with as far as the 5th inclusive. During this consideration, many weighty and instructive remarks were offered, chiefly by Friends from other Yearly Meetings.

It has been already mentioned, that the Meetings for which B. Hoyle and R. E. Patterson acted as Clerks, adjourned to 10 o'clock on Third-day morning. About that time, they convened, and finding the house occupied by the Meeting then in session, although it was raining, and the ground wet and muddy, they did not go in, but opened their meeting, the men in the yard and the women under the shed—appointed their Clerks and adjourned to 2 o'clock P.M., about a quarter of an hour previous to which time, the house was vacated by our Friends.

(Remainder next week.)

By the circular which we publish this week, it will be perceived that Friends of Indiana Yearly Meeting are preparing to extend to the rising generation among them, a portion of scientific and literary instruction which could hardly have been expected from a community so recently located on lands where, a few years ago, the wigwam of the Indian was the only or principal

species of building to be seen. This undertaking must certainly produce a favorable impression in relation to the intelligence and enterprise of Friends in that part of our widely extended country. Though the number of members in that Yearly Meeting is very large, we cannot reasonably suppose that they have as yet had time to acquire much more than a limited competency. Consequently, the contributions necessary to establish and maintain this institution, must necessarily press heavily on their pecuniary resources; and the editor has learned with regret that the funds required to supply this seminary with furniture indispensable to its comfortable progress, are very much wanting, and he would respectfully suggest to such of his readers, whether members of that Yearly Meeting or not, as have been entrusted with an ample share of worldly wealth, the consideration whether a portion of that wealth which can be conveniently spared, might not with propriety be devoted to a supply of the existing deficiency. It would be difficult to find an object of greater importance to the welfare of our Society than the proper education of the rising generation, particularly when that education is accompanied with the necessary religious guards, as we may reasonably trust it will be in the institution in question.

Married,—At Friends' Meeting House in Pittsfield, N. H., on the 7th of Second month last, Joshua Paige, of Weare, to Jane Peaslee, of Pittsfield.

——, At Friends' Meeting House, in Pittsfield, N. H., on the 7th of Sixth month last, Lewis Breed, of Weare, to Rebecca Paige, of South Hampton.

——, At Friends' Meeting House, Fairfield, Wayne Co., Ind., on the 15th of last month, Jonathan J. Thorne, of Cornwall, N. Y., to Margaretta, youngest daughter of Daniel Williams, a member of West Grove Monthly Meeting.

Died,—On the 31st of last month, at the Island of Mackinac, Michigan, of consumption, in the 52d year of her age, Elizabeth M., wife of Richard Mott, of Toledo, Ohio.

——, At her residence in Henry Co., Ind., of remittent fever, on the 26th of last month, Asenith, wife of Joel Adams, and daughter of Wm. Bond, in the 26th year of her age—a member of Springfield Monthly Meeting.

——, Near Harveysburg, Warren Co., Ohio, of pulmonary consumption, on the 25th of Sixth month last, Ann, daughter of Jesse and Hannah Lewis, in the 21st year of her age—a member of Miami Monthly Meeting. She bore a protracted illness with Christian patience, expressing resignation to the Divine will and a lively hope of a happy immortality.

Died, On the 28th of Eighth month last, in the 76th year of her age, Sibyl Allinson, for many years a faithful overseer of Burlington Monthly Meeting, (N. J.) She was careful to discharge with fidelity the responsible and often painful duties devolving upon her as a living member of the Church, and her life was a bright example, in her cheerful, self-sacrificing, loving spirit, in her hopeful, forgiving charity, in the exceeding gentleness of her admonitions, and in her submission and patient endurance.

She was confined to her bed in great suffering for about five months, during which, as she said, "although it was not permitted her constantly to rejoice in the Lord, yet there was granted at times a sense of his goodness and love which was past description—unbounded—and which triumphed over all physical pain and weakness." She was permitted to endure great conflicts of mind and frequent seasons of abasedness—almost a sense of desertion; yet through all it was evident to those around her bed, that beneath, though unseen, was the supporting arm of Him whom her soul loved—and out of very weakness she was at times made strong to minister counsel to some who visited her. Nearly three weeks before her release, after the morning Scripture reading, she said, "I think it right to acknowledge that I have ceased to doubt that, through adorable mercy, my innumerable transgressions will be blotted out, and admission given when my unerring Judge shall see fit to release me. None but himself knows what I pass through, and it is my earnest desire to be found patiently waiting." Near her close, when evidently dying, she spoke with difficult utterance, giving words of counsel, messages to the absent, and magnifying the name of the Lord. Several times she exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes *have seen* thy salvation!" She repeatedly quoted the Psalmist's exclamation, "Oh that men would praise the Lord for his goodness—for his wonderful works to the children of men!" She spoke of "the pure fountain that flows from under the threshold of the throne"—of the "canopy of divine love"—expressing fervent thanks for "the *great mercy* of his love." "Let nothing but thankfulness exist"—

"Nothing in my hands I bring—
Simply to thy cross I cling!"

Very near the last, in reply to one who said she would be a great loss, she said, earnestly but with difficulty, "Oh, no loss—no loss—an eternal gain to me through boundless mercy. I can rest my head on Jesus' breast, and 'breathe my soul out sweetly there.'" The last words that could be distinguished were, "Nothing but mercy."*

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*The following counsel, given in our Women's Yearly Meeting by our beloved friend J. Pease, so much impressed our dear departed friend, and was so well exemplified in her faithful labors as an overseer, that it may be instructive to bring them to the notice of the readers of the Review.

"May there be an increasing care to watch over the flock in love. See where there is a feeble little one, a lamb of the flock, who perhaps has taken a few trembling steps in the good way, to whom ye can extend a helping hand,—a word of encouragement and tender sympathy. If overseers and those who are concerned for the welfare of the flock would watch more carefully the intimations of truth, they

CIRCULAR.

Friends' Boarding School, near Richmond, Ind.

To Monthly Meetings, and Friends individually:

Dear Friends:—The *Winter Session* of the Boarding School will open on Third day, the 30th of Tenth month next, and continue twenty-two weeks.

The price of Tuition, Board and Washing, for the session, will be $50 for each scholar, payable in advance.

Applications for the admission of Scholars should be addressed, post-paid, to the Superintendent of Friends' Boarding School, Richmond, Indiana.

Applicants will secure precedence in the order in which payment is made. Scholars will be received at any time, when the School is not full, and charges made from the time of entry. No deduction to be made for absence after admission, except on account of sickness.

Parents and Guardians are earnestly requested to see that the clothing of Scholars be becoming the appearance of consistent Friends, having respect to decency and usefulness, avoiding imitations of the changing fashions of the world. The clothing to be of plain colors, and if any objectionable articles are brought to the School, they will be taken in charge by the Superintendents, and either kept to the end of the session, or sent home, or altered, as they may judge best; each article must be marked with the owner's name

(The inconsistent appearance in dress, &c., of many of the Scholars that have come to this Institution has been cause of much regret to the Committee and Officers, and it is hoped that Parents will take the necessary care in this respect before sending; as the Committee believe they will be justified in refusing admittance to those who will not comply.)

It is also desired that Parents or Guardians avoid bringing or taking away Pupils on the First-day of the week; and all unnecessary visiting at the School is advised against.

The School will afford facilities for the acquirement of a complete and thorough English education. And the French, German, Latin and Greek Languages will be taught.

This Institution is furnished with apparatus suited to the Illustration of many of the Sciences, also with a Library embracing about 900 volumes of well selected books, which places the Institution in a capacity, with proper care, to be a benefit to our Members, not only in the acquirement of Science and Literature, but also in diffusing a more thorough knowledge of the principles of Friends, and the truths of the Gospel.

By the liberality of a few Friends the large Acromatic Telescope formerly owned by Rutherford of New York, and described in Mattison's Astronomy, has been purchased, and is now at the Institution, and it is probable that the School will have the use of it this winter.

Books and Stationery will be sold to Scholars at wholesale prices. Each Pupil must come provided with a wash-bowl and towels, and each boy with slippers.

The Building being now nearly completed, the Committee would inform Friends, that, should means be supplied to furnish the house, a school of two hundred or more can be accommodated. Should it be otherwise, it is probable that as large a number as one hundred can be entertained, hence the propriety and necessity, of early applications. And here, perhaps, the Committee may venture to say, that it is probable, should the number of applications very much exceed one hundred, that the Yearly Meeting will not permit disappointment to take place.

Superintendent—David Hunt,
Matron—Elizabeth B. Hopkins,
And we expect as Teachers
William Haughton,
William Morgan,
Sarah Henly,
Josephine E. Quinby,
Most of these have been engaged.

Charles H. Moore, *Clerk.*

8th Month 28th, 1855.

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would more frequently have to deliver messages of comfort, of cheering, and of encouragement. Remember you are overseers, not to mark the slips and outgoings only, but to strengthen the weak and comfort the feeble-minded. Let the Spirit of Love be more and more felt to abound towards such, and the necessity would be often prevented for your going upon other errands, and it would prepare the way for counsel and reproof, and spare you many sorrowful breaches."

ARGUMENTS OF COUNSEL IN THE CASE OF PASSMORE WILLIAMSON.

In the 50th number of the preceding volume the Editor held out an expectation that the argument of counsel before the Judges of the Supreme Court of Pennsylvania, on the application of Passmore Williamson, for a habeas corpus would be given in the opening number of the present volume, either in extenso or in a copious synopsis. This expectation it is now proposed to verify; and this is done the more willingly because the arguments clearly prove that the Constitution and laws of Pennsylvania, if properly understood and administered, furnish the means of checking the encroachments of the slave-holding influence.

The subject was opened by Charles Gilpin, late Mayor of this city, who presented a lucid arrangement of the points of law involved in the question, and the numerous authorities on which the counsel meant to rely; but professedly left the principal points of the argument to be illustrated and enforced by his colleague, Wm. M. Meredith. The argument of the latter, as published in the *North American*, is as follows:

The petition shows that Passmore Williamson stands committed and detained for a criminal, or supposed criminal matter, *other than* treason or felony, and in due form he prays for the writ of *habeas corpus*. The *habeas corpus* act of 1785 imperatively requires that the writ shall be issued upon such petition, and imposes a penalty upon any judge who shall refuse or neglect to award

the same. Instead of awarding the writ upon the presentation of the petition and the usual motion, the court has directed that a preliminary *ex parte* argument shall be submitted on the questions which would arise upon the return of the writ if it had been awarded.

With all the respect which I habitually pay to all tribunals of justice, and which for every reason, public and personal, I most habitually pay to this, I enter my protest, as a citizen of Pennsylvania, against the establishment of such a precedent. We find none such, that I am aware of, heretofore reported in this State. In one case, where a *second* writ of *habeas corpus* was applied for upon the same commitment, Chief Justice Tilghman held the statutory right to be exhausted by the issuing of the first writ and hearing thereon, and that the issuing of a second writ was therefore discretionary, and he refused to issue the second writ in that case, because, as he stated, it was to be heard upon the same evidence that had been given on the first writ, before a judge of the party's own selection. But by whatever authority, whether United States or other, and whether judicial or executive, a citizen of Pennsylvania has been detained in custody within the State for a criminal or supposed criminal matter, (unless for treason or felony) the Supreme Court has never hitherto failed, in the discharge of the duty imposed upon it, to award a *habeas corpus* to inquire into the cause of his commitment.

Olmsted's case and *Lockington's case*, both decided before Chief Justice Tilghman, and in fact every case of the kind that has hitherto been presented to the court, or to a judge in vacation, is clear to this point.

I protest, therefore, against the course pursued upon this occasion :—

First, Because it is directly contrary to the express requirements of the great statute of *habeas corpus*—the act of 1785. It is, in fact, *pro tanto* a suspending of a law—the power of suspending which the twelfth section of the Bill of Rights provides shall not be exercised unless by the Legislature or its authority—and further, it is a suspending of the privilege of the writ of *habeas corpus*, which the fourteenth section provides shall not be suspended (even by the Legislature) unless when, in cases of rebellion or invasion, public safety may require it.

Secondly, Because by the course pursued the petitioner, now incarcerated in the city of Philadelphia, is deprived of the right which the common law gave him, (and which the spirit or letter of every constitution in this country has assured to him,) of being present at the discussion of the question of his personal liberty, and of participating in that discussion at his option.

Thirdly, Because the counsel of the petitioner are here required to argue, *ex parte*, questions on which, before their decision, the respondent has the right to be heard on his return, and are thus necessarily trammelled and embarrassed at every step.

For these reasons, and I will not further dwell upon them, I have felt myself bound to make the protest which I have respectfully submitted to the Court, and having done so, will now proceed, under the express direction of the Court, to offer some considerations upon this question of Passmore Williamson's right to a discharge by this Court from his present imprisonment.

It appears from the petition and papers annexed, that the petitioner is in custody under a process of the District Court of the United States as for a contempt of that Court, and I am to establish three principal positions.

First, That it is the right and duty of this Court to discharge him, if the District Court of the United States has exceeded its jurisdiction in committing him.

Second, That the proceedings in that Court, which resulted in his commitment, were wholly and absolutely *coram non judice*, and were therefore null and void.

Third, That the fact that the commitment is as for a contempt, does not preclude this Court from inquiring into the jurisdiction upon which such commitment professes to be founded.

First, The Supreme Court of the Commonwealth of Pennsylvania is a Court, not of limited, but of general jurisdiction, and established by a government, not of enumerated, but of general powers. Those who deny your jurisdiction must show by what statute or by what constitutional provision it has been taken from you, and if such cannot be shown, you are bound to inquire into the legality of the imprisonment of any citizen of Pennsylvania, under whatever pretended authority. I speak as a citizen of Pennsylvania and as a citizen of the United States, sincerely attached to the Constitutions of both, when I say that I believe neither can be ultimately preserved upon any other principle or by any other course than the exercise, whenever the occasion shall arise, of the just authority of the State Courts which is now invoked.

In *Olmsted's case*, (*Brightley's Reports*, 9,) in which Chief Justice Tilghman awarded a writ of *habeas corpus* to bring up a prisoner in custody under an attachment issued from the District Court of the United States, the counsel of the respondent on the hearing upon the return brought forward directly the question whether the Chief Justice had a right to discharge the prisoner, even if he should be clearly of opinion that the District Court had no jurisdiction. That learned, wise, and excellent judge said :—

"I am aware of the magnitude of this question, and have given it the consideration it deserves. My opinion is, with great deference to those who may entertain different sentiments, that in the case supposed, I should have a right, and it would be my duty, to discharge the prisoner. This right flows from the nature of our federal constitution,

which leaves to the several States absolute supremacy in all cases in which it is not yielded to the United States. This sufficiently appears from the general scope and spirit of the instrument. The United States have no power, legislative or judicial, except what is derived from the Constitution. When these powers are clearly exceeded, the independence of the States, and the peace of the Union, demand that the State Courts should, in cases brought properly before them, give redress. There is no law which forbids it; their oath of office exacts it, and if they do not, what course is to be taken? We must be reduced to the miserable extremity of opposing force to force, and of arraying citizen against citizen, for it is in vain to expect that the States will submit to manifest and flagrant usurpations of power by the United States, if (which God forbid) they should ever attempt them."

The Courts of the United States have a similar authority in any case in which the State Courts may trench upon the rightful jurisdiction of the federal courts or authorities, and the only mode of securing permanently the peace, union, and constitutions of the country, is by the calm and firm performance of their respective duties in this regard, by the State and Federal Courts, as occasions shall arise. If it be said that this may produce a *dead lock* in case those courts directly differ, their being no common arbiter to decide between them, I answer that the common arbiters are immediately the representatives of the States and of the people of the respective States, and, ultimately, the good sense of the people themselves; and, being a republican myself, and believing the continuance of a republican government to be practicable, I do not doubt the sufficiency of such arbitrament. If the People were not competent to feel where the right is, upon the broad and great principles of our Constitutions, State and Federal, and of the essential divisions of powers between them, we should have, indeed, reason to despair of the republic.

Secondly, I am to establish that the proceedings in the District Court of the United States, of which the petitioner complains, were absolutely *coram non judice*, and therefore null and void.

I put the case upon this ground distinctly. I am to show this clearly.

The record of that Court shows that a *habeas corpus* was issued on the petition of Mr. Wheeler, directed to Mr. Williamson, for the bodies of certain persons alleged by the petitioner to be owned by him, and held to service or labor by the laws of the State of Virginia, and to be detained from his possession by the said Williamson. The record does not allege that they were *fugitives* from service, or had *escaped* from the State of Virginia or any other State to the State of Pennsylvania, and the parole evidence taken in the case, as well as the opinion of the learned Judge of the District Court, show that in fact they had not so escaped, but had been voluntarily brought by Mr. Wheeler, their owner, into the State of Pennsylvania. The learned Judge, in his opinion, speaks of their being upon the navigable waters of the Delaware. In point of fact, as shown clearly by the evidence, they had been brought by Mr. Wheeler, by land, through a portion of the State of Pennsylvania, and at the time of their alleged abduction, were on board a steamboat lying at a wharf on the river Delaware. The present petitioner states these facts in his petition, and is ready to prove them, on a traverse, according to the Act of Assembly, if they should be denied in the return, or if they should be otherwise questioned.

The record itself, however, does *not* show that they were "fugitives from service or labor" within the provisions of the Constitution of the United States, and therefore they are to be taken *not* to have been so.

I. It is scarcely necessary to show by authority that a slave voluntarily brought by his owner into the State of Pennsylvania is not a *fugitive* who has *escaped* from another State, within the provisions of the Constitution. But without dwelling on other cases, I will remind the Court of the cases of Simmons, (4 Washington Circuit Court Reports, 396,) and Butler vs. Hopper, (1 Washington Circuit Court Reports, 499;) which are express to this point.

II. Not being fugitives within the provision of the Constitution of the United States, these alleged slaves, as well as their master, while within this State, were subject to the laws of this Commonwealth. Judge Washington says, in *Simmons' case*, which was an application for a warrant under the act of 1793:

"The slave in this case having been voluntarily brought by his master into this State, I have no cognizance of the case, so far as respects this application, and the master must abide by the laws of this State so far as they may affect his rights. If the man claimed as a slave be not entitled to his freedom under the laws of this State, the master must pursue such remedy for his recovery as the laws of the State have provided for him."

In affirming this principle, Judge Washington merely conformed to the law of every country on earth which has any law, for it is impossible that the *status* of an individual within the jurisdiction of any government can be regulated otherwise than by the law of that government. It is said that in this case Mr. Wheeler was merely *in transitu* with his slaves—passing through the State of Pennsylvania, and that therefore they had not become free by being voluntarily brought into it. If that were so, it would still be so by the law of Pennsylvania, for no other law exists in the case, no clause in the Constitution of the United States applies to it. The domestic institutions of each State, including the rights of personal property, the *status* of

individuals, and the relations of husband and wife, parent and child, master and apprentice, master and slave, etc., are subject to the regulations which the State itself may choose to adopt, and those who voluntarily come upon her soil or within her jurisdiction, must, while there, abide by them. The Constitution of the United States provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States, and under that clause a citizen of another State who comes to Pennsylvania is entitled to all the immunties and privileges of a citizen of Pennsylvania, but to no others. To those, and those only, was Mr. Wheeler entitled here under that clause. I am not aware that, until within some two or three years past, it has ever been seriously contended any where that the *status* of an individual is not to be governed by the law of the jurisdiction in which he actually is for the time, whether for the purpose of transit or any other purpose. In fact, no such principle would be practicable or possible to be carried into effect consistently with the provision of any law, without creating utter confusion. Take, for instance, the case of a master and a slave. The Constitution of the United States is part of the law of Pennsylvania, and provides that a fugitive from service, escaping from another State, shall be delivered up to his claimant. While such fugitive is in custody within the State of Pennsylvania, it is for the purpose of being so delivered up, and carried out of the State, and the same law applies to him as to others prisoners lawfully in custody. But as the Constitution of the United States does not provide for the case of a slave voluntarily brought by his owner into Pennsylvania, suppose that by the law of Pennsylvania the relation of master and slave has been absolutely abolished, and that, notwithstanding, it should be determined that the relation shall continue to exist between master and slave in transit through the State, what will follow? The relation of master and slave, like every other relation, consists in their reciprocal rights and duties, and their sanctions. In the case supposed, the law of Pennsylvania recognises no rights or duties or sanctions. Is the law of another State to be superinduced upon the soil of Pennsylvania? And if so, how is it to be enforced? If the tribunals of Pennsylvania be appealed to, they have no jurisdiction but what has been conferred by her constitution and laws; and in the case supposed none would have been conferred over the subject. If the tribunals of the United States be appealed to, the Constitution of the United States has no provision on the subject; and if it had, Congress has conferred no jurisdiction on any Court of the United States in regard to it, and they can exercise none when it has not been so conferred.

How then are the rights of the master to be enforced? Is he to be left to execute the laws of his own State upon the slave at his own pleasure, and according to his own understanding? If so, suppose a citizen of Pennsylvania seduces or abducts his slave, is the master also to execute the law, as he understands it, upon such citizen? That would be clearly not to be tolerated; and yet in the case supposed, no Court or tribunal exists that would have any jurisdiction in the case, or any law applicable to it.

The same obstacles would exist to the introduction of the principle, in the case of any other relations, whether of person or property. It is impossible even to conceive, much less to establish, the practicability of any such system. In this case, therefore, the question of the right of the master and his alleged slaves, voluntarily brought into Pennsylvania, whether in transit or otherwise, depended on the law of Pennsylvania, and on nothing else. The legislature of Pennsylvania, from comity or courtesy, might provide that the relation should continue in such case, and certainly did so provide in the act of 1780, under which the relation in such case was governed and regulated by our own previously existing Slave Laws, which were continued in force for that purpose. But such comity or courtesy is to be exercised by the legislative authorities, and if they have repealed that provision, no judicial tribunal has a right to re-establish it.

III. I shall not discuss the question whether these alleged slaves did by the law of Pennsylvania become free or not. I think it wholly immaterial to the matter now before the Court. That question, if it be a question, is no doubt interesting to the parties concerned in it, and it may become highly material to Mr. Williamson, if Mr. Wheeler should proceed against him civilly or criminally in an appropriate forum. As a citizen of another State, he has, of course, a right to a civil action against Mr. Williamson, being a citizen of Pennsylvania, in the Circuit Court of the United States, by reason of the *parties*, and not of the *subject matter*, and if such an action should be brought, it would be the duty of that Court to administer in this regard the law of Pennsylvania, and no doubt they would do so. If he should choose to proceed to enforce any alleged right against Mr. Williamson, or to punish any alleged offence of his, the Courts of Pennsylvania are also open to him. But that is not the question. Therefore, I repeat, that I will not argue the question whether these persons are by law free, or not; though after reading the act of 1780, and the act of 1847, it may admit of no doubt that they were in fact, by our law, as free as any other persons upon our soil, and that the comity or courtesy which had been extended by the former act, was (whether for sufficient reasons or not, it is not for me or the Court to decide,) withdrawn by the latter. We are all bound to respect the lawful exercise of the legislative power by the constituted authorities of our own Commonwealth, and it is our duty to obey their acts. Forced into an *ex parte* argu-

ment, I shall not ask the Court, in the absence of Mr. Wheeler, to express an opinion upon a question which I conceive to be not material to the matter in hand, and on which he certainly has a right to be heard.

IV. On this state of the case I submit that the District Court of the United States, nor the Judge thereof, had no authority whatever to issue the writ of *habeas corpus* under which the present petitioner was committed. Congress could not, under the provisions of the Constitution, have conferred such authority upon any tribunal of the United States, and, even if they could, they have not done so. It is clearly and absolutely a direct usurpation without color of right. I am not dealing with the motives of the learned Judge of the District Court, for every man is subject to error of judgment, and besides the esteem and personal regard which I entertain for that learned Judge, my respect for this Court would prevent me from the discourtesy of making it an arena in which to assail unnecessarily the motives of a Judge sitting in another tribunal.

Still the question remains, in what clause of the Constitution, or in what act of Congress, is to be found a word or syllable that can be so construed as to validate the jurisdiction which he has assumed in this case? And the answer is, *in none.*

To be continued.

ALUMINIUM.

M. St. Claire Deville has lately been delighting the French Academy of Science by exhibiting his discovery of the means of obtaining from common clay a metal called "Aluminium," which rivals silver in beauty of appearance, and surpasses it in other qualities. The metal has heretofore existed only in small quantities; but by the new process can be produced in masses sufficient to bring it into general use, and make it replace for many purposes the real article it so nearly resembles. The National Intelligencer learns from Paris that the members of the Academy of Sciences and the numerous auditory were loud in their admiration and surprise at the beauty and brilliancy of many ingots of aluminium presented by Mr. Dumas, the celebrated chemist. It was impossible to believe they were not silver until taken into the hand, when their extraordinary lightness at once proved the contrary. That a metal should weigh so little seemed incredible.

The price of aluminium a short time since in France was about the rate of gold? Mr. Dumas assured the Academy that, owing to the recent discoveries reducing the expense of extracting it, the cost of production was now about one hundred times less, and Mr. Ballard, another member, stated there was little doubt that the effect of competition in its manufacture, together with the advantage of throwing it open to the industrial resources of the world, would be to reduce the price as low as five francs the kilogramme, or about forty cents a pound.

This important result is mainly attributable to the facility with which we are now able to procure pure sodium in abundance, which is the active agent for the revivification of aluminium, and which was at one time very expensive. Sodium is obtained by the decomposition of carbonate of soda by charcoal. By the aid of a little lime it has been found easier to separate it from oxygen. The conversion of aluminous earth or clay into chloride of aluminium takes place so easily, that the price of the chloride only comes to about ten cents a pound.

Among the many remarkable qualities of aluminium, such as its resistance to oxydation, either in the air or by acids, its hardness, its wonderful lightness, its malleableness, the facility of moulding it, &c., Mr. Dumas mentions another, its sonority. An ingot was suspended by a string, and, being lightly struck, emitted the finest tones, such as are obtained only by a combination of the best metals.

FOR THE IDLER.

Wake! Idler, wake! This tempting shade,
Where lulling breezes whisper "Rest,"
On many a lofty brow hath laid,
The upas touch that chills the breast,
Wake! Idler, wake! and shuddering flee
Those blanching bones beneath the tree!

Turn! Turn! This broad and flowery way,
O'erhung with clustering, purpling vines,
Where Music floats from spray to spray,
And Beauty's smile entrancing shines,
Leads where the Simoom's fiery hand,
Heaps high the hot sepulchral sand.

Turn! Turn! from Fame's delusive glow,
That dazzles and attracts thine eyes—
'Tis sunlight on the mountain snow,
Beneath whose glittering surface lies
The dread abyss, within whose gloom,
The Alpine clamberer finds a tomb.

Turn! Turn! The vista short appears
That reaches those huge heaps of gold—
Turn! Turn, or barter three-score years:
Let even thy pearl of price be sold
To buy that dust, for heirs who grudge
Thy shroud—then Idler! meet thy Judge.

This narrow pathway has a light,
To guide thy feet from every snare,
To where the harvest fields are white—
To where the vineyards need thy care,
To where the Master waits to pay
For one brief hour, as for the day.

Dear Idler, come! The evening bell
With solemn tone peals out, Eleven;
Now let each ransomed moment tell
The goodness of the God of Heaven:
Let men—let angels gladly trace
In thee the glory of His grace!

Speed! Laborer, speed! The sun yet shines,
But crimson mingles with its gold.
Speed! Gather sheaves and prune the vines,
And lead the lambs towards the fold;
Then lean at sunset on His breast,
Who giveth His beloved rest.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Atlantic, with Liverpool dates to the 25th ult., arrived at New York on the 6th inst.

Nothing of importance had occurred in the progress of the war, and the advices by this arrival are principally composed of details respecting the bombardment of Sweaborg and the Russian attack on the Allies at Tchernaya. It would appear that the account of the damage done by the bombardment of Sweaborg had been greatly exaggerated. The late accounts render it probable that the fortifications and batteries remained uninjured, although 1000 tons of shells were thrown by the boats. Riga was bombarded on the 10th ult., by two English steamers, but apparently without effect. The Allied fleet in the White Sea, having captured two Russian ships and set fire to the hamlets and villages on the coast, were preparing to quit that Sea.

At Sebastopol, the Russians have succeeded in constructing a bridge across the harbor, which is expected to afford considerable facilities in the defensive operations of the garrison. It is defended, at each end, by powerful batteries, and 35,000 men are constantly employed on the fortifications of this important point. The bombardment of Sebastopol had not commenced, at latest accounts. The English had blown up four sunken Russian steamers in Berdiansk Bay and burned the suburbs of the town.

In Asia, a Russian division had marched upon Kenpri-Keni, driven the Turks from that position, and encamped within three leagues of Erzeroum.

An additional force of 50,000 French troops is to be sent to the Crimea, and sixteen Russian battalions from Rutshuk and Silistria, are on the march to Varna, to embark, it is supposed, for the seat of war in Asia.

Queen Victoria was to embark from Boulogne, on her return to England, on the 27th ult.

Russian agents have been sent to the principal cities of Europe to negotiate a loan for the government.

The plans for a railroad over the Simplon to Turin and Milan, by the valley of the Rhone, are completed. The superintending engineers consider that no difficulties exist that have not been previously overcome on other lines The line of tunnel, which is considered preferable, would be about 2½ miles long; its elevation above the level of the sea is about 2400 feet, the maximum for the inclines from 3 to 4 feet in the 100, but it is hoped that a reduction to 2½ feet in the 100 may be obtained. All the difficult points on the steep declivities of the mountain are passed by means of either open or covered galleries. The railroad of the valley of the Rhone, formed by the Southern Swiss Company, would form the central junction between the Italian, Swiss, Western German, Belgian, and French railways. It is proposed to have steamers on the Lake of Geneva, on the principle of those used in the United States, to convey carriages ready loaded to and from the termini on the shores of the lake.

Advices from Stutgart state that the second chamber has been dissolved by a decree of the King of Wurtemburg. The dissolution has been decreed because the chamber had passed a resolution demanding a reformed organization of the German confederation, and popular representation in the Diet at Frankfort.

In consequence of the war and the great emigration from Ireland, a scarcity of laborers is felt in that island, and wages have advanced to an unprecedented height. In some districts, 6*s*. 8*d*. a day is demanded by mowers.

California.—The steamship Northern Light, from San Juan, arrived at New York on the 8th inst., bringing San Francisco dates to the 18th ult.

The Supreme Court of California has decided that none of the Courts in that State, except the District Courts, have power to grant letters of naturalization.

Isaiah C. Wood, one of the partners of the late firm of Adams & Co , bankers, and Alfred A. Cohen, whose appointment as receiver of the firm was recently vacated by the Courts, had abruptly departed for Australia; it was supposed, to avoid the consequences of some developements which were expected, relating to some gold dust operations in which they had been engaged.

Later.—The steamship Africa arrived at Halifax on the morning of the 11th, with dates to the 1st inst., but the news is unimportant. The allied fleets have retired from before Cronstadt, and taken up another position. There is nothing new from the Crimea.

China.—Advices from Hong Kong to 6th mo. 26th, had been received. Further successes against the insurgents in the North are reported. The trade of Shanghai was uninterrupted, and Canton was rapidly recovering its commercial activity. More than 200 persons had been executed daily at Canton for a fortnight previous to last advices, and a number still remained in prison. The trade of Singapore had suffered greatly, in consequence of the powerful fleets of pirates infesting the seas in that vicinity.

Nicaragua —A bloody battle was fought on the 18th ult., between the government troops under Guardiola and the revolutionary army under Munos, assisted by Alvarez. The battle lasted seven hours, with the loss of about 500 killed on both sides. Guardiola was completely defeated and Munos is reported among the killed.

Domestic.—By a letter received at the General Land Office, from a deputy surveyor, dated Santa Fe, New Mexico, July 8, it appears that 96 miles of the principal meridian of that Territory have been completed and returned to the office of the Surveyor General.

There is no abatement in the violence of the yellow fever at Norfolk and Portsmouth. Among the victims are several physicians and nurses from other places. The fever is spreading into the surrounding country Small-pox has also made its appearance in these cities.

The colored men, Custis and Ballard, convicted of an assault and battery upon J. H. Wheeler, have been sentenced to a fine of $10 each, with costs, and one week's imprisonment.

The application to the Supreme Court of Pennsylvania for a writ of habeas corpus in the case of Passmore Williamson, has been refused. The ground taken is that that Court cannot interfere with the judgment of the Federal Courts; that such Courts have exclusive power in deciding cases of contempt, and that the State's Court could not go behind the record to ascertain the legality of the commitment. Judge Knox dissented in a written opinion, ably refuting the positions taken by his colleagues, and showing that the District Court had arrogated to itself powers not granted to it by the Constitution or laws.

FRIENDS' REVIEW.

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EXTRACTS FROM RECOLLECTIONS OF JOSEPH JOHN GURNEY.

BY HIS DAUGHTER.

(Concluded from page 3.)

My father was devotedly attached to his brothers and sisters. If I might single out one with whom he was especially united, I should say it was my beloved uncle Buxton. His noble and enlarged intellect, joined as it was to the simplicity and humility of a Christian, and devoted to the highest purposes, was peculiarly genial to my dearest father, while my uncle's enjoyment of Friends' meetings, and "Friendly" doings, gave a peculiar harmony to their intercourse. They were often together: and he was one of my uncle's warmest and steadiest supporters in all his undertakings, and almost equalled him in the deep interest he took in them. * *

Truly did he teach us by example, as well as precept, when he utterly discouraged all criticism on other persons; he could not bear the least approach to satire, and never allowed us to condemn any body. If a remark, tending to disparage another, was made, he always apologized for them, and when he could not do this with truth, he never would allow us as children to take upon us the office of judge. This was the case with all; but when it came to serious people, to ministers, he was, if possible, still stronger on the subject, discouraging every remark on their peculiar manner or address, and only urging us to learn all we could from such. I should think there was seldom a house where there was so little gossip about *persons;* for his own loving spirit and elevated tone of mind had a powerful influence, not only on those about him, but on passing guests and visitors. Another thing against which he was most careful to guard us, was the slightest disrespect, or even familiarity, in our manner of speaking on serious subjects. Some of the young people with whom we associated, were in the habit of quoting texts of Scripture on common occasions, not in ridicule, but in a careless way; this he never allowed; and he so impressed upon us the impropriety of thus disregarding the difference between the Scriptures and other books, that I cannot now hear such a thing done without real pain. I think he was remarkable for bringing religion to bear on every event in life, and letting us *see* that he did so; while, at the same time, he never weakened the feeling of reverence due to the subject. He was much in the habit of referring to religious matters in his conversation with us, and I think encouraged an ease in us, in speaking of them; yet this never descended into too familiar a way of bringing them in. While he was very careful to guard us from the flattery of others, and not to praise us himself, yet he had a most encouraging influenee over us; a few approving words from him were the greatest stimulus in all our occupations, while his own example of constant industry could not but *tell* upon us. I think he had a peculiar sympathy with children, and there was something almost indescribable in his gentleness towards us, even while reproving us. When I was sitting by him one day at dinner, a remark was made which he saw pained me, and I remember how concerned he looked, and how he tried, by little attentions, to make me feel that what was said was rather too severe. How does kindness, when a child's feelings are wounded, remain in the memory!

But it is time to pass on to later years. I was nearly fifteen when my mother died. We had a very happy summer, taking an expedition all together in Wales, during my brother's holidays. My dearest father held one or two delightful meetings in Wales, taking the opportunity, of course, of getting acquainted with any serious people. I remember going with him to the little shop of some Methodists at Conway, and his astonishing them much by asking them to breakfast. They came, however, and were deeply impressed by his kindness and his prayers for them. At Barmouth we fell in with a number of Cambridge students, and also found that Dr. Olinthus Gregory was staying there. He did not neglect the opportunity; asked them all to dinner, introduced them to the doctor, and after dinner

gave them some good advice, and drew the doctor on to do the same. It might be owing to some over-exertion in this journey, that I was attacked with fever soon after our return home, and not long after my recovery, my mother was prostrated by the same complaint. Her illness was a very trying one; the Bible-Meeting guests had already begun to assemble in the house; and though during their stay we did not apprehend any serious danger, yet it was of course very heavy work for my dearest father. The house was but just cleared when the symptoms became more serious, and he went through great depths of anxiety and conflict. My aunt Rachel Fowler was most happily with us, so that the weight of nursing fell on her. On the last morning we were lying on the bed in my mother's sitting-room, that we might be within a moment's call; he was in deep affliction, looking to the stroke which was just about to fall upon him, and speaking to me of the future; when he said so kindly and encouragingly, "I think thou art remarkably fitted, dear, to minister to my wants." I could only answer by tears, for I felt how unequal I was to it; but I was deeply grateful for encouragement at such a moment, and I believe I did all that I could, for I felt from that time a new tie to him, and all my powers, such as they were, were devoted to him. It was beautiful to observe how willing he was to accept help and sympathy. He threw himself freely on us in his distress, and he was most willing to be soothed and comforted by each in their turn. This openness to sympathy made it most easy to be with him in his deep sorrow. Many of the hours we passed together I shall never forget. He was in deep suffering at times; whilst at others, light seemed to break through all the clouds, and he looked beautifully calm and elevated in his affliction.

About this time, too, we began to read the Greek Testament regularly after breakfast,—our aunt Rachel Fowler, who was still with us, and a great comfort to us all, my father, John Henry, and I. When any one was with us, who liked to join us, they were always admitted; and most interesting some of these occasions were. It was a high privilege to read with one who had so deeply studied the Greek Testament, and to enjoy his fine views of Scripture truths, while his accurate knowledge of the force of the original language, enabled him to give us many most interesting explanations. He was very patient with our blunderings, though it always annoyed him a little, and he tried to stir us up to be as correct as himself. I should think few, even professed theological students, had studied the Greek Testament more thoroughly than he had done. None, at all events, could more enjoy the daily reading of it.

During the year 1836, my father and I went several little journeys together; and we were often at Upton. At that time we travelled by coach, and I mention them partly for the sake of saying how he kept to his rule of never "missing an opportunity." He almost always managed to read the Scriptures to our fellow-passengers, and often led the way to profitable conversation. I don't think he ever went in these public conveyances without attempting to profit them, and he generally found willing and attentive hearers. How often have I had occasion to remark, in going about with him, what a great advantage his graceful, winning manners were to him, even in the promotion of the cause which was dearest to his heart! He used often to impress on John Henry the necessity of being a thorough gentleman, and showed abundantly, by his own example, that this was not the least incompatible with the "thorough Friend."

During the autumn of 1836, he was often exceedingly oppressed, sometimes very silent. He was, indeed, under a heavy weight; for the prospect of his American journey was beginning to open upon him, though not definitely as to the time of its accomplishment.

We were at Upton on the night of the first of 1st month, 1837; and I have heard my father say, as he listened to the "ringing out" of the old year, that he felt as if the new one portended some great and solemn event to him, though he could not tell what. However, the prospect cleared before him as the spring advanced. I could not but dread it long before he spoke to me of it; but the announcement that he made of it to John Henry and me, as we drove one day to Fakenham, was almost overwhelming. He was, however, much more quiet and comfortable than he had previously been, and I was taken from my own sorrow in endeavoring to help and cheer him, through all the pain that he must necessarily go through. The day of the Monthly Meeting was truly an awful one; for early in the morning we received the account of the sudden death of my aunt, Lady Harriet, to whom we were all nearly attached, and whose end was as unexpected as it was affecting. I believe, for the moment, he almost doubted whether he could proceed with his intentions of asking for a certificate; but his mind soon became quite settled again, and a very solemn and satisfactory meeting we had. I remember how much sympathy was expressed for him, as well as the fullest unity.

In the spring of this year he attended the Yearly Meeting in Ireland, my brother and I going with him. We had an interesting time in Dublin; I have the impression of his ministry being very striking in some of the meetings for worship, and the young Friends especially flocked around him. After the Yearly Meeting, we took a charming excursion to Killarney. Had it not been for the sense of approaching separation, this would have been a most delightful journey. We greatly enjoyed being together, and he was remarkably comfortable. The beautiful scenery

afforded him, as it always did, great pleasure. We returned to the Yearly Meeting in London, and afterwards to Earlham, to prepare for his start in the seventh month. My father was remarkably preserved in peace and quietness, and completed all the arrangements he wished to make for the management of his household during his absence. I was glad to be allowed to go with him to Liverpool, with my uncle and aunt Gurney, and my aunt Fry. It was rather curious, that we were not many yards out of the park gate before we were nearly overturned by one of the horses kicking. We had to get hastily out of the carriage, but I shall never forget the elevated serenity of his look as he smiled and said, "the first of my dangers!" We had a remarkably interesting occasion before we got to Liverpool, in which he poured out his prayers for aunt Fry, in a way which was a great comfort to her, for she deeply felt his going, and had at the time much upon her. The parting day came. I was far too much overwhelmed to have a distinct recollection of it, but I know there was a very solemn feeling over all, and that he was much helped through every pain.

What shall I say of the three long years of his absence? I believe I may truly say I scarcely lost the sense of our separation for a *moment*.

BRIEF NOTICE OF EDWARD BURROUGH.

Edward Burrough, born in the county of Westmoreland, about the year 1635, of honest parents, was in his childhood ripe in knowledge, and did far excel many of his years. Gray hairs were upon him when but a youth, and he was inclinable to the best things and the nearest way of worship according to the scriptures, accompanying the best men. His natural disposition was bold and manly, dexterous and fervent, and what he took in hand, he did with his might. Loving, courteous, merciful, and easy to be entreated; he delighted in conference, and reading of the holy scriptures.

When it pleased God to visit his people in the north of England, this servant of Christ was early called, viz., in the year 1652, when about seventeen years of age. He was sent forth by the Spirit of the Lord to preach the everlasting gospel, repentance, conversion, salvation, and remission of sins, in the name and power of the Lord Jesus Christ, the Saviour of mankind; and was an able minister of the glad tidings of salvation. In most parts of England, and through Ireland several times, and in Scotland and Flanders, his ministry was made effectual by the mighty power of God, in turning many thousands from darkness to light; for as he began early, so he labored much in the heat of the day, breaking up rough places and untilled ground, and often walked as it were among briars and thorns, which scratched, pricked, and tore with great opposition. But he broke through them all, not regarding the opposition, and the sufferings that he met with, for the good of souls.

His industry in the Lord's work was very great, he seldom having many hours of repose, making the Lord's work his whole business, not taking so much liberty as to spend one week to himself, about any outward occasion, in ten years; and it was his grief if any opportunity was missed in doing good. He was a man of no great learning, which men so much admire, yet he had the tongue of the learned, having had experience of the work of God in many conditions, so that he could speak a word, in due season, to the understandings and consciences of all men with whom he had converse, for his words administered grace to the hearer.

At the age of nineteen, in the year 1654, he came up to London, and was one of the first who preached in that city, and great opposition he met with there; but God made his ministry effectual to the conversion of hundreds. He continued about London very much, at times, between eight and nine years, speaking of the things of the kingdom of God. His heart was much drawn towards London, and he often said, when sufferings came for the gospel's sake, 'I can freely go to that city, (i. e. London,) and lay down my life for a testimony of that truth which I have declared through the power and spirit of God.'

In the year 1662, visiting friends in the city of Bristol, he took his leave, and said to many, 'I am going up to the city of London, to suffer among friends in that place.' A little after his return to the said city, he was taken from a meeting of the people called Quakers, at the Bull and Mouth meeting-house, by soldiers under the command of Sir Richard Brown, mayor, and committed to Newgate by the said mayor, not for evil doing, but for testifying to the name of the Lord Jesus, and for the worship of God. There he lay in prison with six or seven score friends more, upon the same account, many of them being shut up among felons in nasty places; and for want of prison-room they grew weak, sickened, and died, among whom this young man was one; his sickness increasing upon him daily, though in much patience he was carried through all.

He was in prayer often, both day and night, saying at one time, 'I have had a testimony of the Lord's love to me from my youth, and my heart hath been given up to do his will. I have preached the gospel freely in this city, and have often given up my life for the gospel's sake. Lord, rip open my heart, and see if it be not right before thee.' Another time he said, 'There lies no iniquity at my door; but the presence of the Lord is with me, and his life I feel justifies me.' Afterwards he said to the Lord, 'Thou hast loved me from my birth, and I have loved thee from my cradle, and from my

youth unto this day, and I have served thee faithfully in my generation.'

He spoke to friends that were about him to live in love and peace, and love one another; and said, 'The Lord takes the righteous from the evil to come:' and prayed for his enemies and persecutors, and said, 'Lord, forgive Richard Brown who imprisoned me.' Again he said, 'Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation; and that spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands.' In the morning before he departed, being sensible of his death, he said, 'Now my soul and spirit is centred in its own being with God, and this form of person must return from whence it was taken.' And after a little season, he gave up the ghost, as a martyr for the work of God, and testimony of Jesus.

He was born in 1635, began to preach in 1652, and died 1662, of whose written labors there is a volume printed, containing almost nine hundred pages in folio.—*Piety Promoted.*

The following singular circumstance is related by Sewel in his History of Friends. From the marginal date it would appear that E. Burrough was then about nineteen years of age.

At London there is a custom in summer time, when the evening approaches, and tradesmen leave off working, that many lusty fellows meet in the fields to try their skill and strength in wrestling, where generally a multitude of people stand gazing in a round. Now it so fell out, that E. Burrough passed by the place where they were wrestling, and standing still among the spectators, saw how a strong and dexterous fellow had already thrown three others, and was waiting for a fourth champion, if any durst venture to enter the lists. At length, none being bold enough to try, E. Burrough stepped into the ring, (commonly made up of all sorts of people,) and having looked upon the wrestler with a serious countenance, the man was not a little surprised, instead of an airy antagonist, to meet with a grave and awful young man; and all stood as it were amazed at this sight, eagerly expecting what would be the issue of this combat. But it was quite another fight E. Burrough aimed at. For having already fought against spiritual wickedness, that had once prevailed on him, and having overcome in measure, by the grace of God, he now endeavored also to fight against it in others, and to turn them from the evil of their ways. With this intention, he began very seriously to speak to the standers by, and that with such a heart-piercing power, that he was heard by this mixed multitude with no less attention than admiration; for his speech tended to turn them from darkness to the light, and from the power of Satan to God. To effect this, he labored with convincing words, showing how God had not left himself without a witness, but had given to man a measure of his grace, and enlightened every one with the light of Christ. Thus he preached zealously; and though many might look upon this as a novelty, yet it was of such effect, that some were convinced of the Truth; for he was a breaker of stony hearts, and therefore by a certain author, not unjustly, called a son of thunder; though he also omitted not, in due season, to speak a word of consolation to those that were of a broken heart, and of a contrite spirit.

ARGUMENTS OF COUNSEL IN THE CASE OF PASSMORE WILLIAMSON.

(Concluded from page 15.)

The writ of *habeas corpus* is not a proceeding *inter partes*, and if it were, and the parties were considered to be Mr. Wheeler and Mr. Williamson, the Circuit Court of the U. S. would have jurisdiction in a civil action by reason of their respective citizenship, not because of the subject matter; but even in that case the District Court of the U. S. could have none.

But the *habeas corpus cum causa* is not at all a proceeding *inter partes*. It is the inquisition of the Crown into the cause of the imprisonment of one of its subjects:—it is the inquisition of the Commonwealth into the cause of the imprisonment of one of her citizens:—and it can be prosecuted only in the courts of that government upon whom the protection of the liberty of the citizen, in the particular case, devolves.

Judge Betts' opinion in the case of *Barry vs. Mercien* contains so clear and lucid an explanation of the law on this subject, that it is not necessary to do more than refer to it.

Now, under the Constitution of the United States, what interest has the government of the United States in the question of the domestic relation of individuals on the soil of Pennsylvania, or of the domestic institutions of this or any other State, or how has the protection of such relations or such institutions been devolved upon any branch of that government? Not only is there nothing in the letter of the Constitution of the United States to sanction such a claim, but it is inconsistent with and subversive of, the whole spirit, intent and meaning of that instrument, and of the inherent and essential rights of the several States. It goes to the root of our frame of government, and it would be destructive of all its principles.

Even if this were not so, no act of Congress has conferred the power to issue a *habeas corpus* in such case.

The powers of the District Court to issue writs of *habeas corpus* are three-fold.

1. Under the act of 1789, to issue that writ in cases necessary for the exercise of its jurisdiction, and agreeable to the principles and usages of law. But in this case that Court had no jurisdiction for the exercise of which this *habeas corpus* was either necessary or agreeable to the principles and usages of law.

2. A judge of the District Court (by the same Act) may grant a writ of *habeas corpus* for the purpose of inquiring into the cause of commitment, (*that is to say, commitment under process,*) provided such writs shall in no case extend to prisoners in jail, (*that is, so committed,*) unless they are in custody under or by color of the authority of the United States, or are committed for trial before some Court of the same, or are necessary to be brought into Court to testify. This case cannot be pretended to be within any of those clauses.

3. Under the "Force Bill" the District Court of the United States may issue a *habeas corpus* in certain cases of persons committed under a State authority by reason of acts done in pursuance of an act of Congress of the United States. This case does clearly not fall within that clause. The opinion of Judge Betts, in *Barry vs. Mercein.* above mentioned, shows conclusively that in this case no jurisdiction whatever to award a *habeas corpus* existed in the District Court. It is clear, therefore, that the District Court had, neither under any clause in the Constitution, nor under any act of Congress, jurisdiction over the subject matter, or to award the writ of *habeas corpus* under the proceedings in which Mr. Williamson was committed, and that all those proceedings, including his commitment, were null and void, as if a private person without any judicial authority had assumed to conduct and enforce them.

V. I have thus far considered the case as it stands upon the record, and as the facts are known to exist, and to be undisputed. But it has been suggested, that in some way or other, a presumption may be raised of a fact, not appearing on the record, and well known not to be true, viz: *that the alleged slaves were fugitives, and had escaped from Virginia or North Carolina into Pennsylvania,* by which presumption, the jurisdiction of the District Court may be endeavored to be bolstered.

1. I deny that any such presumption can lawfully be made. The Courts of the United States, being courts of limited jurisdiction, the circumstances necessary to give them jurisdiction, ought to appear affirmatively on their record, and if they do not so appear they cannot be presumed.

2. If the Court had the discretion, in any case, to raise such a presumption, they would not raise it against what they know to be the real truth and verity of the case.

3. This record shows no finding of any fact, or proof of any fact or decision of the Judge of the Court upon any fact necessary to give jurisdiction. Suppose the Court were to raise the presumption that the petitioner in the District Court stated in his petition that these were fugitives, and had escaped from the State of Virginia, which he has not stated, still, for all that appears upon the record, it would remain merely as the statement of his petition. For, though the record shows that there was a return, yet it does not show that there was a traverse, though no doubt what was called a traverse was admitted by parole against law, as I consider it, yet the commitment is as for a contempt in refusing to make any return, and upon this record the presumption referred to would be to supply a defect in the mere statement of the petitioner himself, and not a presumption of *amnia rite acta* by the Judge.

In the *habeas corpus* under which the judge of the same District Court discharged the defendants in Thomas vs. Crosson, who were held under a *capias* specially allowed by a judge of this Court upon affidavits in a case in which the jurisdiction of this Court was undoubted, he held himself so far from being bound to raise presumptions in favor of the decision which had been made by the judge of this Court, or to supply any defects in the affidavits on which that decision was grounded, that on a very critical examination of the affidavits, he arrived at the conclusion that the judge had been wrong in allowing the *capias* and therefore discharged the prisoners.

4. Even if this record had shown these persons to be fugitives from service, having escaped from another State, and therefore within the provisions of the constitution of the United States, and if that fact had been undisputed, still the District Court would have had no jurisdiction to award the writ of *habeas corpus* now complained of. The act of 1850 purports to give that Court, as well as the Commissioners of the United States, jurisdiction to issue a warrant for the arrest of the fugitive, and also in case of rescue or abduction to give the District Court jurisdiction to proceed by indictment against the rescuer or abductor, and on conviction, after trial by jury, to inflict an imprisonment not exceeding six months, and a fine not exceeding a certain sum. But it cannot be pretended that that act gives any right to issue a *habeas corpus* against any citizen of Pennsylvania in whose custody the alleged fugitive might be alleged to be. The warrant would take the fugitive from any private custody. The writ of *habeas corpus* is unnecessary for the exercise of his jurisdiction in this case.

The Commissioners of the United States, mere officers appointed by the judges, and removable at their pleasure, have the same jurisdiction in regard to the issuing of warrants for fugitives, that the judges of the Courts themselves have, and have all the powers necessary to the exercise of that jurisdiction, but of course they would have no power to issue a writ of *habeas corpus.* Nor can it be conceived in any case that the writ of *habeas corpus* is necessary to the exercise of the jurisdiction of granting a warrant immediately for the arrest of the fugitive. It is equally clear that the issuing and proceedings on a writ of *habeas corpus,* such as

have occurred in this case, are not only not authorized by the act of 1850, but are implicitly prohibited by that statute; for when it provides for the indictment, trial, and ultimate punishment of a rescuer or abductor, it does in effect provide that he shall not be in any shape convicted of such abduction without a trial by jury, or in case he be guilty of it, be coerced by an imprisonment for contempt on a *habeas corpus*, or in any other mode, to restore the fugitive. The restitution of the fugitive is no part of the judgment provided for against him. The common law proceeding *de homine replegiando* (which is by no means unfamiliar in our practice,) or an action for damages, remain open to the party claimant, in which also the trial is to be by jury. Congress has authorized a summary decision without jury, upon the claim to the fugitive slave, but has not given the shadow of authority to any judge, court or commissioner of the United States, without jury, summarily to decide upon the fact of the abduction of the slave by a citizen, and having found that, to coerce the restitution of the fugitive by the indefinite imprisonment of the alleged abductor. The proceedings here complained of would have been glaringly and clearly beyond the jurisdiction of the District Court, even if these persons had been fugitives. The proceedings would have been just as null and void as they are now.

Third. In every case in which one court has refused to inquire into the causes of commitment for contempt by another court, the ground is clearly stated that that refusal was because the committing court was a court of competent jurisdiction. It follows, therefore, from all these cases, which I need not repeat, that if the court be not a court of competent jurisdiction, a commitment for contempt is no more beyond remedy than any other commitment.

In Holden vs. Smith, already referred to, judgment was obtained in an action of trespass for false imprisonment against the judge of a court of record who had gone beyond his jurisdiction in committing the plaintiff for a contempt.

It has been suggested that in some mode the present petitioner is to be injured or his rights affected, because he did not object to the want of jurisdiction of the District Court before that Court itself. I would observe upon this,

1. That it does not appear by the record that he had any reason to raise the objection there, for as his return was that he had not, and never had had, the possession or custody of the parties named in the writ, and as that return was by law conclusive, it was surely not incumbent on him to raise the abstract question whether, if he had had them, he would have been bound to produce them.

2. It appears from the statement of the petitioner as to the course of the proceedings and the time that was occupied with them, and the suddenness with which the whole matter was pressed upon him, that it would have required extraordinary presence of mind to raise any objection. Perhaps few men would have been able to collect their thoughts. The traverse of the return—the evidence upon that—the question of his commitment for perjury—the question of his commitment for contempt in refusing to make any return—would appear to have been all going on simultaneously, and the hearing upon all to have been concluded within the space of something more than two hours. I can have no personal knowledge of the facts, (not having been present at or concerned in that hearing,) but, taking the petitioner's statement of them, he would appear rather to have been *hustled* than heard.

3. It is believed to be the first time that the proposition has been advanced, that a party unlawfully summoned in judgment before a tribunal that has no jurisdiction, is bound to make the objection of the want of it. In the case of *Holden vs. Smith* it did not appear that any objection to the want of jurisdiction was made in the Court whose acts were complained of. In the case of *Thomas vs. Crosson*, decided by three Judges of this Court, it did not appear that any such objection was made. Yet in both those cases the proceedings were held to be null and void. In no case that I am aware of, where the question has been of the nullity of the proceedings for want of jurisdiction, has it been deemed material to inquire whether such objection was made, unless where *motive* becomes material to inflame damages. Indeed, if there be no jurisdiction, there is as little to decide the question of jurisdiction as any other. How is it that a party can lose his rights, by refusing to submit the question of jurisdiction to a Court that is incompetent to decide it? In certain civil cases in the Supreme Court of the United States, referred to by the Chief Justice, in his recent opinion, it has, indeed, been held that where the jurisdiction of courts of the United States did not appear affirmatively on the record, they would not hold the proceedings absolutely null and void, as regarded the parties, since they might be reversed upon writ of error. But I do not understand that in these cases the party lost his right to object to the want of jurisdiction, by omitting to make the objection in the Court below. On the contrary, I gather from them that the decision would have been the same, even if that objection had been so made.

I speak of the opinion recently delivered by the learned Chief Justice of this Court in this case, without any reserve, because I know that if, from the haste with which it was necessarily prepared, he has fallen into error, no man living will be so anxious to correct that error as himself.

I observe upon these cases—

1. That they were merely civil actions *inter partes*.

2. That the defects in the averments there

were probably merely formal and accidental, and that, according to the real truth of the facts, the Courts had jurisdiction.

3. That no offer was made to go behind the record of a court of limited jurisdiction, and show, as is offered to be done here, that in truth the fact necessary to give jurisdiction did not exist.

4. That in these cases there was a fact consistent with the record, a presumption of which might be raised, that would give the Courts jurisdiction; whereas, in the present case, as I have endeavored to show, there is no fact consistent with the record which, even if the presumption of it be raised, would bring the case within the jurisdiction of the District Court. If the Court of Common Pleas of Philadelphia were to entertain an action of ejectment for land in Allegheny county, can it be supposed for a moment that the Sheriff would be justified in executing an *habere facias* under its judgment, or that the defendant would be bound to defend the action, or reverse the judgment on error? No man can maintain that to be the law.

5. That the reason upon which those decisions appear to be founded, to wit: that a party in the suit has another remedy, by reversing the judgment on a writ of error, does not exist here, the Supreme Court of the United States having decided, in the case of *Barry vs. Mercein*, in 5 *Howard*, that no writ of error lies to the decision of an inferior Court of the United States on a *habeas corpus*.

6. I will observe further that if a writ of error did lie from the decision of the District Court, it would only be to another Court of the United States, and the case of the petitioner here would be as strong as it is now, even if the Supreme Court of the United States had affirmed the decision of the District Court. Where the question is of a direct usurpation by the Courts of the United States upon the rights of the State, it is immaterial by which of such Courts that usurpation is made, and though none such can be anticipated from so august a tribunal as the Supreme Court of the United States, still, in point of law, if it were attempted, the duty of checking it would devolve upon the State tribunals. In *Olmsted's Case*, already cited, in which Chief Justice Tilghman expressed clearly the extent and ground of that duty, the proceeding was in fact had under a decision of the Supreme Court of the United States, who had awarded a *mandamus* to the District Court to issue the process complained of. In fact every proceeding by which the courts of one Government do in fact usurp upon the rights of another, is null and void as against the Government usurped upon, and is to be so held in her Courts, who, where the substantial fact of usurpation exists, have no right to resort to fictitious presumptions against the truth, for the purpose of supporting the usurpation which it is their duty to resist.

I have endeavored to establish my positions. As regards the proceedings of the District Court, I have argued the question of jurisdiction only. The errors in law in other respects of these proceedings I shall not enter upon. The odd use of the writ of habeas corpus in applying it to the purpose of depriving a party of liberty, instead of restoring it;—the allowing a traverse of the return, which can only be allowed by statute, and which no statute allows in the Courts of the United States—the taking that traverse by parole merely—the assuming to decide upon it the fact of abduction upon insufficient evidence, and from that to deduce a continuance of custody on no evidence at all—the absolute inconsistency of the record, which, after setting out a full, complete and unevasive return, proceeds to a commitment for a supposed refusal to make any return, —I do not know that all these and other errors, would of themselves enable this Court to interfere, if the District Court had jurisdiction of the case. But as that Court had no jurisdiction, these circumstances, all of them operating oppressively on a citizen entitled to your protection, do greatly aggravate the case and enhance, if that be possible, your just obligation to relieve him. They do indeed tend to show a want of jurisdiction, for surely Providence would never have permitted a court of competent jurisdiction to fall into so many errors in one case.

Nor shall I say anything of the official position of Mr. Wheeler. I regard him as a citizen of another State, and entitled, while here, to all the immunities and privileges of a citizen of Pennsylvania. His position as a minister of the United States to a foreign country, neither diminishes nor enhances his privileges in this.

This argument is necessarily summary and incomplete, both as regards the illustrations and the authorities. Of the latter, the few to which I have referred have been principally the decisions of highly esteemed judges of the Courts of the United States and of this State. We desire only that those safe and reasonable views of their own powers which they have heretofore expressed, shall continue to be acted on by the successors of both.

We do not ask this Court to trench in any way upon the just authority of the Courts of the United States. They have a large scope in the construction of the constitution and statutes under which they act. It is right that great deference should be always paid to their construction of the meaning of any clause in the constitution of the United States, or in any act of Congress, and that as a general rule such construction should be left very much to them; but where (as in this case) there is no clause in the constitution, nor in any act of Congress, which upon any construction can be held even to refer

to the subject matter over which a Court of the United States undertakes to assume jurisdiction —where the usurpation therefore is obvious and palpable—the citizen can have no recourse for relief but to the Courts of his own State.

I now leave the matter in the hands of the Court. It is impossible to conceal from ourselves the fact that the essential rights of this Commonwealth are invaded. This position of things is inauspicious. To correct it, nothing is wanted but the firm and temperate discharge of your duties as magistrates and ministers of the law.

Pennsylvania has always truly performed her duties to her sister States. If it were justifiable to occupy the time with matter not directly pertinent to this case, I would go into the details, and show how clear of just reproach her career has been. Whatever may happen, she will never be mean enough to enjoy the benefits of the Constitution, and at the same time refuse to fulfil in good faith her obligations under it. She deserves all our love and affection. Yet there may be some—sons, too, of her soil—who ignore the assault upon her liberties—who affect not to see that she is struck at and hurt—who, in the fervency of their superserviceable protestations of fealty to the domestic laws and institutions of other States, have no time nor thought to bestow upon the question of the invasion or even overthrow of those of their own.

The question here has nothing to do with the rights or wrongs, the conduct or misconduct of the North or South. It concerns principles on which all are agreed. *That each State has the right to regulate her own domestic relations and institutions—that the Courts of the United States have no right to interfere with or control them—that citizens of other States who come upon her soil are, while there, bound to respect and obey her laws:—these,* I say, are the principles involved here, and they are quite as dear to the *South* as to the *North:* they ought to be quite as dear to the *North* as to the *South.*

It has come to the point that, failing your aid, they are no longer safe in Pennsylvania. I invoke that aid with confidence, and, if it be granted, the rights of the Commonwealth will have been vindicated, and the affair from which these questions have originated—untoward in all its aspects—will be left to be determined by the laws of the State, in some appropriate forum.

AGRICULTURE IN SOUTH CAROLINA.

According to the address issued by the Agricultural Convention, recently held at Columbia, S. C., agriculture is in a very backward condition in the State. We quote:

"Your Committee would earnestly bring to the attention of this Convention the mournful fact, that the interest heretofore taken by our citizens in agricultural improvement has become stationary; that our old fields are enlarging, our homesteads have been decreasing fearfully in numbers, and our energetic sons are annually seeking the rich and fertile lands of the South-west, upon which they imagine that treble the amount of profits can be made upon capital than upon our own soils. Nor is this all. We are not only losing some of our most energetic and useful citizens to supply the bone and sinew of other States, but we are losing our *slave population,* which is the true wealth of the State. Our stocks of hogs, horses, mules and cattle are diminishing in size and decreasing in number, and our purses are being strained for the last cent to supply their places from the North-western States."

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 22, 1855.

OHIO YEARLY MEETING.*

(Concluded from page 9.)

On Fourth day morning, the regular Yearly Meeting convened at the hour adjourned to. Two ministering Friends, from New England and Baltimore, expressing a concern to visit the Women's Meeting, their prospect was approved, and the visit accordingly paid. The meeting resuming the consideration of the state of society, the remaining queries were read, together with the answers thereto, from the four Quarterly Meetings represented in the Yearly Meeting, no response being received from Stillwater Quarter. This reading was attended or followed by a number of salutary remarks from some of the Friends in attendance, on the nature and importance of our Christian discipline, and the necessity of a faithful maintenance of all our religious testimonies. The duty was also impressed of bringing our children, at an early period of life, into an acquaintance with the Holy Scriptures, which are able to make wise unto salvation through faith in Christ Jesus. The perusal of the lives and writings of our early Friends, particularly those of George Fox, was strongly recommended, yet the superiority of the Holy Scriptures to any other writings was prominently insisted upon.

*In the notice published last week, it is stated that when the Women's Yearly Meeting convened on 2d day morning, Jane M. Plummer and Rachel E. Patterson took their seats at the Clerk's table. This statement was founded on a passage in a letter from a Friend who was present in the men's meeting, and had so understood the case. We have since learned that R. E. Patterson was not seated at the Clerk's table, but when she read her minute, professedly opening the Yearly Meeting, she was at her seat in another part of the house.

A report from the committee on education was read at this sitting, from which it appeared that there were 649 children of a suitable age to attend school; 10 schools under the care of meetings, attended by 150 children; 33 children at schools taught by members, but not select; 441 at the public district schools; 19 at other schools, and the remainder not attending any school. This report gave occasion to many solid and judicious remarks on the subject of education. An acceptable visit from a woman Friend was received at this sitting.

On fifth day morning, a meeting for worship was held at Mount Pleasant, the separatists holding their meeting at Short Creek.

On sixth day morning, the Clerk read a minute expressive of the exercise of the meeting on the state of society, which was approved and adopted, and will probably appear in the printed minutes. Several ministers, members of other Yearly Meetings, with the concurrence of Friends, visited the Women's Yearly Meeting. Some proceedings of a local character then took place. An afternoon session, commencing at 4 o'clock, was held. Returning minutes for Friends in attendance from other Yearly Meetings with certificates, were produced and adopted. Epistles to the Yearly Meetings of London, Dublin, New England, New York, Philadelphia, Baltimore, North Carolina and Indiana were read, approved, and directed to be forwarded; but before the close of the meeting, a question was raised with regard to the propriety of addressing an epistle, to Philadelphia Yearly Meeting, and after some discussion it was decided to withhold the epistle and refer the subject of further correspondence with that body to the attention of the Meeting for Sufferings. The business of the meeting being concluded, the closing minute was read.

A Friend who was present makes the following remarks in a letter:

"We had two sittings on sixth day, and our meeting closed with a precious, solemn religious opportunity, with the shutters raised, in which the voice of praise and thanksgiving ascended to Him to whom alone it is due. Poor and stripped as we feel, a precious sense of the unmerited goodness and condescension of our Heavenly Shepherd has been shed abroad amongst us during the sittings of this Yearly Meeting. Love appeared to be the covering of every spirit, and great unity and harmony prevailed, so that it felt to many of us the most solemn and impressive that we remember in Ohio."

We understand that the business of the Women's Meeting was conducted in the usual manner, Epistles being received and responded to from the other Yearly Meetings, except Philadelphia. The meeting, throughout, is described by some who were present as remarkably solemn and strengthening.

It has not been the practice of the Review to record the proceedings of any of those seceding bodies which have assumed the name of Yearly Meetings, and there is no intention to make the separatists in Ohio an exception to our usual course. It may, however, be briefly observed, that the editor has been informed by one who was present at all their sittings after third-day morning, that there was much diversity and opposition of judgment among them, particularly in relation to the reading of the Epistle from the small seceding body from Baltimore Yearly Meeting; that this Epistle, in conformity with the desire of a large part of the assembly, was read, but with evident reluctance, by the Clerk, and a minute finally adopted expressive of sympathy with that body, but that no way opened for further action at present. They concluded to change the time of holding most, if not all, their Quarterly Meetings, and agreed that their Yearly Meeting in future should be held in the Tenth month. It is also understood that they addressed epistles to Dublin and Philadelphia Yearly Meetings, but to no other bodies. Sending an epistle to the seceders in New England was urged by a number of their members, but not agreed to. Their meeting came to a conclusion on the evening of fifth day. The house was thus left free to be occupied by Friends with a closing session on sixth day afternoon.

Died,—On the 31st of last month, in the 86th year of his age, Moses Farnum, a much esteemed member and elder of Smithfield Monthly Meeting, Rhode Island. "Mark the perfect man and behold the upright, for the end of that man is peace"

——, Suddenly, of cholera morbus, at his residence in Morrow Co., Ohio, on the 3d inst., Jonathan Johnson, in the 53d year of his age—a member of Gilead Monthly Meeting.

——, At his residence, Turtle Creek, Warren Co., Ohio, on First day morning, the 22d of Seventh month last, in the 73d year of his age, John Steddon, an esteemed member of Miami Monthly Meeting. His surviving friends have the consoling belief that his end was peace.

Mary Hodgson, Jr., 94 N. Tenth St., is prepared to accommodate with board a limited number of such pupils as are educated in her school, where they would receive instruction in the usual English branches, including French and Drawing, and enjoy the comforts and privileges of a home. Particular attention is paid to the morals, habits and studies of those who compose her family.

9th mo. 22d, 1855.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town will meet in Philadelphia on Sixth day the 5th of next month, at 7 o'clock, P. M.

The Committee on Instruction, and that on Admissions, meet on the same day—the former at 4 o'clock, and the latter at 5 o'clock.

The Visiting Committee attend the Semi-Annual Examination of the Schools, commencing on Third day morning, and closing on Fifth day afternoon of the same week.

9th mo. 22d—2t. Thomas Kimber, *Clerk.*

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be ascertained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

LETTER OF SYMPATHY TO PASSMORE WILLIAMSON.

Lake Superior, on Board the North Star,
August 11, 1855.

My Dear Sir,—With astonishment and indignation I have learned the story of your imprisonment; and now, from this distant retreat, where I am for the moment, I make haste to send you my sympathy.

From beginning to end—from side to side, and in every aspect—this transaction can be regarded only as a clear, indubitable, and utterly unmitigated outrage. The new-fangled doctrine, that a slavemaster can *voluntarily* import his alleged slave—of course with all the revolting incidents of Slavery—into the Free States, is not more odious than it is preposterous. It is scouted by reason and disowned by universal jurisprudence. You were right in disregarding it. In stepping forward to remind persons claimed as slaves on this pretext, that all such claim is baseless, you did a good work. It was this knowledge which filled them with confidence to regain their God-given liberty. And for this it appears that you have been brought before a man who, "dressed in a little brief authority," has cast you into prison. This outrage was rendered more outrageous by the way in which it was done.

It was perpetrated through the great writ of habeas corpus. This writ of freedom and deliverance, which in England has often been styled the palladium of the Constitution—which is recognised as a distinctive feature of Constitutional Government—which finds no place in a despotism, and which is the very master-key appointed to unlock prison doors and let the oppressed go free—has been made in your case, by a hocus pocus without precedent, the instrument of imprisonment and oppression.

Strange and disgraceful as all this is, it must be considered as the natural fruit of slavery. Any person, whosoever he may be—whether simple citizen or magistrate—who undertakes to uphold this wrong, seems forthwith to lose his reason. He may be just, humane and decent in other things, but in the support of slavery he becomes unjust, inhuman and indecent—often in obvious unconsciousness of his degradation. The blindness which makes him insensible to a wrong so transcendent, naturally makes him insensible to the lesser wrong by which it is maintained. What is the writ of habeas corpus, the trial by jury, the privilege of debate, or your liberty or mine, in the estimation of a person who has already screwed himself to the pitch of injustice necessary for the vindication of an institution which separates parent and child—which stamps woman as a concubine—which shuts the gates of knowledge, and which snatches from the weak all the hard-earned fruits of incessant toil?

But there must be an end to these things; and as Shakespeare found a jewel in the toad's head, so do I find a cheering omen in the injustice which has made you its victim. There is an old saying, handed down from distant antiquity, that, "Whom the gods wish to destroy they first make mad;" and I have often of late been impressed by its truth. The Slave Oligarchy is mad, and their overflowing madness runs through every agent and tool. In all that they do—especially in the Fugitive Slave Bill and its cruel enforcement, the Nebraska Bill and its felonious administration, and now in the imprisonment of an unoffending citizen—I rejoice to believe that there is unmistakeable evidence of that madness which precedes a fall. Verily the day is at hand when returning justice will once more bear sway; then, among the triumphs of Freedom, will be a reckoning with unjust judges.

Meanwhile, accept my congratulations on the portion of responsibility and dignity which is yours. It is a privilege to suffer for truth; and I envy not the meanness of that soul which would hesitate to prefer the stone walls of a

prison, to the cushioned seat of the magistrate by whose irrational and tyrannical edict you have been condemned.

Believe me, my dear sir, with much regard, very faithfully yours,

CHARLES SUMNER.

PASSMORE WILLIAMSON, ESQ., Moyamensing Prison, Philadelphia.

The following article, which we copy at second hand from the St. Louis Intelligencer of the 24th ult., exhibits, in a striking light, the impolicy, as well as injustice, of the measures pursued by the propagandists of slavery, in relation to the territory of Kanzas. These remarks, we may observe, are from a paper published in a slave-holding State, and though the Editor of the Review would not adopt, in all respects, the language or sentiments of the article in question, he cannot refuse to acknowledge their force.

THE BITTER FRUITS—THE SUICIDE OF SLAVERY.

Our news from Western Missouri is of ominous and most discouraging character. That region is suffering from mildew and blight. Its glory is dimmed, its spirits abated, and its hopes fading.

The emigration to Kanzas has been almost entirely checked. Emigrants from the Northern or Free States have ceased to go to Kanzas, because they can find as good lands elsewhere, not cursed by mob law, nor ruled by non-resident bullies. Emigrants from the Southern States do not go to Kanzas, because they will not put their slave property in peril, by taking it to a territory where there is a strong free soil element, threatening the security of slaves.

Any man of sense might have foreseen this result. Alabama and Georgia may hold public meetings, and resolve to sustain the slaveholders in Missouri in making Kanzas a Slave State. But their resolutions comprise all their aid—which is not "material" enough for the crisis. When slaveholders of Alabama and Georgia emigrate, they go to Louisiana, Arkansas and Texas. They do not come, with their slaves, to Missouri or to Kanzas. Call they that backing their friends?

Thus the matter stands. The northern emigrants shun Missouri and Kanzas as plague spots of the nation. The southern emigrants shun Missouri and Kanzas, because here is the battle ground between slavery and free soil.

The result is, Kanzas, the fairest land under the sun, is neglected and idle; occupied by a few honest and earnest but disheartened pioneers, and lorded over by a dozen or two feudal tyrants of Missouri, who curse by their presence the land they have desolated.

Such is Kanzas—poor, neglected and despised—and Western Missouri stands infected by the horrible contagion of outlawry, and dwindles away under the moral leprosy of its mobocratic leaders. We are assured by two gentlemen of high position in Western Missouri, but totally differing in political sentiment—one upholding the oligarchy that controls the affairs and tramples upon the people's sovereignty in Kanzas, the other, deploring the madness of the day—that matters are gloomy enough in Western Missouri. Business is dull. Commerce is stagnant. Money is exceedingly scarce, and a panic pervades the people. The fifty thousand emigrants that ought, this season, to have poured over into Kanzas, are not there. The prairie sod remains unbroken. The sound of the axe, and the whoop of the husbandman are not heard. Western Missouri towns are not thronged with settlers buying their out-fits and their equipments of husbandry. The farmers find no market for their horses, mules, oxen and cows. There is no new and large trade springing up in Kanzas. The much vaunted Kanzas towns lie neglected—a mockery to their owners and a laughing stock for all men. "Dead—dead—dead" may be written on all the country—so deep and disastrous has been the fall from the high and fond hopes of the past year.

In May last, the editor of the Intelligencer was in Kentucky, and he met numerous of the most respectable and wealthy farmers of that State, such as form so large a portion of the population of Missouri, who inquired earnestly about the condition of things in Kanzas and in Western Missouri. They spoke of the intention they had had of removing to Kanzas or Western Missouri; but said they had abandoned it utterly, for the reason that they would never think of taking their families to a region where law was set aside, presses mobbed, and men driven from the country by irresponsible and unknown bands of Regulators. They preferred the rule of law to anarchy. In a recent trip through several North Western States, we found that the same circumstances were most industriously and fatally used to divert emigration to those States, and to prejudice Missouri and Kanzas with every class of people. The most aggravating stories of insults and outrages committed by Missourians on the persons of emigrants from the Old World or from the Free States, who are found ascending the Missouri river, are circulated in the newspapers all through the Free States; and it is impossible to conceive of the deep hatred thus generated towards our whole State in the Northern half of the Union.

Between these fires, Missouri is leading on her languid existence. St. Louis is retarded in a most woeful way. Our railroads creep at a snail's pace. We build ten miles while other Western States build one hundred. In every department of life we feel the paralysis. Instead of bounding forward, buoyant, strong, and

rejoicing, we sit with dull eyes and heavy spirits, and listen to the tick of a death watch.

These are the bitter fruits of the repeal of the Missouri Compromise—a wicked and wrongful deed—that will yet bring a burden of bitter self-reproaches to its authors. Missouri did not demand that repeal. The South never asked it. Atchison solicited it—and in a moment of political insanity, the South consented to the wrong, and made the wrong her own. This was the suicide of slavery.

Every step since taken has deepened the wrong and enhanced the danger. The Free States organized Aid Societies, and sent their men to make Kanzas free. It had been free soil, by solemn compact for thirty-five years, and they naturally were incensed to see its character changed. The South would have been far more indignant if a slave territory had been thus, by unexpected act of Congress, converted into Free Soil.

The Free States had a right to be indignant that a life-long compromise had been repealed—and they had a right to try to keep Kanzas free as it had been, by peaceable colonization. They attempted nothing else. But a portion of the citizens of Missouri, headed by Atchison and Stringfellow, denounced the northern emigrants as "paupers and hirelings," because they were sent west by the money of a society; and so they had county meetings in Missouri and *raised money*, and sent Missourians to Kanzas to make Kanzas a slave territory! Were the Missourians "hirelings" too? And did these two wrongs make one right?

Atchison and Stringfellow, with their Missouri followers, overwhelmed the settlers in Kanzas, brow-beat and bullied them, and took the government from their hands. Missouri votes elected the present body of men, who insult public intelligence and popular rights by styling themselves "the Legislature of Kanzas." This body of men are helping themselves to fat speculations by locating "the seat of government" and getting town lots for their votes. They are passing laws disfranchising all the citizens of Kanzas who do not believe negro slavery to be a Christian institution and a national blessing. They are proposing to punish with imprisonment the utterance of views inconsistent with their own. And they are trying to perpetuate their preposterous and infernal tyranny, by appointing *for a term of years* creatures of their own, as Commissioners in every county, to lay and collect taxes, and see that the laws they are passing are faithfully executed. Has this age anything to compare with these acts in audacity?

The Free State men of Kanzas have resolved not to submit to this daring usurpation of a non-resident oligarchy. They have called a Convention of the people of Kanzas, to meet in September next, and frame a Constitution for their government. This movement will be supported by thousands in Kanzas, and it will rally and bring to their aid the Northern States that have been for the time staggered and confused by the untoward events in Kanzas.

The next Congress will find, then, this issue before them—a Free State Constitution presented by one portion of the people of Kanzas, and the pro-slavery territorial laws of the present fraudulent Legislature. The House of Representatives of the next Congress, will be largely Free Soil or Anti-Nebraska. The pro-slavery laws of the *bogus* Legislature will be rejected, and, without Congressional sanction, they are not valid—and the contest will then be on accepting the Constitution presented by the Free State people. This Free State Constitution may pass the House, but not the Senate. But the effect will be as disastrous to Missouri and the South. Kanzas will be left to anarchy. The slavery that is there will flee from it—and perhaps even the slave property of Western Missouri give way under the panic, and seek safety in the cotton fields and sugar plantations of Texas.

It has been the common opinion with thoughtless persons and thick-headed bullies at the West, that the Northern and Eastern men will not fight. Never was a greater mistake. The sons of New England and of the Middle States do not *like* to fight. They would rather work, plough, build towns, railroads, make money and raise families, than fight. But fight they will, if need be. Remember, the sons of New England shed the first blood in the American Revolution, and they were the last to furl their flags in the terrible struggle. They have never disgraced their country by cowardice, and they will not. They are Americans, with spirit, courage, endurance and deep love of liberty, to animate them. The Free State men in Kanzas will fight before they will be disfranchised and trampled on. Mark the word.

Here comes then, the suicide of slavery. The outrages committed by Atchison and his fellows in the repeal of the Missouri Compromise, and by Stringfellow and his followers in subjugating Kanzas to non-resident rule, will bring on a collision first in Congress and *then in Kanzas*—and who shall tell the end!

Slavery will never sustain itself in a border State by the sword. It may conquer in some respects; but it can never "conquer a peace"—Never, never! Once light the fires of internecine war in defence of slavery, and it will perish while you defend it. Slaveholders will not stay to meet the fight. Property is timid, and the slaves will be sent to Texas, to be in a "safe place" while the fight lasts; and as soon as the slaves are gone it will be found that Missouri has nothing to fight about, and the fight will end "before it begins."

Thus the slavery propagandists who repealed

the Missouri Compromise to make Kanzas a slave State, will make Missouri free; and in endeavoring to expel Abolitionism from Kanzas, they will find both Kanzas and Missouri with an entire free white population—worth more to the two States than all the negroes in America.

Is not the Kanzas outrage the suicide of slavery? Have not the people of Missouri, interested in the preservation of slavery in the State, brought themselves into a desperate predicament by following the insane counsels of Atchison and Stringfellow?

ASCENT OF MONT BLANC.

Continued from page 7.

One particular crevasse delayed us long. There was no turning it, for it stretched far to the right and left of our course. Its further lip was five or six feet lower than the level of the brink on which we stood. This in itself was nothing extraordinary; but beyond this first crevasse, and divided from it by an intervening ridge of ice two or three yards broad, yawned another very considerable crevasse. Nor was this all, for the further side of the further chasm was a wall of sheer ice very much higher than the middle ridge. A stoppage ensued, and for the first time since we had taken to the ice, we got together and compared our several experiences. At length a plan of operations was arranged. Our party was first disconnected, and a couple of guides, assisted by their poles, crossed the first crevasse, taking with them a rope, a hatchet, and the ladder. This was planted on the further brink of the middle ridge on which they had landed, and its opposite end lowered till it touched the further wall which I have described. From the top of the ladder to the summit of the facing wall several yards remained overtopping. The first guide, attached to his comrade, ascended the ladder, and with his hatchet cut several notches in the ice for his hands and feet, managing somehow or other by this means to scale the height. The rest was comparatively easy—the second guide being easily pulled up by the first. Then each traveller was tied round the waist (all the knapsacks having been passed on first), and one by one we were hauled up the farthest side. But, besides such artificial expedients, several natural bridges assisted our progress; for the crevasses are often spanned by a plate of ice or snow, more or less secure. When their existence is detected, their consistency is first tried by probing them with a pole; and it is not a little startling sometimes to find them suddenly give way and fall in at the centre, and after a few seconds' silence to hear the bits either crash against ice, or splash into those mill-streams which underdrain the glacier. I have often seen a pole, too carelessly handled in thus sounding the snow, suddenly shoot through and disappear, the distance of its fall only to be measured by the interval which elapses before a crash is heard—if indeed it is heard at all! But the worst of all is when you stand on such an insecure bridge without knowing it; although indeed you very soon find it out. When we talk of cutting the ice, it must be remembered that glacier-ice is far more easily chopped than common ice. It is much more brittle, and this from its peculiar structure, which consists of alternate plates of hard, transparent blue ice, and of aërated ice, quite the reverse of transparent, and much less hard. But this is now a familiar fact. It is very curious to observe how the moraine of a glacier, far from sinking into the ice (as we might have expected), seems, by preventing the basis on which it rests from melting, rather to rise above it. The same process is more apparent, though hardly more remarkable, in the case of an isolated block. But we never enconntered an ice-pedestal supporting such a statue as the following.

"On the Portillo Pass in the Cordillera," says Darwin, "are several broad fields of perpetual snow. These frozen masses, during the process of thawing, had in some parts been converted into pinnacles or columns. On one of these a frozen *horse* was sticking as on a pedestal, but (ludicrously enough) *with his hind legs straight up in the air!*" His explanation is—"I suppose the animal must have fallen with his *head downward* into a hole, when the snow was continuous, and afterwards, the surrounding parts must have been removed by the thaw." Surely the equestrian statue of Peter the Great at St. Petersburg would blush (if statues can blush) did it know that there ever had been in the world one horse in an attitude more extraordinary than its own!

Such are some, and only some, of the features of the glacier. But they may be taken as types; for though the face of a glacier is ever changing its expression, though its substance suffers a continual waste, yet the laws which regulate it are unalterable, the mass to be moulded never fails, the mould through which the mass slowly and majestically passes is fixed; and so these great ice-characters are stereotyped, and the process of Nature in its truest sense—a constant being born—is constantly exhibited. But who can give the faintest idea of its wild, unearthly, terrific beauty? Its birth on some heaven-kissing summit, its cradle in the mountain hollows, its snow swaddling-clothes, gradually removed as it descends, till the pearl-like hue of the real surface is discovered, delicately veined with blue—the gigantic causeways, lateral and medial, that descend its surface, bearing aloft vast masses of rock far removed from their parent needles—the dark-green frowning chasms, the blue arching fairy-like halls, floored, walled, and roofed with ice, and hung about with graceful icicles, yards in length and feet in diameter; the connecting lanes and labyrinths, "a mighty maze, but not without a plan," which now plunge you into the dark abyss where a cataract roars, now lead you

up again to the dazzling surface, musical with a thousand tinkling runnels obedient to the sun; add to this the toppling ice-crags, crashing as they lose their balance, while the glacier moves on its slow but irresistible march; the glittering pinnacles and spires which usually precede its fall, the golden grain and the blue flax flower which bend over its sides to watch its waning moments; finally, the "dusky doors" from which its life-blood rolls—this—and how little of the truth is this?—is surely "beautiful exceedingly." It requires an effort to take leave of this "thrilling region," but the shadows are lengthening, and we must on to our half-way house, our glacier-girt island rock of the Grands Mulets. This lofty chain of rocks is some five thousand feet below the summit of Mont Blanc, and some three thousand above what is called the line of perpetual snow. Though of very considerable height, it is so dwindled into nothing by the distance, that to the peasant at Chamouni it presents the appearance of a line of mules ascending the snow. From this fancied resemblance of course the name originates. The rock has been so often described that a minute account would be superfluous. It is always now adopted as a midway station, from its convenient distance, and because it is too steep to afford the snow a lodgment, but more especially because the avalanches roll harmlessly around it. The climb to the ledge on which we bivouacked was not only toilsome but dangerous, on account of the numerous loose pieces of rock, which, if dislodged by the unwary foot, roll, collecting others, till they may prove fatal to the comrade who follows you. No sooner had we reached our ledge in the face of the rock than preparations were commenced to insure a comfortable, if but a short repose. A kind of hut has since our ascent been constructed by the guides. On the occasion of our visit we had, I am glad to say, no other roof but the sky.

It was four o'clock in the afternoon when our party arrived. The rock was glowing with heat, and this, or some other cause, made me bleed profusely at the nose. We began to understand the force of the guide's advice to De Saussure, to take up nothing but a parasol and a bottle of smelling salts. We changed our attire—(which up to this time consisted merely of cricket flannels)—spread out our dainties—as the heat cooled, lighted a fire—and soon our preparations for enjoyment were complete.

That night be sure "we kept a high festival." Guides and amateurs drew in near the embers, conversation never flagged, songs were never not forthcoming, the last toast was loath to be drunk. Each bottle, as it was emptied—and many were so served—was tossed over the ledge, and its swift career to destruction watched by eager and delighted eyes. In the midst of our jollity the distant boom of a gun fired at Chamouni assured us of the sympathy of the nether world, and added one more to our already long list of toasts.

Meanwhile the obsequies of departing day had commenced, and the evening came in heralded by such a pomp and pageantry of glory as, unless seen, can by no imagination be conceived. Step by step the level rule of daylight left the valley and was mounting upwards. Hours of day above when all was night below. In silence and scarce perceptibly it approaches the tremendous outlines of snow and rocky precipice far distant from us, rendered seemingly near by the more pure and rarefied condition of the atmosphere. Pinnacle, dome, and cupola seem to draw themselves close around and above us, confronting us with their awful "full-faced presence." And now we ourselves are being left below by the retiring tide of light. Purple mists roll themselves about the foot of the mountain; overhead is let loose volume after volume of flushing and heaving light. Gold, crimson, and violet blend in swelling succession the dolphin-like changes of the dying day; till last and longest, and loveliest of all, that indescribable rose-hue so familiar to the lover of the Alps sweeps up the snow, and reveals the relative heights of the gigantic mountain-brothers. Meanwhile the glacier obeys the spell of advancing night. What a spectral, death-like aspect it assumes! One by one its superficial runnels are chilled into silence, and the attentive ear only can catch the hoarse rumble of its lower waterpipes. Soon all is silence—silence doubly still, if occasionally interrupted by the resounding crash of some toppling ice-crag, or the dull roll of an unseen avalanche.

Winter on the glacier is one long, awful night. The warmth of the earth, and the gravid elasticity of the ice itself, prevent a total halt even then; but it is only in summer and autumn that it majestically advances at its greatest speed (some two feet a day), accompanied by the thunder-sound of bursting ice-crags—the grand and solemn bars of that wild and unearthly march! And oh, what a march is that! You seem to behold embodied before you the haltless, hasteless, pitiless form of Necessity herself, advancing to fulfil her inexorable purpose. The thought oppresses you; you struggle in vain to rid yourself of the deadening incubus.

The rate of a glacier's progress is expressed in an entertaining form by Professor Forbes. "Assuming roughly," says he, "the length of a glacier to be twenty miles, and its annual progression five hundred feet, the block which is now discharged from its surface on the terminal moraine may have started from its rocky origin in the reign of Charles I. The glacier history of two hundred years is revealed in the interval; and a block greater than the largest of the Egyptian obelisks, which has just commenced its march, will see out the course of six generations of men ere *its* pilgrimage, too, be accomplished, and it is laid low and motionless in the common grave of its predecessors."

As I lay now, propped on one elbow, what a

scene was before my eyes! The ruddy embers glowing on our ledge; the glimmering lanterns, far out in the snowy wilds, of two guides sent forward to report on the state of the snow; the ghost-like mountain-forms leaning out of the night, staring at us, and then receding; the sentinel stars sharply defined, but watching motionless in the sky; behind us the sullen boom of frequent avalanches was enough to drive away sleep.

> The tumbling avalanches—
> How awful, yet how beautiful! These are
> The voices of the mountains; thus they ope
> Their snowy lips, and speak unto each other
> In the primeval language, lost to man.

If *our* party yielded to impressions impossible to express, what must have passed through the mind of that first pioneer of the way who, on the 8th of June, 1786, found himself *alone* in these wilds? A storm raged that day, but he, sheltered under a rock, dug a hole in the snow for warmth wherein to pass the night, and was kept up by the brave heart within him. Up to that time, those who, in the chase of chamois, or in search for crystals, had mounted higher than their comrades, had brought down with them reports of black skies, and stifling snow vales, and "accursed mountains," from which all grace of Heaven seemed withheld. And, be sure, imagination had not been idle. The gloomy terrors of tradition must doubtless, in such a solitude, have been hardly less formidable than the present reality itself. But Balmat defied them both alike, and two days after returned to his native vale, long to lie frost-bitten on his bed, but with the proud consciousness that he alone, of all men, had marked out with his eye the one possible approach through those maiden snows to the summit of Mont Blanc. The good and great De Saussure had offered the reward which had led to this discovery: to him every successor in his footsteps, however humble, must render a passing homage, due, as for much else, so not less for the absorbing interest of his narratives, only equalled (if at all) by that of our own compatriot, the energetic Professor Forbes.

At length my endeavors to sleep were more successful. Occasionally a drowsily-muttered word might be heard amongst ourselves, or from the guides smoking below in the shelter of every available ledge and cranny of the rock. But this, too, died away; and I wandered in the land of dreams—less dream-like than the reality!

To be continued.

AFRICAN COLONIZATION.

The enterprise of African colonization, in whatever point it is viewed, is in fact full of interest, and deserving of attention. Whether as politicians, philanthropists or Christians, the cause ought to receive their assistance, as its object is to abolish the slave trade, to civilize Africa by every practicable means, and to extend Christianity. To the philanthropist, the history of the Republic of Liberia is replete with interest. Acquired by purchase, guaranteed by treaty, and governed by justice, it shows the bright result in increased prosperity in itself, and in a rapid extension of friendly relations with the natives. To the Christian, it gives, in the Republic, an evidence of the successful, established and beneficial effects of Christianity, and it points out the means by which that great blessing may be extended to the thousands and millions of a mighty continent. To the politician, it affords evidence of a favorable experiment, which proves that the Africans, if treated with justice, and placed in a situation in which they are free to act, not only govern themselves, but extend friendly relations with those by whom they are surrounded. It also points out a means which, if steadily pursued, will destroy the foreign slave trade.—*Ex. paper.*

Selected.

"The Accuser of the Brethren"—
How fitting is the name;
Since the creation of the world,
His business is the same.

Bringing false accusations,
Sowing the seeds of strife,
Watching the halting of the saints,
And striking at the life.

If with the aspersed one he should fail,
The asperser's sure to fall,
For losing Christian charity,
Have we not lost our all?

Ye know not, vain contenders,
What spirit ye are of;
Alas! ye are weak "defenders
Of the faith" which works by love;

Which purifies the feelings,
And makes all sweet within,
Tenders the heart before the Lord,
And keeps the spirit clean.

Go and adorn the doctrine
Ye are feigning to approve,
And seek for strength to follow Him
"Whose first, best name is Love."

But cease from defamation;
The Poet says 'tis worse
To steal his reputation,
Than to rob him of his purse.

Look home, look home, defamers,
There's business there for *you;*
Weed well your own deceitful hearts,
You'll find enough to do.

Perchance *that* God, before whose glance
Each soul unveiled appears,
Sees that thy brother's work is done,
While thine is in arrears.

Then leave, ah! leave the little mote
Which thou, and thou alone,
Mark'st in his eye, and take away
The beam that blinds thine own.

Thou hast had much, yea *much* forgiven—
Then is it just and right,
From him who is thy fellow-worm,
To exact the utmost mite?

"Judge not," the blessed Jesus said,
Judgment is mine alone;
He only who has never sinned
Should dare to cast a stone.

But love thy neighbor as thyself,
His friend, his helper be,
And show that mercy unto him
Which God hath shown to thee.

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the steamship Ariel, from Havre and Southampton, we have intelligence one day later than previous advices. No change is reported in the state of affairs in the Crimea. It is stated that decisive operations will not be undertaken until the Allies have crossed the Tchernaya, and occupied the heights on the right bank, separating the Russian forces on the Tchernaya and Belbec rivers. Reinforcements are collecting for this purpose. The Russians have constructed works which so command the Malakoff Tower and Korniloff Bastion, that the Allies would be unable to maintain them, should they gain possession. The garrison of Sebastopol is said to have been doubled, and preparations made for a desperate defence. The British Government has begun to ship huts to the Crimea for the use of the healthy troops, and for hospitals; thus indicating that the army is expected to winter there. Omar Pasha was about to go to Trebizond, to take command in Asia.

England.—Queen Victoria returned on the 28th ult, from her visit to Paris. The favorable weather has caused a slight decline in breadstuffs. The potato crop in Ireland is likely to be good.

France.—The crops throughout the country are satisfactory

Spain.—The Carlist insurrection in Catalonia has again broken out A central school of Agriculture is about to be established near Aranjuez.

Prussia.—The King has sanctioned an extension for another year of the free importation of corn and flour, the right of which would otherwise expire on the 30th inst.

The Cabinet has recently replied to Count Buol's circular, that Prussia is disinclined to make any change in her policy on the Eastern Question, because she is unable to see what practical guarantee the often mentioned four points can afford for its settlement; and that she cannot consent to bind herself to these four points while the parties principally concerned reserve to themselves the right to go beyond them.

Denmark.—A royal rescript to the Diet is published, expressly guaranteeing civil and religious liberty, and the freedom of the press.

India.—A formidable insurrection has broken out in Bengal, the tribes occupying the Rajmahal hills having suddenly burst upon the plains, carrying destruction everywhere. The cause of the outbreak is not certainly known, but it is attributed to oppression by British officials.

Mexico.—The commander of the Liberating force of Vera Cruz has refused to acknowledge the Provisional Government under Carrera, and taken possession of the city Generals Alvarez and Comonfort were marching upon the city of Mexico.

Chili.—Locomotives are soon to run regularly from Valparaiso to Vica del Mar, and a telegraph line between the former place and Santiago was expected to be opened early in last month. A National Exhibition was to be held at Santiago. Four thousand dollars had been estimated for the foundation of People's Libraries in the provinces.

Paraguay.—The dispute with Brazil has been amicably settled, and a treaty of commerce and navigation concluded.

Central America.—Colonel Kinney is said to have succeeded in obtaining the grants of land which he expected, and will push forward his colonization scheme.

Australia.—A Mutual Protection Society has been formed by the miners, with the sanction of the government, to prevent the *jumping* of claims, which had caused serious difficulties. The gold market has been dull, but the yield is steady.

Domestic.—The pretended Legislature of Kansas passed about two hundred and fifty acts at its late session. Among these are an act by which an oath to support the fugitive slave law and the Kansas-Nebraska bill is made essential to the holding of any office in the territory, one punishing with death all attempts to interfere with slave property, such as decoying slaves from their masters, &c., and one by which the promulgation of anti-slavery opinions is to be punished by two years' imprisonment at hard labor in the penitentiary. Governor Shannon made a speech at Westport, on the day of his arrival, in which he declared that he considered the legislature a legal body, and its acts binding upon the people of the territory, and avowed himself in favor of slavery in Kansas.

Considerable beds of rock salt, of excellent quality, have been discovered near Point San Quentin, in Lower California. A valuable copper mine is said to have been found on the territory acquired from Mexico by the Gadsden treaty. The ore is described as very rich, and intermixed with pieces of the pure metal. Not far from this locality is an old silver mine, now abandoned.

The yellow fever in Norfolk and Portsmouth has scarcely abated in virulence, though the number of new cases has diminished The known interments in the former city, since the commencement of the disease, amount to 1057, and those not recorded, it is supposed, would swell the number to nearly 1200. Most of the physicians and nurses who have gone from the northern cities have had the disease, and several of them have died.

The deaths in Boston for the week ending 15th inst., were 125; in New York, 503, and in Philadelphia, 192.

The Superintendent of Indian affairs in California states that the Indians on the Home Lackee reservation are in the most satisfactory condition. Their crop of wheat is estimated at 20,000 bushels. The corn and vegetables were destroyed by grasshoppers. The Indians are industrious and contented.

Robert Chisholm, of Beaufort, S. C., has cultivated the olive for twenty years past, and thus far has been entirely successful. His trees were imported from the neighborhood of Florence, and have borne large quantities of fruit every year, instead of only in alternate years, as is the case in Europe. He possesses between 300 and 400 trees.

The Cayuga Indians in Western New York have revolted, deposed their chiefs, and set up new rulers. The revolutionists charge the chiefs with having plundered the people of the annuity received from our government under treaty stipulations.

A dangerous rock not laid down in any of the charts, has recently been discovered in the Gulf Stream, latitude 35 deg. 14 min., west longitude, 73 deg. 21 min.

FRIENDS' REVIEW.

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A Testimony of Newcastle Monthly Meeting, concerning RACHEL PRIESTMAN, *of Newcastle, who died on the 16th of Seventh month, 1854, at Waterford, in Ireland, aged 62 years: a Minister 27 years.*

Our beloved friend was the daughter of Hadwen and Margaret Bragg; and was born at Newcastle-on-Tyne, on the 25th of Eighth month, 1791.

Privileged with a guarded and religious education, its good effects were early evidenced by her watchful deportment and conduct; and this Christian circumspection and tenderness of conscience continued remarkably to characterize her in her path through life. She was one whose concern it was to be found faithful in her service to her Lord; and the evidence of her dedication to the gentle intimations of his Holy Spirit was peculiarly instructive and edifying.

In the year 1803 she was placed at a Friends' boarding school in the South; and it appears by her memoranda that while thus separated from the oversight of her parents, she was in measure preserved from yielding to that which she apprehended to be wrong, especially as regards the solicitations of one of her school-fellows to the reading of pernicious books. In reference to this absence from home she afterwards observes:—

"I was privileged to attend parts of four Yearly Meetings; and, in the course of some of them, my mind was so powerfully visited with the overflowings of Divine love, that though I had not a very clear perception of the means appointed for our salvation, my broken and enamored heart was often made to rejoice in God my Saviour, and I was brought at times into a state in which the language was was raised, 'Draw me and I will follow thee; Thou Jesus whom my soul loves!' O! in the recollection of those happy moments, when the heart was made willing, and the very windows of heaven seemed open to bless, my soul is tendered within me; and humbling indeed is the consciousness that had I followed in continued faith and love, very different might have been my Christian attainments at this day. I desire, however, to thank my Heavenly Father, that, often as I have slipped, often painfully neglected that intimate communion which would have been my strength, He has again and again enabled me to come to the foot of the cross, and to receive ability to hope through Him."

Continuing to submit to this purifying operation of the Holy Spirit, as she grew up to maturity she was favored to witness a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Thus we have reason to believe that walking in "the fear of the Lord," she found it to be in truth "the beginning of wisdom;" and striving to do his commandments, a good understanding was given her to know his will, and strength communicated to perform it. The weightiness of her spirit and the circumspection of her demeanor were appreciated by her friends, and led to her being early appointed to fill various offices in the Church,—to that of elder about the twenty-ninth year of her age.

In the year 1814 she was married to Jonathan Priestman, of Newcastle, and, in the station of wife and mother, carefully sought for ability rightly to fulfil the duties which devolved upon her; and ever kind and hospitable to others, she sought to render religion attractive to those around her.

From her childhood she had believed that, if faithful to the convictions of the Holy Spirit, she would be called to the work of the ministry,—an impression which was afterwards verified; for, patiently abiding under the baptisms and conflicts by which the Lord sees meet to prepare his servants, she was, in the thirty-fifth year of her age, constrained to declare to others the power and riches of redeeming love. In the year 1829 she was recorded by the Monthly Meeting as an approved minister.

In the following year, under date of 8th of Eighth month, 1830, she thus gives expression to the aspirations of her soul:—

"Gracious God! Thou hast drawn by the cords of thy love from early life: be pleased to extend yet of thy mercy and of thy judgments, until I have learned righteousness—until the whole soul is made conformable to thy holy will. Pardon my transgressions: blot out my iniquities, through the precious blood of Christ; and, Oh! condescend, through thy good Spirit, to enable me to tread my remaining period of life in deep and holy conformity to that will manifested within me, as the means of my entire sanctification. Cast me not off, but under deep conflict suffer me to turn toward Thee, with humble confidence that thy mercy yet continues to be over all, even the most unworthy of thy works."

Our dear friend being concerned in the exercise of her ministry vigilantly to endeavour to follow the true Guide, grew in her gift, and in the year 1834 was engaged with another minister in a visit to the families of her own and some other neighboring meetings, as well as in service of a more public character in Newcastle and in its vicinity, more especially among the inmates of the several alms-houses. For the spiritual and temporal benefit of the poor of this world her mind was deeply interested. She was frequently concerned to hold public meetings among them; often visiting them at their own houses, contributing to their relief; and laboring for their improvement also in connection with benevolent institutions.

The following extracts from her memoranda instructively exhibit the solemn thoughts which often attended her mind in the consideration of the importance of the present hour, the review of the past, or anticipations of the future. Upon the anniversary of her marriage she remarks:—"Twenty-three years have passed over us since that important step; we are thus much nearer to eternity: solemn thought! Unnumbered, unmerited mercies have been showered down upon us, and amid the chequered scene of life, much happiness has been enjoyed. Have we daily inquired at the throne of grace, 'What shall I render for all thy benefits?' Have we rendered our willing hearts a perfect offering? Ah! many omissions and commissions lead us to the sinner's Friend! May we find mercy with and through Him, and grace to help us in time to come, to be more watchful, more heavenly minded, more earnestly aiming to obtain the victory, that so the rapid flight of time may excite no dismay, but rather animate with joyful anticipations of that period, when, through the mercy of God in Christ Jesus, hope will be exchanged for blessed realities, faith be perfected in full salvation, and prayer turned into praise."

In a season of family affliction she thus writes:—"Oh! permit me, gracious Father, to bless Thee, that Thou hast taken one of my precious children to thyself. Dear Lord, my weak heart dare not feel that it could hastily resign all, for it is poor and feeble; but, O Lord! yet would I desire to say, Oh! take them all into thy holy keeping; and if thy mercy dictate it, take them to thyself; though I were solitary and alone: only do Thou purify and render meet to be clothed with the righteousness of thy Christ, that hereafter we may all meet to praise thy name, where sin cannot distress, where sorrow cannot lessen unclouded bliss." At another time she writes:—"Body and soul are oppressed! God alone can keep alive in this day of trouble! Thou source of all happiness, suffer not the enemy of our souls to overcome us; but through thy forgiveness and continued mercy enable us to become conquerors through thy Christ, even though the furnace be heated seven times hotter than it is wont to be."

The power of sympathizing with the afflicted was possessed and exercised by our beloved friend in a remarkable degree; and as she was by no means exempt from many trials and afflictions, she was qualified in tenderness to comfort others with the comfort wherewith she herself was comforted of God, and was often led emphatically to speak well of his great and adorable name.

For many years she felt deeply on the subject of slavery; and when she commenced housekeeping she carefully avoided, as much as practicable, the use of articles produced by the labor of the negroes of our West Indian possessions, who were at that period held in bondage; and this care afterwards extended to the disuse of American cotton and other slave produce. In the wide diffusion of the Holy Scriptures she took a lively interest, giving to the operations of the Bible Society her energetic support. The cause of temperance had also her warm co-operation; she was early impressed with the importance of refraining from all intoxicating drinks, and she discouraged their use by example as well as by precept.

At various periods she was engaged, in Gospel love, to labor for the edification of the Church, in visits to the Meeting of Friends in Cumberland and Northumberland, as well as in many other parts of this nation; and when a more extended field of service in North America opened before her, she was strengthened to resign all at what she believed to be the call of her Divine Master, and, accompanied by Isabel Casson in a portion of the journey, she visited Pennsylvania, with parts of New England and Maryland. The satisfaction of Friends in America was testified by three certificates of approval on her return.

It was instructive to observe her devotedness to the service of her Lord. Though often under feelings of deep humiliation and self-abasement, she reverently resigned herself to the Lord's disposal, and her faith and dedication were marked by the simplicity with which she

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committed to her Divine leader the results of her endeavors to serve Him.

Perhaps on no occasion was this more manifest than when, in the spring of the present year, she was liberated by her Monthly and Quarterly Meetings for service in Ireland. "Work while it is day," was her language, laying much stress on the uncertainty of life, and the mode of her expression evidenced that the future was remarkably veiled from her.

The events which followed accorded with this feeling. Our dear friend, accompanied by her husband, attended the Yearly Meeting in Dublin, and proceeded to fulfil other engagements in that neighbourhood and in the South of Ireland, which unfolded as requirings of her Divine Master. The following extract from one of her last letters to a sister-in-law will show the state of her mind during this journey. She writes: —"If the mind be low we need not marvel; it may keep us watchful and humble; and truly the latter may well be my portion, for what am I that I should thus venture on my Lord's errand? But if it be His work, and he has called to it, He will give a little strength in the needful time; and so we endeavor to trust ourselves and our all in his hands."

In the course of these services symptoms of indisposition first appeared at Limerick; but, after a little detention there, they proceeded to Waterford, taking meetings on their way. At Waterford, our dear friend's illness, (which proved to be an attack of fever), increased; and, during a continuance of five weeks, her prostration of strength rendered great quiet necessary, and unfitted her for giving much expression to her feelings. She spoke to her medical and other attendants of the importance of cherishing vital religion, and urged upon her children the benefit and necessity of prayer, she having in her own practice been deeply alive to the comfort and advantage of private devotion. Though her being thus arrested in her course of religious usefulness may appear mysterious, the frame of her own mind resembled the untroubled confidence of a child. Her spirit seemed full of love and gratitude; and she evinced much patience, with unhesitating acquiescence in the will of her Heavenly Father.

So trusting, and so resting as on the bosom of her Lord, this dedicated servant was enabled to endure unto the end. On the 16th of Seventh month she gently ceased to breathe; and, we reverently and undoubtingly believe, has entered with joy upon her heavenly inheritance.

Under a deep sense of the loss we have sustained in the removal of our beloved friend, we feel that she, "being dead, yet speaketh;" and we desire that we may rightly profit by the remembrance of the weightiness of her spirit and of the closeness of her walk with God.

MANAGERS' REPORT TO THE INSTITUTE FOR COLORED CHILDREN.

Nearly three years have elapsed since the opening of our institute on Lombard street, and it is with satisfaction that we can record that each successive year has been one of substantial progress; the position it now occupies being one we scarcely hoped to attain in so short a period.

There have been many difficulties to overcome. The standard of attainment on the part of candidates for admission, although not high in the elementary branches of a plain English education, proved to be beyond the reach of the great number, and required more diligence and application than they had been accustomed to use in the schools they had attended. Their parents, in many instances, were not able to appreciate the loss their children were sustaining by the superficial manner in which their studies were passed over, and the children themselves were but too willing for the laziness of such a course. Gradually, but surely, we trust this evil is disappearing. The good instruction, and well-ordered training of the small class with which we began the school, has shewn plainly both to parents and children, the advantages of a more thorough education, and a steady increase of pupils is now we believe secured.

The system early introduced of bringing both sexes into one apartment, the females under the especial care of a teacher of their own sex, has proved very successful in its results. Propriety of behaviour has been observed, the manners of the boys have been improved, and there is a gentleness and quietness of deportment which is not ordinarily to be noticed in separate schools. Much of this is undoubtedly due to the unwearied exertions and excellent example of our teachers, who continue to discharge their various and responsible duties, with credit to themselves and satisfaction to the managers.

The progress of many of our scholars, both male and female, is encouraging. Some of them we think will soon be prepared to undertake the useful and respectable position of teachers, others to be valuable in useful kinds of business, as they may find opportunity to engage themselves as apprentices, while all, and especially our female pupils, will be better prepared, as they become in future years the heads of families, to implant and cherish in the minds of their children the love of knowledge, and of those purer enjoyments which belong to the intellectual man.

It is to this influence that we must chiefly look, under the blessing of Divine Providence, for that elevation of character which will remove the coloured man from the position he is now forced to occupy in our community. There are many who can remember the respect and consideration which some coloured men have obtained among us. It was a tribute to the

nobler faculties of mind and heart, which, through energy of character, diligence in business, and correct appreciation of what truly makes a man, had been developed in them, and shone in action. The names of Paul Cuffee and James Forten may be cited as examples.

To such examples we would commend the pupils of our schools. It may be slowly, but we think, it will surely follow, that as our colored brethren, through the means placed within their reach while young, seek to elevate themselves mentally and spiritually, they will be allowed to take a higher position than that of servants and dependants, and according to their capacity and application, may rank with the mechanics, the merchants and teachers of our community.

Our course of instruction has been enlarged as fast as it could be advatangeously done. Mathematics are gradually becoming more prominent, and we have, by painting a part of the wall of our school-room in a superior manner, obtained a large black surface, on which problems, &c. may be conveniently demonstrated. During the last winter a course of lectures on Natural Philosophy was delivered by competent professors, illustrated by suitable apparatus, and recently an excellent course of instruction in elocution has been carried through by H. O. Apthorp, professor of that important branch, to the great advantage of our scholars, and the satisfaction of the managers.

In writing and book-keeping a number of our boys have made creditable proficiency, which will in all probability prove very serviceable to them. Several of our female pupils have also attained to creditable skill in composition and penmanship.

Our preparatory school, under the care of Sarah Douglass, continues to be a most valuable part of our establishment. She has with conscientious care qualified a number of the scholars to enter the high school. The good moral standard maintained in her teaching, and the religious instruction communicated, will we think prove very salutary to her pupils.

The Holy Scriptures are read at the opening of the morning sessions of the schools in a serious and appropriate manner, and the respectful deportment of the pupils on these occasions is worthy of notice.

The weekly visitations of the managers have been mostly kept up, and the examinations at those times have been interesting.

The annual examination was held on the 4th of Fifth month, in the morning and evening for the high school, and in the afternoon for the primary school. It was decidedly the best we have yet had, and conducted with spirit both on the part of the teachers and scholars. The exercises in mathematics, grammar and elocution were very interesting, showing much improvement in the pupils both male and female. In the evening, a very large number of the parents and friends of the scholars were present, far more than we have seen on any former examination. The large room was crowded. This was a gratifying circumstance.

The examination of the primary school in the afternoon was an occasion of much interest to the pupils and their friends. Their exercises were performed in a very creditable manner.

The library and reading-room continue fully to answer the design of their establishment. A large and valuable addition was made to the collection of books during the past winter, great care being taken that none but those of a profitable and substantial character should be placed on the shelves. Works of this class appear to be properly appreciated, and are frequently taken out by numerous applicants. The report of the librarian will inform the association respecting the details of this department.

An evening school for apprentices was kept up for four months during the latter part of the fall and winter, and was attended by about 33 pupils with the usual satisfactory results.

Through the judicious liberality of our friends H. and A. Cope, who have given to the corporation the sum of $5,000 in six per cent. loan of the Chesapeake and Delaware Canal Co., for the purpose of raising the salaries of our teachers, of enlarging the library, and of delivering scientific lectures, we have been enabled to add to the salary of our principal, C. L. Reason, $100 per annum, making it now $700, and to increase the salaries of our female teachers, Sarah Douglass and Grace Mapes, $50 per annum, making them $250 each. This leaves of the income of this gift, $50 annually for the lectures, and $50 annually for the purchase of books.

As we are fully convinced that through the medium of The Institute for Colored Youth, as at present conducted, much substantial good is effected, and that this good might be extended to many more than our means will now enable us to reach, we commend this interesting matter to the consideration of those who have property to dispose of, for benevolent and useful objects. The Institute being permanently established under a liberal act of incorporation from the legislature of our State, its members always to be members of the religious Society of Friends, it presents peculiar claims upon this Society, which conspicuously appears as the defender and helper of the oppressed race for whose benefit it was designed. If sufficient funds were placed at our disposal, we believe we could largely increase the sphere of its usefulness.

The whole number of pupils now on the register of the high school is 53, of whom 21 are males and 32 females. The number in the preparatory school is 32, making a total of 85 under our charge.

By the decease of Ann E. Jenks, formerly

Ann Ely, two annuities of $120 each, secured to her during life, by mortgages on the farm on the Old York Road, sold by the corporation several years since, have ceased, and the principal of the said annuity, amounting to $4,000, now becomes the property of the corporation. This amount is still secured on the said farm, and the interest regularly paid. By the same event we have also received $4,000, less collateral inheritance tax and commissions, being a legacy left by the will of the late Joseph Ely, payable at the death of his wife. The income of these sums, amounting to $480 per annum, forms a much needed addition to our resources.

On behalf of the Board of Managers.

Geo. W. Taylor, *Secretary.*

Phila. Fifth month, 21st, 1855.

At the late Annual Meeting of the Institute for Coloured Youth, the following officers and managers were elected for the ensuing year, viz.

Marmaduke C. Cope, *Secretary.*
Alfred Cope, *Treasurer.*

Managers.—Thomas Wistar, Jeremiah Hacker, John Farnum, Townsend Sharpless, Daniel Maule, Thomas Williamson, William H. Burr, George G. Williams, George W. Taylor, Joshua L. Baily, Israel H. Johnson, Wistar Morris, Benjamin Coates.

WARDROBE-WEBS AND TABLE-TIES OF BROTHERHOOD.

We wonder if our young friends have ever taken any lessons in the physiology or anatomy of the great Earth on which we live, and seen what a surprising provision has been created to make one country dependent upon another for its luxuries, comforts and even necessaries. If they have not done this, we hope they will begin to make it a regular study. It is the most interesting department of science that we ever tried to look into; and we are sure they will find it so. Suppose, then, we take a lesson together in this study, which has not yet been introduced into common schools. We will begin with the geography of the dinner-table, and the wardrobe. These shall be our maps and illustrations. You have seen maps for blind people, with *raised* letters, figures, &c.? Well, the dinner-table, with all its different dishes, fruits, condiments, &c. shall be our chart, with *raised* letters and figures which we can feel, too. With this chart before us, we may get at a clearer meaning, perhaps, of that sublime declaration of St. Paul, "God hath made of one blood all nations of men for to dwell upon all the face of the earth." We shall see how all the face of the earth has been made for the dwelling place of one great family, united by the bonds of peace and love.

Let us suppose that the island of Great Britain had been the only portion of dry land that emerged from the waters that covered the earth at the time of the Deluge, and that it were peopled now with its present population. All that is absolutely necessary to sustain life they might draw from the island. There would be plenty of pure, wholesome water to drink. If all the land were cultivated with care; if every acre were made to produce food for man or beast, there would be plenty of bread and meat for the people; there would be plenty of flax and wool grown to make comfortable and even elegant garments for them all in winter and summer, spring and autumn. They would find plenty of iron, copper, tin and lead stowed away in the cellar of the island, and coal enough lying by to melt it with, and to make bright fires and light by night in all their houses. They could *live;* all their absolute wants might be supplied, if there were not another piece of dry land on the globe. To be sure they would not be able to have tea, coffee, rice, tropical fruits, and a thousand little delicacies for their tables, or cotton, or silk, or costly furs for their wardrobes, or precious stones and woods, or pearl, ivory, or treasures of the deep foreign seas, or gold, or the choice metals dug from the bowels of distant lands, or medicinal herbs and minerals, or things whereof to combine colors for the canvass or for the dyeing of raiment. But what of that? They could live without these articles, and, perhaps, be quite comfortable, if so disposed. Now what would be true in the case of Great Britain, in the condition we have supposed, is now true with regard to the actual condition of every country upon the earth. The climate and soil, or surrounding sea, of every country will just supply the absolute wants of its people; so that if all the people in the world would be satisfied with the mere *necessaries* of life, or with merely living, in the sense in which the tribes in the centre of Africa or Asia, or in some undiscovered island of the Pacific Ocean, live, then they might live independently of each other—without any trade or intercourse—without feeling that one was necessary to the other in any way; in a word, as if God had not made them of one blood for to dwell upon all the face of the earth, as blood-relations, in peace and amity. This is the barbarous state of peoples,—the state of mutual alienation, hatred and war. But as soon as a people feel the want of something more than the mere necessaries of life, they must go abroad for it—they must go and talk in a friendly way, and trade with another people, living, perhaps, on the other side of the globe. And it is a very beautiful fact in this system of wants, that the countries most widely divided by distance are most strongly bound to each other by their need of each other's productions. Let us see if we cannot illustrate this by the figure we commenced with.

We supposed the island of Great Britain the only tract of habitable land on the globe, and possessing its present climate, soil and popula-

tion. Now, then, suppose a line drawn from London to Bristol, and the island cut in two. The people on one side of the line can raise just what their neighbors can produce on the other. There is no table-tie to connect them; the tie of neighborhood, of intimate social intercourse, is the strongest that exists between them now. But, we will suppose the southern half of the island begins to float southward, leaving the other fast anchored in its present position. It has receded two degrees, and the sun shines more blandly upon it, and the morning dews are warmer on its green things, and fruits will ripen well on its northern side which would not come to delicious maturity on the southern side of the other half of the island; in a word, better peaches, pears and apricots can be grown in South Britain than in North Britain. This difference creates a delicate table-tie between them—it is a mere string—but it is something which they feel binding them together. But keep a sharp watch of that string, as the southern section of Britain recedes from the other, and you will see it grow and grow into a mighty cable, which all the swords in the world cannot cut in two. South Britain recedes slowly towards the equator. Another year has rolled around, and it has anchored for a season under still warmer skies, and the warm night winds of the south breathe balmily on its vineyards, its orange groves and fields. It can now send back to its twin sister island, fruits which its people never saw before—delicious grapes, figs, oranges, &c. The taste and sight of these products of another clime delight every sense—then every sense yearns for them; the children ask longingly for them; some of the younger ones, perhaps, cry for them. And now these beautiful, novel fruits, which the North Britons never dreamed of, never asked or wished for before, become a *want*, a *necessary*, to satisfy the appetite they have created. Then the grape, the orange, the fig, and each of the other fruits sent by the South Britons to their brethren, constitute each a new table-tie, to be twisted in with that solitary string, which we had before, into a rope which holds the two islands more firmly together, the further they recede from each other. See how that rope grows in size and strength—how a new strand is added, as South Britain approaches the equator. It anchors again for a year in a still warmer clime, and its fields are covered with the luxuriant sugar-cane, cotton and coffee plants, and rice. It now sends back to its northern sister a stock of these wonderful productions, over and above its oranges, lemons, pine-apples, and other delicious fruits. The sugar is tasted and declared the very thing for the table, and the children wonder how they could have been comfortable without it. Gradually it finds its way to every table, however frugal, and all declare that it is not only a luxury, but a *necessary*. The coffee is tried—a little suspiciously at first—but it is soon found to be an excellent substitute for cold water at breakfast. Hundreds of ingenious people are set at work making cups to drink it in; and it finds its way from the tables of the rich to the tables of the poor, who drink it from tin, iron or pewter basins, or very rude vessels of earthenware; and then the people all begin to feel that they cannot get on well without coffee, and it becomes a *necessary* also. The rice is fair to look upon, and is served up delicately to invalids and to people of delicate appetites, and gradually to people of common appetites, and is found an excellent article of food; and where a man bought it at the apothecary's by the ounce, for a child recovering from the measles, he now buys a pailful of it of the grocer at a time, for puddings of a family size; and mothers and matrons decide unanimously that they cannot get along well without rice; and so it becomes a *necessary*. Here, then, we have three more table-ties, each larger and stronger than the whole rope which connected the two islands before. But we have another larger still to twist from the *cotton*. The arrival of this new product is hailed with wonder. Queer ideas are circulated about it, and many children are of the notion that it is a kind of wool that grows on wooden sheep. Some of it is spun into thread and sold for needle-work in little balls; some is woven with common sheep's wool into cloth; and even garments are made of it entire, and found excellent. The next year more of it comes from South Britain, and machines are made for spinning and weaving it, until hundreds and thousands of men, women and children are employed in working it up for general use. And soon cotton is declared an absolute *necessary* to the North Bri ons. Cotton becomes the first wardrobe-web between the two islands, a tie larger and stronger than either of the table-ties we have described. Every one of these ties grows larger and larger every year. Let us twist them into one great cable, and then compare it with the string which connected the sister islands when divided only by the distance of two degrees. We shall see how clear it is, that "God made of one blood all nations of men for to dwell upon all the face of the earth" in such a way, that countries the furtherest apart should be the most strongly tied together by their need of each other's productions.

We have only been watching the growth of that string which South Britain cast to its sister island as it receded southward. But North Britain also cast her receding sister a string of equal size, which grew into another cable, to hold the two together with giant strength, when separated by a distance of four thousand miles. The Southern island had table wants and wardrobe wants which her sister could only supply, and the two cables grew, strand by strand, to equal strength and size. Suppose you contrive a diagram of these table bonds of brotherhood. Get some book containing the amount of articles

brought into Great Britain from countries within 1,000 miles south of London, during the year 1847, then of articles from countries within 4,000 miles of it in the same direction. Let every million of pounds sterling worth of these articles be represented by a cord of one quarter of an inch in diameter. Divide the island as we have supposed, and when the two halves are 1,000 miles apart, give the size of the rope that will connect them at that distance, allowing a quarter 'of an inch to every million of pounds worth of the produce exchanged between them. Do the same when they are 4,000 miles apart; or when the one supplies the other with cotton, coffee, rice, sugar, tea, spices, and all the fruits and other productions of tropical climes; and receives in return all that Great Britain now sells to the countries which produce these articles. This you can easily do, and the difference between the ropes or cables, at the two distances, will show that the table bonds of brotherhood between two countries increase in number, size and strength, with the distance which divides them.

Now, war goes prowling about with its sharp sword, to cut these ties, and to leave nations to float away from each other into the black abyss of discord and ruin.—*Burritt's Thoughts and Things at Home and Abroad.*

ASCENT OF MONT BLANC.

(Continued from page 31.)

At a quarter before twelve that night we were roused from our hasty slumbers; and slowly the idea broke upon me that, if all were propitious, by nine o'clock in the morning I might stand on the summit. Our pioneers had returned with a favorable report of the snows in front. All boded well. We made a desperate attempt to eat something, as we were bidden, but obeyed with more alacrity the order to increase our clothing. Gaiters, fur gloves, and every conceivable protection against the cold, were resorted to.

And so we proceeded on our way, swollen by the reduplications of our dress to most unnatural proportions. The disk of the full moon was not yet visible, but her reflected beams from the huge Dôme du Goûté flung a most spectral gleam over these wilds of desolate sublimity. When at last she herself peered over the ghost-like mountains, how gladly we hailed her advent!

Looking broadly at the remaining portion of the ascent, it will be observed that "three gigantic steps" (as Mr. Albert Smith paraphrases the local expression of *Les Montets*) conduct to the summit. These steps or landing-places are, in fact, the vast basins which the snow-clad glacier, as it pours down the mountain, successively fills and overflows. So that after all our Yankee friend was nearer to the truth than he himself imagined, when he compared *Mount Blank* to Niagara. The waves of the ice-stream, from such a violent dislocation of its body, are, as might be expected, here fearfully confused. As the principal crevasses are those which, starting from the Dôme du Goûté, yawn in front of the most extensive of the three landing-places, the Grand Plateau, we shall for brevity confine our attention to them.

Let me merely explain, that between the excitement caused by passing these "furrow-cloven falls," the ascent proceeded over moderate inclines of snow, now crisp and hard, now soft and very toilsome. Here my sole and undivided attention was absorbed in a steady and serious contemplation of my predecessor's pair of heels: occasionally, perhaps, relieved by an upward glance at the silver calotte of Mont Blanc, but *not* with "unreverted eye"—for the ruddy embers which we had left glowing on our ledge seemed to become more and more comfortable the further we left them behind us. A lantern was now carried immediately in front of each amateur, but as it was far easier to see one's way without it (in fact, it caused me great annoyance,) I had it removed to the rear, not, however, without an energetic remonstrance; for this, again, is one of the traditional observances of the ascent, and who was I that I should rebel against the wisdom of the past? The present, however, being the more forcibly urgent, I was very wilful, and was abandoned to my own devices.

We have said that we would confine our attention to the crevasses which entrench the Grand Plateau; but it is after all the same story over again, the same difficulties somewhat increased, with the additional effect of the ghostly moonlight. Guides wandered about in search of a practicable passage—now they thought they had discovered one—now they found that they had not. Lanterns were lowered into the chasms, but only to show how impassable, unfathomable they were; and when one of them was carelessly suffered to shoot down into the profound abyss, misgivings of ultimate success would arise. Councils were held around the most experienced of the party, who had been quiet enough when all went well, only throwing about searching looks to detect any possible change in the weather, but who now appeared a very Nestor in council. As for me, I shrouded myself in gloomy silence, devouring my own soul. But at last there was a move. A passage is discovered, and this time the discovery is not merely imaginary. But the discovery certainly does not end the difficulty. First the crevasse must be crossed, and then a desperate scramble ensues on the face of a precipice, and at last the level of the Grand Plateau is gained. Meanwhile, a parching thirst oppresses you more and more; the evaporation from the body being excessive, on account of the diminishing density of the air. Raisins, prunes and acid drops are the only real means of refreshment. Wine

(especially *vin ordinaire*) relieves you for a time; snow only makes you more thirsty than ever, if you use it—and who does not?—for that purpose. The use of the wax candles catalogued in our outfit has been observed already.

But the greatest relief was to have reached the Grand Plateau. This (as we have remarked) is a great basin filled with snow-clad ice. It is about three miles in length. On its surface some very wide and difficult crevasses are invariably met with, but still it is level; and that makes up for a great deal. Yet, though comparatively easy of transit, it is one of the most dangerous parts of the ascent. The mountains enclosing it in an irregular semicircle, launch without intermission into its basin their sleepless thunderbolts of snow and ice. Here it is that travellers generally first feel the effects of the rarefaction of the atmosphere. Two volunteers who had attached themselves to our party had to return in consequence, and a gentleman who had also followed us, had to be taken back to the Grands Mulets. Poor fellow! he was in a dreadful state, lying on the snow and vomiting frightfully. Here, too, that often-described and fearful accident happened to Dr. Hamel's party in the year 1820: three guides were buried in the snow, or hurled into fathomless abysses, never to appear again. Mr. Durnford, one of the party, has recorded the disaster in a manner (as well he might!) most deeply interesting and pathetic. When one of my own guides whispered into my ear with a shudder—"Move on, sir, move on, my poor brother lies there!" I must confess to have felt great misgivings as to the legitimacy of the present adventure. But it was not the time to entertain such thoughts; and, with a shudder, I too passed on. The foremost amateur of our party, who had the best opportunity of seeing it, has thus described in a private account a difficulty which met us on the plateau: "When about half-way across, we arrived at a crevasse which appeared to extend from one side to the other; we had no means of crossing it but by descending and clambering up the opposite side. It was not so perpendicular as most of those we had passed. We could not see the bottom by the light of the moon; but, letting down a lantern at the end of a rope, it was found to be about thirty feet in depth. One of the guides now advanced, and feeling the rope tied round him to ascertain that the knot was secure, he was let down slowly with a lantern placed between his feet (like a great glow-worm.) I watched his progress, and saw that when he reached the bottom he took up the lantern and groped about, looking for an easy place by which to ascend the other side. He soon found one, more practicable than we expected, and by which, without difficulty, he gained the opposite side; the rest followed in safety." The traces of a chamois on the snow have more than once aided us in finding a passage across intricate crevasses; their instinct remedies the formation of their foot, singularly ill adapted for passing rotten snow. We met with a dead chamois once, which had evidently perished in a desperate attempt to extricate itself from such a position. I have mentioned that there is one slight possible deviation from the usual ascent of Mont Blanc. It is here. You may either go across the plateau, and so take the more direct line to the Rochers Rouges, or you must turn the enclosing ice-buttress of the basin. The former is the easier, but the latter by far the safer way; and since its discovery, by the judgment of Sir Charles Fellowes in 1827, it has always been followed.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 29, 1855.

The Report of the Managers of the Institute for Colored Youth, which appears in our columns this week, may appear to some of our readers rather out of date. But it may be remembered that when this report was adopted, the schools of this city were approaching to the time, not then very distant, of their Summer vacation.

As the School to which this Report refers, in conformity with the usual practice in the city, has been recently opened for the winter session, the Report is now published in order to awaken the attention of such of our readers as take an interest in the effort to elevate the character and to improve the moral and intellectual condition of the colored race.

Considerable space is allotted in the present number to a critical review of the opinion recently pronounced by a majority of the Judges of the Supreme Court of this Commonwealth, in the case of the application of Passmore Williamson for a writ of habeas corpus to test the validity of his imprisonment. The Editor is fully aware that elaborate and critical discussions on questions of law are neither interesting nor instructive to the generality of our readers. But this case, which is believed to be without precedent or parallel in the jurisprudence of this State, has aroused, in no ordinary degree, the attention of the public.

In the Prospectus to our first volume, it was stated that "legislative enactments, or judicial decisions of the General or State Governments and Courts, when they affect the great interests of the community, will be brought into the view

of our readers, more especially if they have an obvious connection with religion or morals."

We have here an alarming instance of the exercise of arbitrary power on the part of a Federal Judge, in a case which evidently did not fall within his jurisdiction; and the review to which allusion was made at the commencement of this article, is placed upon our pages in order that our readers may see, that if an innocent victim is to be incarcerated within the walls of a prison, and to obtain no relief from the tribunals of his own State, it is not because the laws of the commonwealth have failed to provide an adequate remedy, but because those who are entrusted with their execution have failed in the performance of their duty. It is expressly admitted, by at least one of those who constitute the majority who have refused to inquire into the legality of Passmore Williamson's imprisonment, that the writ of habeas corpus, granted by Judge Kane, commanding him to bring into Court the bodies of Jane Johnson and her children, was for the obvious purpose of delivering her and her children into the custody of John H. Wheeler, their alleged owner. Now, every person moderately acquainted with the laws of Pennsylvania, must know that these quondam slaves, when brought into the State by the voluntary act of their master, became instantly free. Hence a process, obviously designed to reduce them again into slavery, was for an unlawful purpose; and had Passmore Williamson, knowing this, voluntarily complied with the requisitions of the mandate, he would have become accessory to an unlawful and criminal act. His answer, however, to the writ, given in terms perfectly respectful, expressed the unquestionable truth, that the persons thus named were not, and never had been, under his control; and this is the contempt for which, at the fiat of the Judge, he has been immured in prison for more than two months.

If the proceedings of a Federal Judge in a case obviously beyond his jurisdiction, by which a citizen of Pennsylvania is deprived of his personal liberty, are to be negatively sustained by the Judges of our Commonwealth, by their refusal to inquire into the validity of those proceedings, a principle is admitted which exposes the liberty, and even the life, of any citizen of our State to the capricious or ignorant encroachments of the Federal power. If Judge Kane can, in one instance, assume a jurisdiction which neither the Constitution nor the laws of the Union confer upon him, and this assumption can remain unexamined, what is to prevent him or any other judge of the Federal Courts from usurping a jurisdiction in any other case? If Judge Kane could, by a decision not liable to an examination by any other authority, construe the answer of Passmore Williamson as a contempt, and on that construction sentence him to imprisonment without limitation of time, what is there to prevent him from pronouncing the same answer a capital crime, and decreeing and directing an immediate execution.

If the principle of non-interference, pronounced by our judges is correct, does not that principle apply equally to all real and imaginable cases of Federal encroachment?

Died,—On the 30th ult., Amelia, daughter of O. and P. H. Mitchell, aged 21 years.

She was a member of Philadelphia Monthly Meeting, and from her earliest years much attached to the principles of Friends. She was a constant reader of the Scriptures; and those who saw her daily life, saw in that exemplified the spirit of their teachings. Her acts of kindness, and the unassuming manner in which they were performed, endeared her to the hearts of all. During an illness of several months, she bore her sufferings with that cheerful serenity which, more unmistakably than words, gives assurance of inward peace.

——, At the residence of Thomas E. Trueblood, in Clinton Co., Ind., on the 10th inst., Sarah, widow of our late friend James White, in the 75th year of her age, an estimable member of Honey Creek Monthly Meeting, and a minister upwards of forty years. She was in early life visited by the Most High, and yielding her heart unto Him, endeavored, during the years allotted her, to maintain a consistent Christian walk. She and her husband for many years discharged the duties of various responsible trusts confided to them with fidelity and to the satisfaction of their friends. Their dwelling was ever open to the stranger; and the messengers of the Gospel—the devoted laborers in the vineyard of the Lord—were heartily welcomed to their home. From the nature of her disease she could express but little, yet she evinced patience and resignation, and her close was apparently calm and peaceful.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town will meet in Philadelphia on Sixth day the 5th of next month, at 7 o'clock, P.M.

The Committee on Instruction, and that on Admissions, meet on the same day—the former at 4 o'clock, and the latter at 5 o'clock.

The Visiting Committee attend the Semi-Annual Examination of the Schools, commencing on Third day morning, and closing on Fifth day afternoon of the same week.

9th mo. 22d—2t. Thomas Kimber, *Clerk.*

From the North American and U. S. Gazette.

THE PASSMORE WILLIAMSON CASE.*

The scenes of this remarkable drama have again shifted, and the result is not only surprising, but startling. The Supreme Court of the State have refused the application of Passmore Williamson for a writ of *habeas corpus*. In this they have dared to disregard a right vouchsafed to every citizen by the constitution of the Union, and to disobey the express and peremptory injunctions of an act of the legislature of Pennsylvania.

A determination so extraordinary requires to be sustained by reasons of irresistible cogency. The subject is a grave one. The rights of personal liberty are of momentous value. The main object of government—and of our government especially—is to secure their enjoyment. The people of the United States have so declared in the preamble to the Constitution of the Union, and the people of Pennsylvania at different times have repeated the declaration. Have all the safeguards erected by the provident wisdom of our ancestors for the protection of *their* rights and *ours*, at last proved insufficient? Are our Courts, though armed with plenary powers to punish, incompetent to inquire, though appealed to under circumstances of extraordinary exigency, into an alleged tortuous violation of the liberty of a free citizen? Has the sharp-sighted sagacity of those who framed our Constitutions and enacted our laws, after having wisely provided a prompt and efficient remedy against the abuses of power in all other officers of the government, left the liberty of every man in it subject to the blind caprice, the blundering ignorance, or the despotic will of a single judge? Is the sovereign State of Pennsylvania impotent for the protection of her people against direct and palpable usurpations of federal authority on her own soil, or is her arm so short that she cannot save the innocent and the just from undeserved ignominy, by opening the doors of her own prison-houses, unlawfully barred upon them? If the judgment of the Supreme Court is right, any man who has power to pronounce a decree may shut up any other man in jail for life. He may make the record read "committed for contempt," and "contempt" is a talisman that paralyzes the protecting energies of the law, and makes the wrong-doer and oppressor himself the arbiter of the prisoner's fate.

But *is* that judgment right? It is attempted to be justified by a long opinion, prepared with painful elaboration, and after much time taken for reflection. That opinion is the work of the late Chief Justice—now the junior puisne—and is concurred in by three other judges. To say that a judgment so deliberately given, and with the concurrence of almost the entire bench, is not law, may seem to evince but little reverence for authority, and even to argue a good deal of presumption. But in these days of free inquiry, neither lawyers nor laymen have faith in names or numbers, but require solid reasons for decisions which follow not in the wake of established precedents. The *ideo consideratum est* of a Court is little or nothing without the why and the wherefore. If the reasons are satisfactory, well—the adjudication settles the law. If the reasons are not satisfactory, the question will be agitated till better reasons are given, or the decision overruled and the error corrected. Here the opinion of Judge Black, assented to by Lewis, Lowrie, and Woodward, is accompanied by the dissenting opinion of Judge Knox, and the two opinions are before the profession and the country. The deference due to the judgment of the Supreme Court is impaired by the consideration that the judges were not unanimous; and it may be further impaired, and indeed reduced to nothing, by a careful examination of the subject and a critical comparison of the conflicting opinions.

We shall not stop at present to remark upon the arrogant and imperious tone which it pleases the learned organ of the majority of the Court to assume, when speaking of the power of the Courts to punish for contempt, nor upon the bad taste which allowed him to insult a suitor appealing, most respectfully, to the ministers of the law and justice of his native State, for the privilege of a hearing upon a most solemn question, but proceed at once to review the argument on which the determination to refuse the writ of habeas corpus is founded.

The argument begins with the inquiry, "Is he, the petitioner, entitled to the writ he has asked for?" and the learned judge goes on to state, that it has been argued before the Court, that the judges are bound to allow the writ without stopping to consider whether the petitioner has or has not laid before them any probable cause for supposing that he is illegally detained: that every man confined in prison, except for treason or felony, is entitled to it, *ex debito justitiæ*—and that they cannot refuse it without a frightful violation of the petitioner's rights, no matter how plainly it appears on his own showing that he is held in custody for a just cause; and he attempts to expose the absurd propositions which he thus ascribes to the respectable counsel of the petitioner, in a very edifying strain of comment, in which he amuses himself with sketching a picture of the five grave and reverend judges employing their valuable time at Pittsburg and Philadelphia, in hearing applications of a moiety of the two penitentiaries for discharges founded on no reasonable cause. As the petitioner's counsel were incapable of degrading their own standing or insulting the Court by the presenta-

* This article was written expressly for Friend's Review, but came into the hands of the editor too late for insertion in last week's paper, for which it was intended. It was therefore offered to the editor of the North American, and published in that paper. It is published entire this week, in the order intended by the writer.

tion of the propositions attributed to them, it was hardly worth while to invent a fiction for the idle sport of proving its folly. There was certainly enough of serious matter upon which to employ the force of all the judicial rhetoric of which the learned judge is master, without wasting his strength in overthrowing positions never assumed, and drawing charcoal sketches, inconsistent with the gravity of the occasion, and degrading to the dignity of his position. The argument of counsel had reference to the state of facts exhibited in the petition, and not to some other that might be imagined in reference to penitentiary convicts; and in that petition a *prima facie* right to the petitioner's discharge is clearly set forth. All the circumstances are particularly stated, showing that Col. Wheeler had brought his slaves into Pennsylvania with the intention of carrying them through to other points; that the woman whom the petitioner assisted to release, desired and claimed her freedom; that the slaves were not in his custody or under his control at any time; that a writ of habeas corpus, at the instance of Col. Wheeler, was issued, without authority, by the District Court of the United States, and directed to the petitioner; that he had made return according to the fact, and that he was committed for contempt in refusing to make return to this writ. And it was upon such a petition, where many of the facts, and where all which were of primary importance, appeared by the record, that it was insisted that a writ should issue to inquire into the cause of the commitment. The case of the petitioner bore no resemblance to that of a convicted criminal, confined under sentence of a court of competent jurisdiction. It was a case novel in its circumstances, and without precedent or parallel, involving principles of high import and of universal interest. It was just such a case as the act of 1785 was designed to remedy. The penalty imposed by that act upon the judge or justice who should refuse the writ, would have been unnecessary in ordinary cases. Judges are always ready enough to obey the law, where there is no motive for disobeying it. But when a citizen complains of judicial usurpation or oppression by some high functionary of the government, with whom those occupying positions of authority may be supposed to sympathise, an inclination to disregard a merely directory statute might well be apprehended, and therefore the propriety of providing a penalty for refusing such a hearing. It is because the law allows no option under circumstances in which the judges might choose to exercise it, that the writ of *habeas corpus ad subjiciendum* deserves its name and character as the great writ of right. It is a writ in favor of liberty, demanded by the people, and wrested by them originally from the hands of power, to prevent secret imprisonment on pretended causes, and to compel the production of the prisoner in open court, in the face of day, and in the presence of the public, where the right and the wrong could be seen and judged. It was no answer, therefore, to the argument of counsel to say that, if they were right, the judges would be compelled, contrary to their convictions, to wage a constant warfare against the federal tribunals, by "firing writs of habeas corpus at them all the time," and that half the Western Penitentiary would be before them at Philadelphia, and a similar proportion from Moyamensing and Cherry Hill would attend the sittings at Pittsburg. If Federal Courts should continue to usurp jurisdiction properly belonging to the State Courts, and to commit, *ad libitum.* for constructive contempts, it may become the duty of the Judges of the Supreme Court to employ much of their time, however it may interfere with their business or their pleasures, "in firing off writs of habeas corpus;" and it is difficult to conceive a more certain way of bringing about such an uncomfortable state of things, than by refusing to a petitioner, in the first case of alleged usurpation that is presented, the privilege of showing how grievously he is wronged, and how clearly he is entitled to his discharge.

After having sufficiently amused himself with his fictions and his fire-works, the learned judge comes soberly down to the consideration of the legal aspects of the case, and begins to talk like a judge and a gentleman. He admits that the writ of habeas corpus is a writ of right, that may not be refused to one who shows a prima facie case entitling him to be discharged or bailed. But he insists that he has no right to demand it who shows by his own application and the commitment referred to in it, that he is lawfully detained.

In this statement of the law there is nothing to be complained of, and it was hardly necessary to refer to authorities to sustain propositions to which every lawyer will at once assent. But the question occurs at once whether the petition in question does not show a *prima facie* case for a discharge. Our position is that it does most manifestly, and this is the hinge on which the whole matter turns.

On recurring to the petition, we find a careful and particular statement of all the facts, as we have already said, showing conclusively that the proceeding in the District Court was wholly without authority, and that on the hearing it would be endeavored to be established, that neither the District Court of the United States nor the judge thereof, had any shadow or color of jurisdiction to award the writ of habeas corpus; that the commitment of the petitioner as for contempt in refusing to make a return to said writ, was arbitrary, illegal, and utterly null and void, and that the proceeding, including the commitment for contempt, was absolutely *coram non judice.*

To the petition was appended an affidavit of the truth of the allegations contained in it, and a copy of the record of the case in the District Court. This copy sets out in full the order of commitment. It is in these words:

"Whereupon afterwards, to wit, on the 27th day of July, A. D. 1855, the counsel for the several parties having been heard, and the said return having been duly considered, it is ordered and adjudged by the Court, that the said Passmore Williamson be committed to the custody of the Marshal, without bail or mainprize, as for a contempt in refusing to make return to the writ of habeas corpus heretofore issued against him at the instance of Mr. John H. Wheeler."

It thus appears that the contempt which constitutes the imputed offence, is *in refusing to make return to the writ.* Now, if the United States Court had no power to issue the writ, there could be no contempt in refusing to answer it. Want of jurisdiction makes the writ itself utterly void, and all the proceedings consequent upon it. Even the consent of Passmore Williamson, if that had been given, could not have conferred jurisdiction, nor have made that valid which the law made void.

If the Court had not jurisdiction to make the order of commitment, Passmore Williamson was wrongfully imprisoned, and was entitled to his liberty. The question then as to jurisdiction was distinctly raised by the petition and the document appended. A *prima facie* case at least was presented, and the duty of the Court to award the writ was shown.

But the court say no, not so. The petitioner is confined for *contempt of court*—"the District Court of the United States had power and jurisdiction to decide what acts constitute a contempt against it, to determine whether the petitioner had been guilty of contempt, and to inflict upon him the punishment which in its opinion he ought to suffer"—we quote the precise words of this extraordinary doctrine, that its full force and fearful extent may be seen and felt; and we say without hesitation, that it comprehends, in a few words, a more craven concession to the encroaching spirit of federal power, than was ever demanded even by the followers of the black cockade in the dark days of '98, and that no court, whatever its authority, can make it law, without over-riding and repealing the habeas corpus act of 1785, and trampling upon the provision of the Constitution which secures to the citizen the means of liberation from unjust imprisonment, which the great writ of right affords. If the District Court has power and jurisdiction to decree what acts constitute contempt, and to punish the offender at will, what is to prevent it from punishing all the editors and correspondents of newspapers, who have commented on the judgment in the Williamson case, with imprisonment during pleasure, and treating in the same way every officer of any court that may be sent to serve a writ of habeas corpus on the keeper of the persons committed by its order. If disobedience to its process may at any time excite its power to punish for contempt, (and that is the doctrine), what is to prevent the Court from inventing new writs, and assuming jurisdiction by fiction, as other Courts have done, (the King's Bench, for instance), and in that way draw within the ever-widening circle of its powers, whatever the passion of the hour, or the dispensers of the patronage of the general government, may require. But how, then, are we to construe the act of Congress of the 2d of March, 1831? By that act—caused, be it remembered, by the arbitrary conduct of a District Judge of the United States—the power to inflict punishment for contempt is restricted to cases of misbehavior in the presence of the Courts, and to the disobedience or resistance "by any officer of said Courts, party, juror, witness, or any other person or persons, to any *lawful* writ, order, rule, decree, or command of said Courts." If the Court cannot go out of doors to find contempts, it cannot decide what acts out of doors constitute contempt. If disobedience or resistance to a *lawful* writ only is contempt, then, disobedience to an unlawful writ is not contempt. And in order to ascertain whether a writ is lawful or not, it is necessary to inquire whether the Court had any lawful authority to issue it.

Here the Court refused to go into the inquiry. It saw "contempt" in the record, and would see no more. It refused even to see in what the contempt consisted, though plain and patent before it in the same record, and a part of the same sentence in which the potent dissyllable that paralyzed the power of the Court is found. And why? Let us hear, for this is the very gist of the matter. Because, says the Court, "It must be remembered that contempt is a specific criminal offence. It is punishable sometimes by indictment, and sometimes in a summary proceeding, as it was in this case. In either mode of trial the adjudication against the offender is a conviction, and a commitment in consequence is execution." "The contempt may be connected with some particular cause, or it may consist in misbehavior which has a tendency to obstruct the administration of justice generally. When committed in a pending cause, the proceeding to punish it is a proceeding by itself."

All this is merely darkening counsel. The argument does not march a step. Nor in any of the sentences that follow, does the learned judge come more nearly to the point. When he says "the contempt may be connected with some particular cause," he touches the right string, but he starts back immediately, as if he had touched a serpent. Instead of making the inquiry, then directly in his way, of what kind of contempt it is which is connected with some particular cause, and what power the courts have to punish where they have no jurisdiction in such cause, he leaves the track of the argument and runs off into a maze of irrelevant generalities, productive only of confusion. Contempts are really of two distinct species. One consists of misbehavior in the presence of the court; the other consists in

disobedience to the command of some writ, order, or process of the court, such as subpœna, injunction, mandamus, prohibition, or the like. In case of misbehavior, the court has the power, dangerous though it be, and sometimes grossly and flagrantly abused, to punish summarily. This is deemed necessary for its proper protection, and for the conservation of its dignity. In case of disobedience to the command of a writ, the contempt is not actual, but constructive. The attachment or order of commitment is but a process of execution founded upon and supported by the prior proceedings in the cause. It is like a fieri facias or levari facias in the common pleas; which depends for its validity upon the judgment which in all proper forms it recites. If the Court has no jurisdiction, then there is no writ. Its command is a *brutum fulmen*, and need not be obeyed. It is *vox et praeterea nihil*—"sound and fury, signifying nothing." If summoned by it, you may turn your back upon it with impunity. If arrested under it, you may treat the officer as a trespasser, and punish him for his interference with your person. Is there any doubt as to this? There ought to be none, and certainly can be none, unless produced by ignorance of law. An hundred cases might be cited. In Wise vs. Withers, 3 Cranch, 331, a Justice of the Peace was fined by a Court Martial as a militia man. A collector levied on the goods of the justice to collect the fine, and the justice sued him as a trespasser. The Supreme Court decided, C. J. Marshall pronouncing the opinion, that the Court Martial had no jurisdiction, and as a necessary result, the Court and the officer were all trespassers. See also for the same principle 3 Barn. and Ad., 409, 7 Man. and Gran., 257, 2 Adol. and E., 826, 1 Gale, 14. It is needless to refer to other cases. The same principle obtains in all.

But, says the learned judge, "every judgment must be conclusive till reversed." "It is most especially necessary that convictions for contempt in one court should be final, conclusive, and free from re-examination by other courts on habeas corpus." Doubtless all this is true. But the judge forgets that here there has been no judgment—no conviction—that no court has ever acted in the matter—that all is *coram non judice*—and that according to the allegations of the petition, the petitioner is deprived of his liberty by the mere unauthorized mandate of John K. Kane, as an individual, and that there is nothing in the accompanying documents that contravenes, denies, or questions that allegation, but much that sustains it. The cases referred to in the opinion of the Court are wide of the mark, and although it is said "we have all the English courts and all our own disclaiming their power to interfere with" or to control one another in the way proposed, and although a number of cases are referred to, to show "that it is established that the conviction of contempt is a separate proceeding, and is conclusive of every fact which might have been urged on the trial for contempt, and among others want of jurisdiction to try the cause in which the contempt was committed," there is not a single case that touches the point of the argument, or sustains the determination of the Court. We shall look into some of them.

In 4 John. R., 325, which is the celebrated case ex parte Yates, there was no question touching the jurisdiction of the Court of Chancery, by which the petitioner was committed for contempt. The Supreme Court having granted the habeas corpus, a full return of all the facts was made, and on the argument it was insisted by Emmett, for the prisoner, as one reason for his discharge, that the offence charged against the prisoner was not cognizable in a Court of Chancery. The Chief Justice (Kent) observed that he saw "no difficulty in saying that it was a palpable case of contempt, of which the Court (of Chancery) *had jurisdiction*," and with this opinion Judges Van Ness and Thompson concurred. It was nowhere assumed in the argument, either of the counsel or of the Court, that if the want of jurisdiction of the Court of Chancery had been apparent, the Supreme Court would not have relieved. The fair inference from all that is said is clearly the other way. The case referred to in 6 Johnson is the same case in error before the Court of Errors and Appeals, in which the Court discharged the prisoner, on the ground that the commitment of the Court of Chancery was illegal and void, *being for an offence of which the Court of Chancery ha l no jurisdiction.* This is therefore a decision directly in the teeth of Judge Black's argument, and is a striking instance of the inapplicability of his references. The case of The People vs. Nevins, 1 Hill, 154, does as little to sustain his position. The question arose on a commitment for contempt by the Supreme Court in which the hearing was had. The objections were, not that the Court had no jurisdiction, but that the jurisdiction did not appear by the return, and that the proceedings were irregular. And the Court in answer say, "The objections as to the jurisdiction of the person and regularity are all answerable by general arguments, showing that both must be intended, though I think both sufficiently appear on the return." In commenting on the doctrine of contempt, Cowan J., delivering the opinion of the Court, remarks that the proceedings of all courts of record in cases of commitment for contempt stand on the same footing in this respect as commitments of the English House of Commons, and he refers to Coleridge's opinion in Stockdale vs. Hansard, 9 A. & E., page 1, for the law on the subject. On turning to Stockdale vs. Hansard, so far from finding anything to sustain Judge Black's doctrine, that the conviction of contempt is conclusive of every fact, and among others, want of jurisdiction, the very contrary is plainly and distinctly set forth. In that case, Sir John Taylor Coleridge observes:

—"If it should appear that the vice objected to in the proceeding is not of improper decision or excess of punishment, but a total want of jurisdiction—in other words, where it is contended that either House has not acted in the exercise of a privilege, but in the usurpation of a power—it cannot be doubted that the same judges who were most cautious in refraining from interfering with privilege, properly so called, *would have asserted the right of the Court to restrain the undue exercise of power. The fact of adjudication there has no weight, because the Court adjudging had no jurisdiction.*" Referring to the opinion of Lord Ellenborough in Burdett vs. Abbott, he proceeds:—"This case again supposes an adjudication, but can language be more clear to show the undoubting opinion of that great judge that it would have been still open to this Court *to inquire into the jurisdiction of the House? and can any one seriously believe that the fact of a previous declaration by the House that they had such jurisdiction, would have been considered by him as shutting up that inquiry?*"

In Yates vs. Lansing, 9 John., 423, the same question came up for adjudication as in ex parte Yates, and the Court of Errors being satisfied that Chancellor Lansing had jurisdiction to commit for contempt, the action, which was brought against him to recover a penalty, under the habeas corpus act of New York, failed. But the learned judge thinks he finds a case in point in 14 A. & E., 558, where he says "the same objection was made as here. The party was convicted of contempt in not obeying a decree. He claimed his discharge on *habeas corpus* because the chancellor had no jurisdiction to make the decree, being interested in the cause himself. But the Court of Queen's Bench held that if it was a defence it should have been made on the trial for contempt, and the conviction conclusive." Now it appears on reference to that case that, although the same objection was made as here, viz: want of jurisdiction in the committing magistrate, it was not held by the Queen's Bench, as stated by Judge Black; nor is there anything in this case that could have misled a reasonably accurate reader to suppose that such a decision had been made. The book referred to shows that Sir F. Thesiger proposed to read affidavits to show a want of jurisdiction in the Chancellor, owing to his interest in the cause, not disclosed by the return. That application failed, not because it was too late to give such evidence on *habeas corpus* after conviction for contempt, but because, on examining the order of commitment, it appeared to have been made by the Vice-Chancellor, who issued the original injunction, and who had undoubted jurisdiction to decide whether there was proper ground for committal, and not by the Chancellor, whose writ it was first supposed to be. It is true that the Chancellor modified the order first made, which, if he had any interest in the cause before him, was indelicate and improper. But the impropriety did not in fact involve the question of jurisdiction, as was in substance admitted by Thesiger in the argument, and decided in Regina vs. The Cheltenham Commissioners, 1 Q. B. 467—necessity being an answer to the objection, and consent being a waiver of it—which can never be the case where the magistrate has no authority to take cognizance of the subject.

It thus appears that none of those cases on which Judge Black principally relies to sustain his position, are authority for the doctrine he teaches, and that some of them are directly at variance with it. And we hazard nothing in saying that no judge of respectable character has ever before decided as he has here, and that no book of reports, which any lawyer of standing would think it worth while to cite in any court, exhibits a case in which a justice of a Superior Court, when applied to for a writ of habeas corpus, has closed his eyes to the fact apparent by the record, that the commitment was issued without authority.

We shall follow Judge Black in his extraordinary opinion a step further.

He observes, "But certainly the want of jurisdiction alleged in this case would not even have been a defence on the trial. The proposition that a court is powerless to punish for disorderly conduct or disobedience of its process in a case which it ought ultimately to dismiss for want of jurisdiction, is not only unsupported by judicial authority, but we think it is new even as an argument at the bar. Suppose a local action to be brought in the wrong county; this is a defence to the action, but a defence which must be made out like any other. While it is pending neither a party nor an officer, nor any other person, can safely insult the court or resist its order."

Here again the learned judge evades the question, and confounds two things essentially different. He fails to distinguish between the several species of contempt, and treats them as all alike insulting to the dignity of the court, obstructive to the administration of justice, and deserving punishment as a crime; and not in any instance, as in many cases it is, a mere equitable fiction used as the basis of a process to enforce the payment of a debt or the performance of a duty. Now while it is admitted that no one may go into the presence of a court and throw an inkstand at the head of the judge, or spit in his face, or call him a fool, when sitting in the trial of a cause of action of which he has no jurisdiction, without being liable to be dealt with summarily, it is denied that, having jurisdiction only in Pennsylvania, he can send a subpœna into New Jersey, and on proof of service within that State, commit a witness for contempt in disregarding the process. The delinquency in neglecting or refusing to obey depends on the right of the court to demand obedience. Suppose judges of the Supreme

Court, sitting as a court of Oyer and Terminer, were to issue an injunction to prevent waste, which they might lawfully do while sitting as another court, and on refusal of the defendant to obey, an attachment for contempt of the order of the court should issue against him, is it pretended that the process could not be lawfully resisted? The learned judge does indeed say substantially, in general terms, that it could not. But if the case were put to him in the terms here stated, he would not hazard so preposterous an assertion. Where the contempt consists in disobedience to process, the court must have authority to issue the process. It must be a valid process. The want of jurisdiction is fatal to its validity. In all cases where that want exists, the writ is no justification to the officer; and if the learned author of the majority opinion, who has been three years Chief Justice of the Supreme Court, has "never thought that our (their) process could be defied in such cases more than in others," as he strangely avers, it is quite time he had thought of it, lest unawares he should get himself into as pitiable a scrape as his weaker brother of the Federal Court, whose illegal procedure he attempts to gloss over. His supposititious case, if stated as having any supposed analogy to the one in hand, evinces an obtuseness which it is difficult to attribute to anything else than the stringent necessities of the argument it is adduced to sustain. "Suppose," he says, "Mr. Williamson to be called before the Circuit Court of the United Staies as a witness in a trial for murder alleged to be committed on the high seas, can he refuse to be sworn, and at his trial for contempt justify himself on the ground that the murder was in fact committed within the limits of a State, and therefore triable only in a State Court." Certainly not, and nobody in his senses ever supposed he could; for the court is competent to try the question of jurisdiction, and therefore to compel the witnesses by whom the facts are to be established, to give testimony. But suppose that having called upon the witnesses by subpœna to testify in the same trial for murder, the court should issue an order commanding them to black the boots of the judges, and the witnesses should prove refractory and be imprisoned for contempt, what would Judge Black say then? The difference between the cases is that the court has authority to require the witnesses to testify whether it has jurisdiction or not; but it has no authority to require them to act as menial or body servants to the judges. In the one case the punishment for contempt would be legally imposed; and in the other it would not. In the one case the commitment would be a justification to the officer executing it; and in the other case the commitment would be void, and those ordering and those executing it would alike be wrongdoers and trespassers. It may be said that neither of the cases supposed is precisely analogous to the one in hand, and that is true; but the last case put illustrates the distinction which the argument of the majority opinion continually stumbles over and resolutely refuses to see, and it is therefore used for the sake of the illustration. A more apposite case is that in which a court having a limited power only to issue a certain species of writs, applies the writ to a purpose not authorized, and in so doing interferes with the rightful jurisdiction of another court. For instance, suppose the Common Pleas of Philadelphia having power to grant injunctions in certain cases enumerated in the statute, should enjoin a suitor in the District Court from proceeding to execution on a judgment duly recovered, and on the fact appearing that a fieri facias had been issued in defiance of the order of the court, the suitor should be imprisoned for contempt. On application to the Supreme Court, would the answer given here be deemed reasonable, that the Common Pleas "had power to punish for contempt a person who disobeys its process, that the prisoner is convicted of such contempt, and that the conviction is conclusive upon us?" Would not indeed such an answer be everywhere indignantly stigmatised as a mockery of justice? Yet in what consists the difference in principle between that case and the case of Passmore Williamson, except that in the last a Federal and not a State Judge, whom the court desire to treat with super-refined courtesy, is the aggressor, and that there are some black people supposed to be involved in the proceeding, whose rights are not to be permitted to be brought into discussion?

But, says the judge, "the writ was legal on its face." That is true, but the record is to be all taken together, and by the record it appears that Wheeler claimed certain persons of color as his slaves by the laws of the State of Virginia, and that it was for the purpose of recovering the custody of those slaves that the writ was issued. Now it is to be observed that the persons of color are not alleged to be slaves *by the laws of Pennsylvania*. Their being slaves by the laws of Virginia is nothing to the purpose. They might be so there and not here. Here, where slavery is not recognized, the presumption is that every human being is free. That presumption is a legal presumption which the courts are bound to draw, and prevails till the contrary appears. In slave States the presumption is the other way, because of the nature of their institutions. The record then fails to show that these persons were slaves on our soil; fails to show that they were slaves at all except by the laws of Virginia, which had no jurisdiction over them here. Had they been fugitives, they would have been slaves by the laws of Pennsylvania; but being slaves only by the laws of Virginia, and being within the territorial jurisdiction of Pennsylvania, the presumption obtains according to the record, and they are free. If they were free, as the evidence of their status before the court showed them to be, even on the grounds assumed in the opinion of Judge

Bla[illegible]he United States District Court had no jurisdiction, and that want of jurisdiction was apparent, and the order of commitment a nullity.

If the persons claimed by Wheeler were apparently free by the record, it is admitted in substance that the *habeas corpus* ought to be awarded. For he is then shown to be detained by "a void judgment which may be regarded as no judgment at all." The District Court has not, even according to the argument of Judge Black, any power to issue a writ of habeas corpus to settle a dispute about the guardianship of free persons, and is therefore incompetent to commit for a refusal to make a return.

The utmost that is claimed is, that where it does not appear by the record that the Court issuing the order to commit has no jurisdiction, it is not obligatory upon the Judges of the Supreme Court to inquire. Although we have shown that want of jurisdiction in the District Court does plainly appear by the record, we have no difficulty in taking issue with the learned judge on that ground. In the first place it is to be observed that the act of 1785 imperatively requires of the judge issuing the writ to *examine into the facts relating to the case*, and *into the cause of the confinement or restraint.* By what authority is it pretended that the examination is to be restricted to the facts appearing by record evidence alone? The requisition to inquire into the facts is a requisition to inquire into *all* the facts. Had the word "all" been inserted in the statute, it would have added nothing to the imperative character of the mandate. Even if the record were evidence of the fact of jurisdiction, as it is not, where is the rule that prohibits inquiry by parole where the record is silent? No such rule is adduced—none such exists. The act was made to relieve from unjust imprisonment; and if there is any act that has ever been passed by any legislative body that ought to have a liberal construction, it is this very act. It was made in restraint of power and in favor of liberty. It was made to impose a limit upon judicial usurpation, as well as upon every other. It was made too by men who valued the rights of personal security, and at a time when the whole country was alive to the importance of erecting strong barriers against the assaults of tyranny. To limit its remedial efficacy, therefore, by metaphysical subtlety and fine spun technicalities is to violate its spirit and "entangle justice in the nets of form."

It is not our purpose now to show that a writ of habeas corpus ought to have been awarded on the application of the petitioner. This has been already most ably done in the dissenting opinion of Judge Knox, by irresistible cogency of reasoning, and plenary reference to authority. To that opinion, grasping, as it does, the whole subject with comprehensive power, and treating it with admirable perspicuity, in a tone and spirit exhibiting the true judicial balance, and in a terse, manly, vigorous style, in which no sacrifice of power is made to the silly ambition of fine writing, little can, and nothing need be added. His reasons justify his dissent. He has established the law. The opinion of the majority prevails only because it is of the majority. It is easy to predict that it will not be followed. Judge Knox's argument must first be refuted, and that cannot be done. My object has been to show that the positions assumed by Judge Black are untenable, and that the authorities he relies on do not support his positions. Had I space I would follow it further, but I have already exceeded my reasonable limits. J. J. L.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Baltic, from Liverpool, arrived at New York on the 19th inst., bringing advices to the 8th. The news is not important.

At the last accounts, affairs in the Crimea remained unchanged. The Russians were again threatening an attack on the Tchernaya, which kept the allied army constantly on the alert. It was doubtful whether the attack would be made on the Tchernaya lines or on Balaklava. The Russians were actively engaged in bridging the harbor, and fortifying the north side. Preparations were making for a bombardment, which was intended greatly to exceed all former ones. The Russian government is said to have renewed the contracts for victualling Sebastopol till the 4th month next. The Allies are also preparing for a winter campaign. Great distress is said to prevail among the inhabitants of Odessa, many families, formerly opulent, being now almost starving.

The harvest in Austria is about an average. Very large quantities of grain are collected on the Lower Danube. The crops in England prove to be large, yet it is supposed heavy imports will be required. Great complaints are made of the scarcity of labor.

Cholera still rages in central Italy, but has somewhat abated in virulence in the northern part.

The insurrection in Spain continues.

Domestic.—The Free State Convention in Kansas, held on the 5th inst., nominated ex-Governor Reeder for Delegate to Congress, and passed resolutions declaring that its true interests require that Kansas should be a free State, and that they will use their best efforts to secure that end; that they consider the admission of free colored persons into the territory as productive of evil among the people of Kansas, and dangerous to the institutions of their sister State; and that they will discountenance any attempt to encroach upon the constitutional rights of the people of any State, or to interfere with their slaves. They utterly disavow the Legislature elected by the Missouri invaders, and repudiate its acts, declaring that they will resist those enactments, primarily, by all peaceable and legal means, and will take measures to have their validity tried by a higher tribunal than the Supreme Court of the Territory, which has already prejudged the case; but that they will resist by force if other remedies fail.

The fever in Norfolk and Portsmouth continues without abatement. It is estimated that of 2200 persons now in Portsmouth, 2000 are either sick or convalescent. From 20 to 30 deaths occur daily.

FRIENDS' REVIEW.

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A Testimony of Norwich Monthly Meeting, concerning WILLIAM FORSTER, *deceased.*

The circumstances under which our beloved and honored friend, William Forster, was called from the field of labor, whilst engaged in the service of his Divine Master in a distant land, have deeply affected us; and, although, with characteristic humility, he expressed a wish, only a few days before his decease, that if it should be thought right to record anything concerning him it might be done in a few lines, simply testifying that he died in unity with Friends, we feel that we have a testimony to bear which cannot be confined within such narrow limits;—a testimony to the efficacy of that grace whereby he was so eminently qualified for the work to which he was called of the Lord, who bestowed on him the precious gift in the ministry which he exercised, under the constraining love of Christ, during so large a portion of his life.

He was the second son of William and Elizabeth Forster, of Tottenham, and was born there on the 23d of 3d month, 1784. His parents were consistent members of our religious Society, and anxiously concerned that their beloved children might grow up with reverence for the blessed truths of the Gospel of Christ, and with a value for all the testimonies and practices which we believe flow from that heavenly source. Our dear friend was from his childhood of a very kind and affectionate disposition. When very young, he showed much tender feeling for the sorrows and troubles of others, and would seek, by acts of kindness and self-sacrifice, to alleviate the pain and sickness which he saw around him; whilst those much older than himself would often draw out his sympathy, and confide to him their cares and troubles. In his youth he was greatly affected by the cruelties inflicted on the slave; and this early impression deepened with increasing years, so as to form a striking feature in his character through life.

He was from his childhood sensible of the convictions of the Holy Spirit, and in his seventeenth year was favored with a remarkable visitation of heavenly love, when he was led to review the years of his past life, and to contemplate with deep feeling the sinfulness of sin and the holiness of God; and, being brought into a state of fear and trembling before him, a clear and strong sense was granted of that redemption which comes by the Lord Jesus Christ, and of the inestimable value of that sacrifice for sin which he made on the cross. Abiding under these precious and humbling feelings, he was kept watchful before the Lord; and, after passing through much conflict and baptism of spirit, he first spoke in the ministry in the summer of 1803, in the twentieth year of his age, and was recorded as a minister in unity about two years afterwards.

His father had designed to introduce him into his own business, that of a land-agent, and was training him for that occupation; but, as it soon became evident that impressions of religious duty were requiring of him a larger sacrifice of time and energy than the responsibilities of business would allow, he cheerfully surrendered him to the service of his Redeemer.

Very soon after he was acknowledged as a minister he travelled, with the concurrence of his friends, in that character, and was thus engaged, with but little intermission, for the ten succeeding years. He visited nearly all the Meetings of our religious Society on this island; and in many places his Christian labors extended to Friends in their families. In the love of Christ he frequently found it to be his duty to appoint Meetings for the inhabitants of the towns and villages as he moved along, and often where Friends were but little known. Extensive and remarkable were his services of this description, wherein he was qualified as an ambassador for Christ, to testify to the blessedness of his Gospel. He was thus occupied for several months, in the year 1812, in a visit to the Hebrides and other isles on the West of Scotland, and in the northermost parts of this island; and in the following year he paid a more lengthened

and very general visit to Friends and others in Ireland.

In the spring of 1815 our beloved friend paid a religious visit to this city and county, the savor of which is still precious to some of us; the Gospel message having been accompanied in a remarkable degree with the demonstration of the spirit and of power.

In the year 1816 he was married to Anna Buxton, daughter of Thomas Fowell Buxton, of Colne, in the county of Essex, and settled at Bradpole, near Bridport, in Dorsetshire. A few years after this union he disclosed to the Friends of Shaftesbury and Sherborne Monthly Meeting, of which he was then a member, an apprehension of religious duty of an extensive character, —to labor in the service of the Gospel, among Friends and others, in North America. He had long believed that such an act of dedication would be required of him; and his affectionate wife, though deeply feeling with him the prospect of this separation, was mercifully enabled to resign him, and even encourage him to yield, to the call. With the full concurrence of Friends, he left her and his infant son, to enter upon this work, in the spring of 1820.

He was absent more than five years. In the course of this time he was diligently employed in the service of his gracious Lord, attending all the Meetings of Friends then settled in that country, and also holding Meetings with others not of our Society. On his arrival in America he very early perceived that unsoundness in Christian principle was making grievous inroads among Friends of the United States. He very deeply felt in thus witnessing that the great doctrines of redemption were undermined and openly disavowed. Christ was precious to him, and he was strengthened unflinchingly to bear testimony to the whole truth of his glorious Gospel. This he was enabled to do in the meekness of wisdom, moving along in those critical times with great circumspection, humility and love. He deeply felt with faithful, suffering brethren in their trials, and in his turn he largely partook of their sympathy and encouragement; and we believe that the steadfastness of his faith contributed not a little to strengthen them in maintaining their fidelity to their Lord.

After his return from America he was for several years far less occupied in travelling in the work of the ministry than had before been the case; but he was diligently concerned to occupy the talents entrusted to him in the service of his Lord, both amongst his friends and neighbors, and in visiting the Meetings in his own and adjacent counties; yet he had from one time to another to visit the churches, and to hold Meetings with the inhabitants at large, in some more distant parts of the nation.

In the year 1837 he removed to Norwich; and for some years after his coming amongst us he travelled with our full concurrence, in different parts of the kingdom, in the exercise of his gift in the ministry.

In the spring of 1843 he was liberated to visit some of the larger Meetings in this country and in Ireland, with particular reference to the younger Friends attending those Meetings. For this class, whether members of our religious Society or in any way connected with it, he at all times evinced much Christian solicitude. But this feeling of interest on behalf of young persons was not restricted within these limits; and many who were in no respect associated with Friends can testify to the value of his earnest endeavors to promote their temporal and spiritual welfare.

In the 6th month of 1844 he obtained the sympathy and concurrence of this Meeting in a prospect of religious service in the Province of Normandy and some other parts of France, where the Society of Friends and the principles we profess were for the most part unknown. In this journey he was accompanied by his friends Edmund Richards and Henry Tuke. He visited most of the large towns in Brittany, and then passed into Normandy, in which province, as well as in the former, he found much spiritual enjoyment and true Christian fellowship with Protestants, principally of the poorer classes. The winter approaching, he returned home about the middle of the 12th month, and again entered this field of labor in the 6th month following. In his first visit be had been principally engaged in visiting individuals and families at their houses, remaining for a short time in each town; but way opened for holding public meetings in the northern parts of France. Many opportunities were afforded him of distributing books explaining the principles of Friends; and he visited many schoolmasters and heads of colleges, to the relief of his own mind. He had also opportunities of introducing the subject of slavery and the slave-trade amongst the civil authorities and many other persons in official stations, and of distributing portions of the Holy Scriptures to the military and in the educational establishments. He returned the certificate in the 8th month, 1845, having to acknowledge the goodness of God in the support he had received from time to time in the course of the engagement.

Very soon after his return from the Continent he embarked a second time for America, having been appointed, with three other Friends, as a deputation from the Yearly Meeting to convey an Epistle of Counsel to those Friends who had recently separated from Indiana Yearly Meeting on the question of the anti-slavery movement. He was favored to return in safety, with his companions, in the 5th month, 1846.

The continuance of the African slave-trade, with its attendant cruelties, together with the unrighteous system of slavery, often brought him into very painful exercise of mind; and under

this feeling he was constrained, from a sense of religious duty, to surrender himself for the arduous undertaking of presenting to the Sovereigns, and others in authority in Europe, the Address issued by the Yearly Meeting in 1849. He entered at once upon this service, in which he was accompanied by several of his friends in succession, and in the course of the succeeding twelve months he visited the capitals of nearly all the Northern and Central States of Europe, and many other cities and towns, and with but one or two exceptions obtained interviews with the reigning Sovereigns and other persons in authority, besides having effected a large distribution of the Address to those in official stations. On several occasions in the course of this engagement he felt called to some religious service in the ministry, for the discharge of which the way satisfactorily opened.

In the 3d month of the following year he again left home to present the Address to the Queen of Spain. This having been effected, he remained several weeks in Madrid, and during that time was diligently engaged, with his companion, in extensively circulating the Address.

In the summer of 1852 he laid before us a concern to pay a visit, in the love of Christ, to the descendants of the ancient Vaudois in the Valleys of Piedmont, with some other service in the North of Italy, and left home for this object in the following autumn. He was accompanied by his friend William Holmes, of Alton; and they were afterwards joined by Jules Paradon, of Nismes. This interesting people received him with very great cordiality and openness. He was enabled to visit nearly all their communities, holding Meetings with them, and in some cases visiting them in their families. He often suffered from much bodily infirmity, which rendered the precipitous character of the mountain-paths particularly trying to him; but he was strengthened to overcome these difficulties, and to accomplish the service. His religious labors in these valleys, and in other parts of the kingdom of Sardinia, were peculiarly interesting to him, as they brought him into communication with many enlightened persons awakened to a sense of the spirituality of the Gospel. The impression left on the minds of those in the Valleys of Piedmont is well expressed by themselves in a testimonial addressed to Friends of this country at the close of his visit, from which we give the following extract:—"We cannot avoid assuring you that we have been abundantly refreshed, cheered, encouraged and strengthened by the words and deeds of Christian love of our dear brother William Forster. Our feeling is that it is certainly the Lord who has brought him amongst us, that his Spirit has kept and strengthened him, has put the thoughts into his heart and the words upon his lips."

Such is the brief outline of some of the journeys undertaken by our beloved friend in the service of the Gospel prior to his last eventful mission. In endeavoring to retrace his character we desire to avoid everything that might tend to exalt the creature, and would ascribe all the glory to Him who hath said, "Without me ye can do nothing."

We have seen that his early manhood was marked by devotedness to the service of the Lord. From one time to another he was brought very low in reflecting upon the serious nature of the services in which he was engaged; but, as watchfulness and prayer were the clothing of his mind, it was given him to feel that his sufficiency was not of himself; and in a thankful sense of help from the Lord he surrendered himself to his service.

It was his privilege early to partake in his religious engagements of the care and sympathy of his parents, and of other Friends of Christian experience, who were to him as fathers and mothers in the Church; and he greatly valued their counsel and sympathy. He was, we believe, at all periods of life reverently concerned to wait for the renewed puttings forth of the heavenly Shepherd in the exercise of the ministry entrusted to him. Few knew the conflicts of spirit which he passed through before he disclosed prospects of religious service to his friends. Under these baptisms he had a faithful and experienced friend in his beloved wife, who shared with him in his religious exercises; and it was his desire, after having been thus engaged, not to be anxious as to the effects of his labors. It was in the obedience of faith that he entered upon them, and he could leave the result to Him who had called him to the work. This was a marked feature in his character, not only in early life, but in all his subsequent engagements for the benefit of his fellow-men.

His ministry was remarkably characterized by a freshness which evidenced that it flowed from the living spring. He often dwelt on the language of "ancient evangelical prophecy;" and whilst it was given him to hold up to view sometimes one portion of Divine truth, and sometimes another, all pointed to Christ. And on several occasions before he left us there was ample proof that the precious gift in the ministry, which had been conferred upon him in the morning of life, was exercised amongst us in his declining years in the authority of the Truth, but in the child-like simplicity of a true servant of the Lord Jesus Christ.

His services for the good of others were not confined to his labors as a minister. Combining, as he did in a remarkable degree, the gifts and graces of the spirit with a large amount of practical wisdom in respect to outward affairs, his help and counsel were often sought. When his friends were involved in difficulties or visited with afflictions, with depth of feeling and clearness of perception he entered into their circumstances, and ministered with skill to their help

and relief, comforting with the comfort wherewith he himself was comforted of God.

The discipline of our religious Society afforded wide scope for the exercise of that Christian forbearance and tenderness of spirit in which he was concerned to hold up the standard of Gospel order; and his sound judgment, in dependence on Divine wisdom, rendered his counsel truly valuable in all our meetings for transacting the affairs of the Church: and at one period of his life much of his time, when not actively employed in travelling as a minister, was taken up in the fulfilment of appointments in the service of the Yearly Meeting,—a work which brought with it, to his exercised mind, no small amount of deep and serious thoughtfulness.

He was endued with strong natural abilities, and possessed a large and comprehensive mind; but he was naturally of a retired disposition: he shunned popularity, and shrunk from public notice.

He deeply felt for the poor in their sufferings and privations, and was often successfully engaged, both at home and abroad, in devising and carrying out measures for their relief. This practical Christian benevolence was called into action on an extensive scale during the memorable famine in Ireland, in the winter of 1846–7. The services he rendered on that occasion, which were undertaken from a sense of religious duty, occasioned him much mental suffering; but this did not deter him from making himself intimately acquainted with the full extent of the wretchedness and misery by which he was surrounded; and ample testimony has been borne to the value of those services in strengthening the hands of Friends and others in that land, and in effecting a large amount of positive good by his own immediate efforts.

At the Yearly Meeting of 1853 the subject of the Address on Slavery and the Slave-trade was again brought under consideration; and it was concluded to appoint a deputation to place it in the hands of the President and others in authority in the United States of America. It was after undergoing very close exercise of mind that our beloved friend became willing to take part in this work. He felt his many bodily infirmities, and other considerations pressed heavily upon him; but devotedness to the service of his Redeemer outweighed them all. In much brokenness of spirit, in Christian feeling towards the slaveholders, and in heartfelt pity for the suffering slave, he was given up to the service; and his friends, while entering into sympathy with him, encouraged him to go forth.

In connexion with this appointment, his mind was drawn, in sympathy and love, towards Friends of some of the Meetings surrounded by a slave population, more particulary in parts of North Carolina and Baltimore Yearly Meetings. And, having for some years previously apprehended that it might be required of him to make another visit to Friends of New England, and to visit the inhabitants of some parts of British North America, he felt that the time was come for him to enter upon the service, and laid this weighty concern before our Monthly Meeting. We were brought into deep sympathy with our dear friend in this extended prospect of service at his advanced age, and under much bodily infirmity; we loved and honored him as a father in the Church; we felt the loss which we should sustain in his leaving us for so great a length of time; but such was our unity with him as a minister of the Gospel, and our belief that he was called thereto by the Great Head of the Church, that we felt it right to liberate him for the work. In this the Quarterly Meeting, under a feeling of much solemnity, fully concurred.

His beloved wife, though in a feeble state of health, was enabled to surrender him to the engagement, with which she had full unity, with that submission and devotedness to the Lord which she had evinced on many previous occasions. He embarked at Liverpool early in the 9th month, 1853, with his brother Josiah Forster, John Candler and William Holmes, who were united with him in the appointment; and they were favored to land in safety at Boston on the 16th of the same month. They proceeded to Washington, where they saw the President of the United States, and performed the service assigned to them. They then travelled with diligence through many of the Southern and Western States of the Union, for the purpose of seeing the Governors of the several States, and reached the neighborhood of one of the Meetings of Friends of Tennessee, in North Carolina Yearly Meeting, on the last day of that year.

On the two following days they attended two Meetings of Friends at Hickory Grove and Friendsville. In these Meetings, as well as in some others which he had attended in the course of their travels, our dear friend was strengthened, in much brightness and power, but in humility and in love, to labor in the ministry of the Gospel.

On the 3d of 1st month, 1854, he proceeded, with his fellow-travellers, on their way to the next Meeting in Tennessee. Early on the following morning he was taken seriously ill at the ferry-house on the Holston River. This illness was attended with alarming symptoms, which continued for several days, when there was a little improvement, and hopes were entertained of his recovery. Our dear friend bore his sufferings and many outward privations, and his far-distant separation from those he so dearly loved, with much meekness and gentleness, and in a quiet, submissive frame of mind; remarking at one time to his brother, in reference to the circumstances in which they were placed, that he had scarcely had a murmuring thought. A few days afterwards he dictated a letter to his beloved wife, in which he took an affectionate and

touching leave of her, and of his son and daughter, and other near and dear relatives and friends; adding, "This is a very solemn chastening. I am brought very low, never so low before. I often suffer a great deal both of acute and obtuse pain. I do not say much about myself; there is very little to say; but I do not murmur, and now and then catch hold of something which comforts, especially when I can think of the Saviour as I could wish to do."

On another day he remarked, "The grace of our Lord Jesus Christ are words which comprehend all I wish for. It has never been with me to say much of myself. If I can but be favored the remaining days to live to the honor of Christ." On first-day morning, the 22d, after two or three hymns were read to him, the last on the praises of the Redeemer, he spoke with much sweetness and genuine humility, remarking in substance that all he hoped for was to be just admitted within the gates of the city, and, if there was one seat lower than another, to be on it, trusting that all that was against him would be blotted out of the book of remembrance. Some conversation afterwards passed on the slavery question, when he expressed his strong desires that all may be treated with gentleness and mildness, not in irritating and reproachful language. The following morning, at his request, a few verses were read from the second chapter of the Epistle to the Philippians, when he expressed, with much feeling, his sense of the preciousness of Christ's pleading for us,—of knowing him for our intercessor; adding, "How comprehensive are the words, 'I know that Thou hearest me always.'" How full of comfort they were to him!

His mind had been preserved in much clearness; but, his illness increasing, his friends became more doubtful of his recovery: a state of unconsciousness came on, and early in the morning of sixth-day, the 27th of the 1st month, 1854, he very quietly expired, in the 70th year of his age, having been a minister upwards of 50 years.

His remains were taken to Friendsville, about eight miles distant, and interred in the burial-ground of Friends at that place, on the 29th of the same month. There was a numerous attendance of Friends and others; and it was a time of much solemnity.

He had of later times, when engaged in the ministry, not unfrequently spoken of the promises of the Gospel as the inheritance of the followers of Christ in all ages: of these promises, we reverently trust, he is now a blessed partaker.

A Testimony from Newberry Monthly Meeting of Friends, held in Friendsville, Blount County, Tennessee, concerning WILLIAM FORSTER, *late of Earlham Road, England.*

It having pleased the Almighty to call from works to rewards this our beloved friend, while engaged in a religious visit to Friends in this State, therefore it is that we feel our minds drawn to give forth a short testimony concerning him and his last Gospel labors. From the evincement of genuine evidences of Christianity, we believe him to have been an instrument in the hands of the Lord for the promotion of truth and righteousness in the earth: and by an unreserved submission to the manifestations of the will of his Divine Master do we believe him to have been eminently serviceable in pleading the cause of the oppressed and down-trodden in our land. Not only did he seem favored to bring to view the rights of all men of whatever nation or color, but in the meek and Christian manner in which he pressed the consideration of those rights on the minds of all in authority, did he vindicate our beloved Society from being influenced by fanaticism; thereby opening the way for the labor of those who might be moved by the love and spirit of the Gospel, as he was moved to bear testimony against the wrong and cruelty of American Slavery.

But to what degree of fruitfulness soever his labors for the African race may ripen, we feel that his visit of Gospel love to Friends of this place was one of Divine ordering, he being publicly enabled to bear testimony to the ennobling character and enlarged views of our Society. Holy help seemed abundantly granted him, in bringing to view the Christian's progress, from the earliest submission to Divine requirings up to the final close of his labors, when an endless period of enjoyment awaits him beyond the grave, where the righteous shine forth as the sun in the kingdom of their Father. In his visits to some of the families of Friends he seemed highly favored, in feeling after the condition of their minds, and administering advice and counsel suitable to their situation. Unto those on whom the burden of the testimonies of truth seemed to rest he offered the word of encouragement, tenderly sympathizing with such in all their deep wadings and engagements of mind for the maintenance of the doctrines and practices of our Society in all their purity. He expressed to some that it was, in a great measure, to see such, and feel with them in their concern, that his mind was drawn to Tennessee in the evening of his day; and to one friend he remarked, that in mingling with Friends he felt renewed evidence of the correctness of his concern, even though he should not be permitted to proceed further—which indeed proved to be the closing labor of his life; having proceeded about eight miles on his way to another settlement of Friends, he was taken sick with pneumonia. He was confined near four weeks, when he quietly passed from works to rewards, on the 27th of 1st month, 1854, in the 70th year of his age, leaving behind him an example of dedication worthy of imitation by all who survive him.

Signed by direction and on behalf of the Meet-

ing aforesaid, held the 5th of the 8th month, 1854. JAMES C. ALLEN, *Clerk.*

FREE LABOR COTTON.

It may not be generally known in this country, that cotton is being cultivated in Algiers to a considerable extent. We condense from the *Annales d'Afrique*, for the months of March and April ultimo, an interesting account of the results of the cotton crop in that colony, for the year 1854, just expired. But for the rains that fell in the spring, the crop would, it is estimated, have amounted to three times that of 1853; and but for the frosts of autumn, would have certainly more than doubled it. The season, however, appears to have been quite an exceptional one; yet, notwithstanding these drawbacks, the quantity gathered exceeded that of the crop of the previous year, and was superior in quality. Whenever the plant outlived the rains and the frosts, it abundantly rewarded the attention bestowed upon its cultivation.

It is necessary to observe, that the three departments, namely, Oran, Algiers, and Constantine, into which Algeria is divided, differ widely, and therefore must not be included in the same category. The province of Oran, for instance, has proved itself superior to the other two. Last year, there was scarcely a settler who did not sow cotton, to a greater or less extent, and only for the damage done to the plant by the autumn frosts, their efforts would undoubtedly have been crowned with striking success. As it was, even, the results were highly encouraging. The quality of the staple; the luxuriance and strength of the growth; the remarkable fact that the plant which is elsewhere annual, is often biennial and triennial in the department of Oran, prove that the soil is eminently favorable to its cultivation. This is attributed to the salt that abounds in it, for it has been remarked that the finest kinds of American cotton thrive best in similar localities. Some naturalists, however, ascribe the luxuriance of the plant to a peculiarity in the water. Be the cause what it may, it is certain that the cultivation of cotton is likely to be very rapidly developed.

The province of Algiers stands only in the second rank, although its colonization by Europeans, and the cultivation of the cotton-plant, have been prosecuted on a far more extensive scale than in Oran. This is owing to the circumstance of tobacco cultivation being so lucrative and so prosperous a branch of agriculture. Nevertheless, the attempts which have been made to grow cotton, have been so successful as greatly to stimulate the zeal of the colonists. This year, nearly 1800 *hectares* (about 4060 acres) have been reserved for cotton-plantations, being an enormous increase on previous years.

But few facts have been collated to form a basis for any very decided opinion on the capabilities of the province of Constantine, for growing this valuable plant. Amongst other isolated facts, however, it is gratifying to record that the natives are turning their attention to the subject, and are employing European laborers. One of these natives the Kaïd Gullma, has 42 *hectares* (about 94 acres) under cultivation, and is cultivating according to the most approved and scientific methods with great success. The seed, instead of being sown broad-cast, is sown in tufts, by the line, and at regular distances of one metor. Each spot is watered four or five times, and the subsequent thinning out performed with great skill. His crop last year consisted of half Louisiana, and half long staple Georgia kinds. This year it has not been injured, and is expected to yield largely. The Kaïd personally superintends his plantations, employing only European labor, and the Government inspectors, who expected to find the rude Arab system in full operation, were astonished to find him familiar with the most approved modes of cultivation. Nor is this a single instance. Ten other natives, of some note, have commenced growing cotton on a scale of from one to five *hectares*,* and as far as they have gone, have succeeded admirably.

These encouraging results are said to be mainly due to the energy of M. Merino, the head of the Arab department of Guelma, who stimulated the chiefs to distinguish themselves in this manner, and induced them to follow the instructions on the cultivation of cotton published by M. Hardy, the Director of the Central Nursery.

"It is very desirable that the heads of the other Arab Departments," observes the writer of the article we are quoting from, "should dwell upon these conclusive facts. Much will have been done for the tranquillity and the prosperity of Algeria, when the native dignitaries shall have been familiarized with the advantages of our civilization. A native chief who sees a fine crop of cotton growing and ripening under his eyes, scarcely thinks of fomenting troubles and preaching a holy war.

"We cannot too earnestly recommend intending cultivators of cotton to profit by the experience of others; to select their ground, and to utilize them each according to its nature. It is clear to us, that the idea of a uniform cultivation has proved fatal to many growers. Most of them seek in vain to grow the long staple Georgian sort, on soils on which that of Louisiana would thrive admirably. Their own interest should prompt them not to attempt the cultivation, at any risk, of the richest product, but rather to seek to grow that which is most certain. This, however, is a question of prudence,

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* A French *hectare* is about two acres and a quarter English. [Ed. *A.S.R.*]

which only time and experience will enable them to comprehend.

"In conclusion, and we are happy to have so gratifying a fact to record, the crop of 1854 confirms the opinions and strengthens the hopes that had been expressed as to the possibility of growing cotton on a large and remunerative scale in Algeria. It has been proved, that ere many years, French Africa will become the seat of a most extensive cultivation of that raw material which is so vital to the existence of modern industry."

We feel sure that the advocates of the Free-labor movement, and indeed all who are looking forward to the development by European or indigenous free-labor, of the products of tropical countries, as one means of undermining Slavery, will be much interested in the results of these attempts at cotton-growing in Algeria. More than three hundred millions of pounds of cotton-wool are annually imported into England and France from various countries, of which enormous quantity, England alone consumes two-thirds; the bulk of which is the produce of slave, or of what can be scarcely termed free-labor. It is highly gratifying, therefore, to find that European energy and labor are being directed successfully to the cultivation of a plant, the profitable production of which may be regarded as the mainstay of the system of Slavery. Nor is this the only encouraging fact, for we find that the Governor of Martinique (the Count de Gueydon) has, by a decree of the 21st April, offered a series of premiums to encourage the cultivation and exportation of cotton. At present, the premium applies only to the districts of the South, of Saint Lucia, Saint Anne, Marin, and Saint Austin. This series of premiums is thus stated:

One hundred francs per *hectare* of cotton-plants, the plantation to be not less than three years old, and the plants to be clean and sound. No plantation to consist of less than four *hectares*, and the premiums to be limited, for the present, to 100 hectares. The premiums to be awarded by a Commission to be ultimately appointed.

The premium on exportation is to be applicable to all the cottons of the colony, irrespective of locality, and is to consist of a first premium of one hundred francs per hundred *kilogrammes*,* so long as the annual exportation from the colony shall remain below twenty-five thousand kilogrammes; and a second premium of fifty francs per hundred kilogrammes when the annual exportation shall equal or exceed fifty thousand kilogrammes. When it has reached this amount, the premiums to be established on a new basis; but they are not to be awarded for quantities of less than a hundred kilogrammes, and on a certificate setting forth their origin. It is to be paid on the Customs Authorities' voucher that the specified quantity has been shipped on board a vessel clearing outwards.

We hope this example will not be lost on the local legislatures of our own colonies, several of which are capable of producing cotton in almost unlimited quantities. It would certainly be quite worth the while of any of them to try the experiment, and give a spur to the cultivation of other staples besides sugar. We shall recur to this subject in a future number.

It is, however, gratifying to record that a few private individuals have undertaken to do on a small scale in one of our Colonies what the local Legislature of Martinique has done.

The following is a copy of a small hand-bill which has been recently printed for circulation in Montserrat, which island used formerly to export considerable quantities of fine cotton. The example is quite worth imitating by others.

"COTTON.

"*All owners or occupiers of small lots of land, take notice!!*

"Some of you can remember when you were Slaves, and when Cotton was grown in this Island. Now most of the Cotton made into Cloth is grown by poor Black Slaves, in the United States of America, and their masters take all the money.

"Many good people in England will not use this if they can help it, and think that you FREE people who get paid for your labor can grow Cotton BETTER and CHEAPER than it can be grown by Slaves.

"Now to encourage you to try what you can do, some ladies in England have given me Fifty Dollars to be used as follows:

"To the family who shall, on half an acre of land, in one year, raise the largest quantity of Cotton, Fifteen Dollars.

"To the family who shall raise the next largest quantity, Ten Dollars.

"To the family who, in like manner, shall raise the largest quantity of the cleanest and best cotton, Fifteen Dollars.

"To the family who shall raise the next largest quantity of the cleanest and best, Ten Dollars.

"All persons intending to plant Cotton, to try for these premiums, will learn all about the rules and conditions by applying to me at Woodlands' Estate.

"And I further give NOTICE, that I engage to buy all the cotton which may be raised in consequence of this notice, at a fair market value, for the next three years to come.

"FRANCIS BURKE."

Anti-Slavery Reporter.

In connection with these statements, we quote the following extract from a letter written by a

* Two pounds and a quarter English [Ed. *A.S. R.*]

German emigrant in Texas, addressed to Elihu Burritt.

"Our German population in Western Texas, now between twenty and thirty thousand, may be considered as fully imbued with a sense of the importance of their position. They conceive more and more that they are destined to put in the extreme West of the Slave States, an insurmountable barrier to the further extension of Slavery westward; not by force, not by Slave-stealing, and enticing to run away, for they are too scrupulous and conscientious to do this; but rather by their steady effort to settle thickly and coherently this portion of the country with Free Laborers, and to exclude thereby Slave plantations; to produce the same staple articles of commerce which heretofore were conceived to be producible only by Slave labor; and to gain thereby the great moral triumph, to show to the world that Slavery is not indispensable for planting and reaping cotton, sugar, rice, and tobacco."

For an interesting account of these German emigrants, see the 41st number of our seventh volume.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 6, 1855.

Letters have been received at this office, making inquiry respecting an article contained in the 48th number of our last volume, under the head of "Hearing for the Deaf." The article in question, as indicated at its close, was copied from Chambers' Edinburgh Journal, and the pamphlet alluded to appears to be a London publication; but the editor of the Review is unable to inform his inquiring friends whether the pamphlet is to be found in any of the book stores in this country. All his information on the subject was derived from the authority cited.

Our readers will find in the present number, an interesting article on the subject of free-labor cotton, showing various sources from which, with proper encouragement, a large supply of this important article may be obtained, independent of the labor of unrequited bondmen. It is a remarkable circumstance that a very large part of the exports of the United States consists of cotton, which is produced chiefly by the labor of slaves. According to official documents, the value of the cotton exported from the United States in 1853, was $109,456,404, while the exports of other agricultural products, domestic animals, &c., amounted to $45,128,445. Of this cotton, about two-thirds are exported to England. It thus appears that while the people of Great Britain are generally opposed to the existence of negro slavery, and their government has abolished the system throughout the British dominions, the merchants, the manufacturers and people of that island purchase, manufacture, and consume a large part of the slave-grown cotton of the United States, and thus contribute to support the system of negro slavery.

It certainly needs no argument to prove that the whole fabric of negro slavery, slave trade and all, is based upon the market for its products; and we can hardly expect that the people who are engaged in the culture of cotton, and who are accustomed to rely upon the labor of slaves, will be disposed to change their mode of operation in consequence of the arguments or admonitions of the advocates of emancipation, so long as those advocates furnish them with a profitable market for the products of servile toil.

Cotton has now become so interwoven with the commerce, the manufactures, and the domestic wants of our people, that we cannot reasonably look for any material diminution in the demand for the article, were such diminution even desirable in itself. There is no reasonable objection to the production or use of this valuable staple, but it is certainly much to be deplored that it should constitute a pillar to support the unrighteous system of negro slavery. It is therefore devoutly to be wished that the advocates of universal emancipation may employ their energies in finding and rendering available the means of a supply of cotton, through the instrumentality of free and requited labor.—Situated as the markets of the world now are, and blended as are the products of free and servile toil, the attainment of this object must unquestionably involve some sacrifice of interest. It is, however, a truth too clearly established to require either argument or illustration for its support, that when the labor of freemen is brought, upon equal terms, in competition with the drudgery of slaves, the former is always found the more profitable of the two. Of course, the sacrifices which the production of cotton by the agency of free and compensated labor would require, must be temporary; and we would seriously put the question to any one who professes a testimony against the unrighteous system

of slavery, whether that testimony can be consistently supported without withdrawing, as far as practicable, from the support of the market on which the whole fabric is based.

MARRIED,—On the 18th of Fourth month last, at Friends' Meeting House, Norwich, C. W., ANDREW MOORE, of Norwichville, to MARGARET B. STOVER, of the former place.

DIED,—Of consumption, on the 5th ult., DELPHINA HADLEY, in the 22d year of her age—a member of West Union Monthly Meeting, Morgan Co., Ind. She was of an amiable disposition, and seriously thoughtful from early childhood; fond of reading the Holy Scriptures, and remarkable for the solidity of her deportment in religious meetings. She appeared to be firmly attached to the principles of Friends, manifesting a concern for their support.

——, On the 29th of Seventh month last, in Raysville, Ind., MIRIAM WHITE, widow of Francis White, in the 83d year of her age. During many years she acceptably filled the station of elder, and by an exemplary course of conduct during a long life, gained the esteem of those who knew her. She was enabled to bear a protracted illness with remarkable patience.

——, On the 3d ult., at his residence near Salem, Columbiana Co., Ohio, WILLIAM HAWKES, in the 60th year of his age—a member of Salem Monthly Meeting. It was the lot of this dear friend to be many years afflicted with pulmonary disease, which at times caused him much bodily suffering; yet, through the operation of divine grace upon his mind, he was enabled to endure all in much patience and resignation, humbly relying on the blessed promises; and as the final change approached, he seemed to ripen for eternity, through the abundant mercy (as he often expressed) of his crucified Saviour.

——, On the 18th ult., in Henry Co., Ind., in his 82d year, PETER LARRANCE, a member of Spiceland Monthly Meeting.

——, At her residence in Abington, on the 25th ult., in the 35th year of her age, MARY, daughter of the late Thomas Rudolph, of Delaware Co., Pa. She had, for a very protracted period, labored under much weakness and bodily suffering, to which she submitted with Christian patience and resignation. Through her lingering illness she was supported by a humble reliance on the Redeemer of men, and was favored near her close with a clear evidence of her acceptance with him.

——, On the 19th ult., at Spiceland, Indiana, ESTHER ANN GAUSE, in the 14th year of her age—a member of Spiceland Monthly Meeting.

——, On the 20th ult., at her residence in Isle of Wight Co., Va., PRISCILLA COOK, in the 75th year of her age, of a protracted illness, which she bore with much Christian fortitude, evincing to the last that she had not followed cunningly-devised fables, but that her faith and confidence had been fixed on the immutable Rock of Ages. She several times expressed to those around that her way had been made clear—that she desired that the Master in his own time would take her to himself. She had for many years acceptably filled the station of elder in the Lower Monthly Meeting of Friends.

BIBLE COLPORTAGE ON THE CONTINENT.

From the earliest days of the Society, the committee sought to extend the circulation of the Bible upon the continent, wherever it was possible to find entrance for it. There, popery and infidelity reigned; the former, as we have seen, hides the Bible; the latter rejects it: for, from all the five classes of the human family which we have been considering, there might be gathered *a larger class, than any one, spread among them all*—the class of infidels, or unbelievers of the written word altogether. These abound also, we grieve to know, in our own Protestant England; and infidelity often arises from their want of knowledge. They do not *know* the history of the volume they reject. Few of them have ever read the Book itself, except with intent to ridicule it; and many have it not in their possession.

A new agency, at this period, seemed requisite in the Roman Catholic countries, where the common people more willingly listened to persons of their own class, than to a minister of the gospel; and as God "has chosen the weak things of the world to confound the mighty," abundant blessing has been poured out on the labors of those who literally "go out in the highways and hedges," with the holy Bible in their hands, to distribute it day by day, and who are called COLPORTEURS.

The British and Foreign Bible Society began to send forth these colporteurs in the year 1837. For seven years before that time, 150 of them had been employed by the Geneva and Paris Bible Societies, and their sales of the Scriptures, at reduced prices, gradually increased, and in the year 1835 amounted to nearly 45,000 copies. But these colporteurs had circulated religious tracts as well as the Bible, and the committee in Earl-street considered this not to be desirable. Out of 100 persons who applied to Monsieur de P., the agent in Paris, to become colporteurs, he carefully selected forty-four, and in four months they sold 45,000 copies. In the next year, there were sold more than 100,000 copies; and the number circulated during fifteen years by colporteurs, in France alone, amounts in all to almost *seventeen hundred thousand copies!*

These colporteurs now traverse the continent of Europe,—a band of humble but zealous and valiant soldiers of the Cross. They carry with them the "Sword of the Spirit," and their weapon is "not carnal, but mighty, through God, to the pulling down of the strongholds of Satan."

From the shores of the Mediterranean to the Baltic, in Belgium, in Holland, in France, and in Germany, they unfurl the gospel banner, and wondrous are the tales they tell of its willing reception among those who would never have heard of it but through their means.

Some persons were apprehensive that it would shock the feelings even of Protestants, to see the Scriptures hawked for sale, from door to door; others feared it would so irritate the Roman Catholics, as to provoke collision; but all these fears have "come to nought." The circulation of the holy Scriptures, in these countries, was a thing to be accomplished; and God has watched over his own work from the beginning. His blessing has never for a moment forsaken the faithful laborers, and they have truly to rejoice over what they have been enabled to do in his strength and name.

A colporteur carries his books in a leathern bag slung over his shoulder. He makes the sale of the Bible his only employment. It is not by *once* offering it that he sells it, and he is often obliged to wait patiently the result of repeated visits and conversations.

It is calculated that one of these excellent men offered the Scriptures, and spoke of their contents, to more than 200,000 persons. He had been colporting eleven years before he died, and sold at least 18,000 copies of the Scriptures. His name was Osée Derbecq, and he labored in Belgium. The Bible Society never had a more faithful servant. His whole soul was absorbed in his work; his deep piety and profound humility, made him a welcome visitor wherever he went; and many persons who had persecuted him, afterwards became his warmest friends. His discussions with the Roman Catholic priests and their adherents were full of holy boldness and faithful testimony to the grace of God.

A colporteur, who visited one of his old fields of labor, wrote thus: "Derbecq had been here, and had penetrated, as everywhere else, into the most humble cabin. Every moment my heart is pained at the thought of his death, when I see the esteem in which he is held by the inhabitants of this province, who have been a long while waiting his return."

In more than one locality, where there is now a flourishing congregation, he was the sower of the seed. In June, 1847, he fell into consumption, but he continued his work till September, 1848, though in much bodily suffering. At last he procured an ass to carry his books, himself walking by its side as long as he could. He died at the age of forty-two, and his death made a strong impression on those around him, for it was full of bliss. Many attended his funeral. He was called the "king of colporteurs," and it may be truly said, he died a martyr to the Bible Society's work.

It has been thought by the committee, that this year of Jubilee, a season of which Isaiah speaks as the acceptable year of the Lord among the Jews, and which was to be a season of "comforting all that mourn," is a very suitable occasion for commencing a fund which shall meet the necessities of some humble and retired, but laborious and devoted, servants of Christ, like Osée Derbecq.

The colporteurs being always chosen from their earnest and undoubted piety, it is almost certain that each of the *seventeen hundred thousand* Bibles we have spoken of has been accompanied by a prayer. They have all likewise been *sold*, not *given*, and will therefore, probably, be more carefully preserved. Seven-eighths of them have been of the version of De Sacy, sold in France, proving that the work has been carried on especially among Roman Catholics. Alas! many of these bibles have possibly been burnt, but perhaps the greater part have been preserved. Our colporteurs frequently report that they have been in districts in France where the New Testament is to be met with in almost every house; and not a month passes in which one or the other does not discover, in various parts of the country, some few individuals or whole families who unite for the purpose of reading the Bible or Testament, to their great comfort.

One very remarkable fact concerning the colporteurs is this, that, with but few exceptions, they have formerly been Roman Catholics, and have become zealous friends of the Bible through reading copies of the Scripture purchased by themselves of some colporteurs. There are continual changes upon the staff, as it is called,—from 280 to 300 individuals having been employed since the British and Foreign Bible Society took up the work, and among these there have been scarcely a dozen who have not proved equal to the requirements of their calling. All the rest have, in zeal, devotion, and fidelity, been ornaments to the gospel; and in the esteem of the public generally, the name of *colporteur* signifies a man of order and of peace, as well as a good and upright man.

Sometimes the French colporteurs are addressed in this way: "As for you, you are men of the Bible; you never speak of anything else: you certainly are not men of this world. Whether Louis Napoleon or Louis Phillippe sits upon the throne, it matters very little to *you;* you are comical fellows; you seem as if you belong neither to the republic, the empire, nor anything else, and, to look at you, and listen to you, one might almost say that God is always before you, and that it is He who governs. How is this? Explain yourselves."

And then they do explain themselves: they stand by many a dying bed, and are brought into sympathy with many a strange and solemn scene; they sow the good seed through the field of the world, and they often reap, years afterwards, the seed they have sown.

The work of the colporteur was never intended to interfere with the work of the collectors for Bible Associations, whether at home or abroad. It consists in selling Bibles *at once*, as many as he can in a day. The work of the Bible-collector

is, as we have seen, to receive the weekly penny from those who at one time can spare no more. It is carried on, of late years, very chiefly by associations of ladies, who find many an opportunity of doing good, both to the souls and the bodies of those whom they thus repeatedly visit. Both orders of agency are excellent; and both are found necessary, even in England.

In 1845, it was thus reported: "The county of Radnor containing a population of 25,000, has only five Bible Societies within its limits; and of these five, two have little more than an existence in name. A well-chosen colporteur commenced his operations at the close of harvest, in one of five districts into which the county was divided, and within forty-six days he sold, at cost prices, in the eight parishes comprised in the district, one thousand and eighty-five Bibles and Testaments, among a population of 5804, being in the proportion of a copy to every family. He was a man of good muscular strength, as well as piety; he walked about fourteen miles a day: the farmers and laborers purchased with avidity, sometimes to the extent of a copy for every individual capable of reading; all were astonished at the cheapness of the Books, and many were the blessings implored on those by whom he was employed."

Notwithstanding all the Bibles that have been supplied in England, experience proves, that this history of the county of Radnor, in 1845, would be repeated, by the use of the same agency, in many an extensive tract of country and in many a lonely hamlet, even in this year 1853.—*The Book and its Story.*

MEDITERRANEAN ELECTRIC TELEGRAPH COMPANY.

The Mediterranean Electric Telegraph Company is on the point of despatching their cable, which is shortly to complete the telegraph communication between London and Algiers. It will be remembered that last year 110 miles of cable were sent out from England, and laid down between Spezzia and the most northern point of Corsica. For this section of the line 90 miles of cable, weighing eight tons to the mile, and containing six insulated wires were required; the remainder was taken to the straits between Corsica and Sardinia, and twelve miles were laid down there, the communication having meantime been completed along the Island of Corsica by land. The remainder, which had been sent out to secure a sufficient quantity, was then brought home (in length about eight miles) and spliced to the cable just about to be sent out. The communication being now complete from London to Cagliari in the south of Sardinia, and the line from Algiers to Cape Bonan, on the African coast, having been opened last January, nothing is now wanted to complete the work and come under the guarantee mentioned above than a submarine cable from Cape Spartivento, adjoining Cagliari, to Bonan. This is the cable now lying coiled in the hold of the ship Result, 1700 tons register, belonging to Mr. Green, of Blackwall, and commanded by Mr. Knell, the same gentleman who conducted the previous operation so successfully.

This cable is the largest and the heaviest, besides being the longest, ever laid down. It is 150 miles long, each mile weighing 8 tons, and the whole cable weighing 1200 tons. This is exclusive of 12 miles of lighter cable, sent with it to avoid all chance of deficiency. Its storage demands the greatest care, owing to the enormous weight, and the circumstance that it is all in one piece. Seventy-one miles of it have been put in the lower hold, forty-two miles in the orlop deck, thirty miles in 'tween decks, seven miles in the after hold, and the twelve spare miles of what is called small cable, although it weighs five tons to the mile, is also on 'tween decks, and every one of these portions has to be shored at very short interval, to prevent the movement of the cable. Altogether, the weight which will be sent in this vessel will be 1,960 tons—a weight which Captain Knell informed us with pride only made her draw 22 feet 5 inches of water. In laying down the last portion of the cable, that between Spezzia and Corsica, it took five days, including the stoppages that had to take place in cutting the cable, and going round to lay the short lengths between Corsica and Sardinia. It is expected that the present cable will be laid down in four days.

The Mediterranean Telegraph Company anticipate that in two years and a half they will have a direct communication with Bombay, and thence by telegraphs already at work in the presidencies of Calcutta; and they consider this line they are just about to complete as only the preliminary step to this result. Their proposed line, joining the one at present open to Cagliari at Cape Spartivento, will first be taken to Malta, and thence direct under the Mediterranean to Alexandria. This will be an immense distance; 984 miles of submarine cable, without a station; from Alexandria to Suez, by land, 248 miles; another submarine cable under the Red Sea to Aden, with two stations, Cosiri and Liddah, 1,552 miles, and from Aden to Bombay, with stations at the Kooria Moorta Islands and Rasalhad, 1,000 miles.

When this undertaking is completed, the communication with Calcutta, which now takes an average of thirty-six days, will be reduced to a few minutes. Professor Faraday, about two years ago, called the attention of telegraph companies to the fact that there was great difficulty in sending any communication through a greater length of wire than 300 miles; but some time since Mr. Brett has been experimenting, with a view to overcome this difficulty, and has perfectly succeeded in doing so. By connecting

each individual wire in this coil of six, and also those belonging to another cable intended for an American company, he was enabled to experiment on a length of 1,250 miles with perfect success, and he has prepared a new instrument for use with wires of great length.—*London Daily News.*

ASCENT OF MONT BLANC.

(Continued from page 40.)

Of the rest of our ascent, the most redoubtable part is the "terrible Mur de la Côte." Before, however, we had reached this last great danger, fresh wonders had been revealed to us, and one cheering friend had appeared. Along the right side of the stifling snow-valley through which we defiled, great menacing masses of ice leant out from the mountain wall, threatening to fall without the warning of an instant; and huge cornices of snow, garnished with a pendant fringe of icicles, beetled over its brow, "hanging suspended in such nice equipoise," that the disturbing vibration of even a whisper might bring them down to overwhelm us in destruction. How silently we passed them under! But the cheering friend, who was he? Never more truly came "joy in the morning," than after the "heaviness" of that "night" of toil; never was a sign of hope more heartily welcomed, than was the rose-red flame caught by first one snowy summit, then by another, till all were aglow. Yes! the "troops of stars" that had "visited, all night," the crown of the Sovran Blanc, now paled their ineffectual fires, for a mightier than they was come; not visible himself—at least not visible to *us*—to the higher summits the sun had long ago showed himself, "filling their countenance with rosy light." How we blest his beams! what joy to see the tide of day descending, whence we had watched it gradually gathered up the night before!

As may well be believed, we were in no mood for *views*, while climbing the dreadful ice-precipice which Albert Smith has rendered so well known by all. But even now we could not but be conscious that to our left was the reverse of that incomparable scene which hundreds behold every summer from the island-rock in the glacier of Léchaud, where each summer unveils its profusion of Alpine blossoms, and that from its fountain on the Col du Géant, the eye could wander far down the noblest perhaps of glacier-streams, till a bend conveyed it from our sight. Nature here requires indeed no associations to add to her charms; but certainly no inconsiderable interest was added by the recollection that we looked on the scene of De Saussure's grandest exploit, his seventeen days' bivouac on the Col du Géant; of Professor Forbes' chief labors; of the bold achievement of two English ladies, whose names are to the peasants of Chamouni still a wonder and an astonishment. All this time I suffered excessively. The chief part of my distress resulted, not to mention a tendency to nausea, from a dreadful headache, a tightness across the chest, a faint taste of blood in my mouth, and a sensation of dryness perfectly indescribable. Every breath of air stirred up little grains of hard snow or hail, and peppered the scores which it gashed in the skin by way of keeping them well open. My eyes, too, smarted excessively; and, to judge from the appearance of the guides near me, I must have looked thoroughly dried up, pinched and gaunt. We were now connected in little divisions, one amateur in the centre of each; for as we were all, without exception, continually throwing ourselves on the snow from fatigue and most oppressive drowsiness, and as one wished to move on a step or two, while another perhaps wanted his rest, it was found that one long line would never suit the caprices of all parties. One of the guides gave us a good deal of trouble. He threw himself down, and was asleep in no time at all; a few seconds were allowed him, but it was found that he did not show the least sign of rousing himself, so we had to do it for him. A gentle, and then a very ungentle pull or two had no effect whatever; then it came to belaboring him with a pole; eventually, several poles were united in one operation; and it was only after a most sound bastinado that any signs of life appeared. He begged and prayed to be left altogether—at all events for one wink more. But as the result of such indulgence might be nothing less than fatal, of course his request was denied, and he had to move on.

It was now my turn to come to a dead stop. I declared that a minute or two I must have. The guides, nothing loath for a stop themselves, allowed it. I resisted all temptation to sleep, but took a good rest (crowding as much repose as would go into the shortest time), and had a good pull at some *vin ordinaire*. My companion in front—he was behind me a short time before—came meanwhile to have a look at my prostrate form. "Good gracious!" he exclaimed, "you are very ill, you must go back, and rather than you should damage yourself, I will go with you. Why, my dear fellow, you are quite *black in the face!*" Now I had rested, was refreshed, and was beginning to "range myself," so I thanked him for his sympathy, and I am sure it could not have been more generonsly given. Then I looked into *his* face, and after what I saw there, it was my turn to be alarmed. So I said something about "the pot calling the kettle *black*," and remarked to him that *his* complexion had become amazingly darker too. I pulled off one of my fur gloves, and perceived that its color tallied with that of his face exactly. However, we were again on the move, and I can hardly tell why, but all at once my pain seemed to go, and I considerably astonished the guides by helping to pull, instead of being pulled myself. No relapse luckily ensued. I had, I believe, suffered

more than any other of the amateurs, with the exception of Albert Smith, on the Mur de la Côte, but during the last three-quarters of an hour, and on the top, I was as fresh and up to the mark as any, and had all my appreciation about me. Albert Smith so amusingly describes his own sensations about this time, that all no doubt remember them well; but I must say for him, what he has *not* said for himself, that his pluck was unflinching and indomitable. For there he was suffering acutely, scarcely able to move a leg. Several guides in double line had attached to him a couple of ropes, and were pulling him along just in the same way as in Layard's book you see the removal effected of one of the great bulls at Nineveh. He looked very ill indeed, and was quite insensible when I poured a glass of champagne down his throat. This might have been a hazardous experiment, but it certainly revived him.

And now for the Calotte of Mont Blanc. His great, shining, icy dome! I felt that success was certain, and my spirits rose accordingly; but the last climb was a tough, a slow, and a dangerous one. A slip on the glistening dome would have hurried you to invisible destruction; and here every single step had to be hewn into the ice, one notch for the hand, another for the foot. Zig-zag we went, the guide preceding me having his feet generally on a level with my head. The cold was intense, though not so severe as earlier in the day. The work of hewing the ice was of course most laborious, and each guide had to take his turn in relieving the bearer of the adze. Crunch, crunch it went, and down came a wedge of ice rolling between your feet, passed through the line, and was out of sight in a second. Bright and glistening morsels, as well they might be, for we were now surmounting his crown, and these were great gems from the flashing diadem of the monarch of the Alps! Naturally this slow mode of progression, these constant halts, gave plenty of time to catch peeps at the opening glories of the view; but I saw that our time was propitious, and restrained myself as much as possible from anticipating the magnificent burst which I knew awaited me. Indeed other thoughts thronged upon me one after another with such overwhelming rapidity that I had no need to look, in order to employ the time.

At last I looked up. I saw a pole or two stuck in the hard granular snow. I saw a guide or two lying down, and I saw a bright face and a hand stretched out widely to seize mine. There was nothing *above* us but the ebon sky. We stood on the stainless summit of Europe. *Our* shadows fell westward *down* on to the top of Mont Blanc! Was it possible? Was it a dream? What a shaking of hands, what an utterance of mutual congratulations, roared out, but faintly heard, satisfied us of our personal identity, of the reality of the fact! Last of all up came Albert Smith, he sank on the snow perfectly exhausted.

The top may be about one hundred yards long, by half that breadth; and has been very well described by Auldjo as not unlike the half of a pear cut longitudinally and placed on the flat part. At least *we* found it so. What others may have found it, or may find it, I cannot pretend to describe; for the snow and ice must be continually changing their conformation in obedience to the action of the sun, the winds, the rains, and other physical causes. But the view, the view, was *it* worth seeing? Ay! worth a life to see. At least I confess to have thought so. Be it remembered that the circumstances under which we saw it were the most favorable in every respect that could be conceived; not the least important of these being a perfect capacity, as far as health went, of appreciating what we saw. And I would that my tongue could utter the thoughts that arose in me; I would that I could give even a faint idea of the feelings which thrilled us; of the ebon-black sky; of the everlasting mountains; of the limitless distance; of the flood of light which smote with all their might through the senses. And yet I have not mentioned the most impressive fact of all: the solemn, unutterable, "expressive *silence*," throned here amidst her ancient solitary realm. Far and wide she flung the virtue of her omnipotent spell, and so long, it seemed, had she brooded that she at once overcame any profane attempt to deny her influence. In plain words, the resistance of the air—here consisting of but half its density below—was so slight that sound could with difficulty be produced, "and when one spake unto his fellow," the lotus-eaters' fate entranced him, for "his voice was thin as voices from the grave." In truth this was not a time for communicating, but for receiving impressions, receiving them humbly yet eagerly from the silent lips of Great Nature herself. And in what a glorious way did she utter forth truth after truth to the most impassive ear! How impossible was it for a miserable mortal to dare disturb her solemn harmony of power, of beauty, and of truth with one discordant accent, however faint—with one thought, but of herself!

It is not without a great effort that I can bring myself to relate any details of what we perceived—perceived, not only *saw*—for perceptions poured in at *every* sense—every sense preternaturally sharpened to receive them. But I will do so, alas! how inadequately.

To begin with the only higher thing—for want of a fitter word—than ourselves. The sky. It was cloudless, but black, ebon-black. We had in fact approached to a height so exalted in the atmosphere that enfolds our globe, that the limitless black void beyond it became visible; the empty, lightless space—too pure for light itself! A certain system of education and knowledge has been compared to the sun, "which, as it shineth and revealeth the terrestrial globe, obscureth and concealeth the celestial." But as

there is another and a truer knowledge, which does not this at all, so physically the case was reversed with us—with some of us, that is; my eyes, I suppose, must have been too filmy to see it. In plain words, although, of course, it was now brilliant daylight, the stars overhead were not invisible to some of our party. This fact has more than once been observed by others; of the veracity of my informants I have no reason to doubt. To them, at least, the sun which revealed the glories of the earth beneath, concealed not the starry glories of the heavens above.

We have now examined the icy crown on which we stand, seeming to behold the world—we have cast a fearful glance upwards at the vaulted canopy of the heavens, let us cast our eyes downwards on the earth—the earth at our feet. And before we can look forth from the "undisturbed and lone serenity" of our watching-place, let us first disburden ourselves of the thousand feelings which agitate us. Let us quell the bursting emotions of triumph which transported us, triumph shared by all our party. For together we had trained, together we had looked with vague mysterious awe on this silent, spirit-like form of lightness far, far away; together we had toiled and toiled in light and darkness, by menacing rocks, over fearful crevasses, beneath overhanging precipices, along fields of snow, up walls of ice, together we stood in triumph. The toil was forgotten. Can the victory ever be so? I thought, too, of the great and good De Saussure, and other brave hearts—none braver, none better than he, though—who had stood where I stood then. It was something to be where he had been. So even that unearthly spot has its recollections now. I thought, too, sadly of those who had perished in the attempt. I thought how little any one at home, then sitting at breakfast, could imagine where, not *on* but *above* earth I was. Other thoughts, however, were predominant, but I dare not tell them here; questions in the play may hint them,—

See'st thou how far thou art from earth!
See'st *thou*
How near to heaven!

If it was difficult to determine then what to look at first, how difficult to fix a point to commence a description now!

No painting can adequately express action, and no language can even feebly depict a view. It may in succession enumerate the parts of it, but wherein consists the very soul of the view but in the simultaneous impression of all its parts on the eye? If this be true of any view, how must it apply to such an one as this! All that language can hope to do in such a case, is to express somewhat of the effect produced on the mind of the beholder. Let us attempt a word-picture, as none other can be supplied.

The black color of the sky above us shaded itself off insensibly till it rested on the extremest verge of the horizon. The blue here was denied an immediate contact with the circle of the earth by a faint, curling, blush mist, far, far away, "girdled round the gleaming world;" while the position which we occupied seemed to be the centre of all things.

And so, to compare great things with small, we stood, as it were, on the central *boss* of a mighty *shield*, richly carved and crusted in the centre, chastened and flattened in the mid distance, level as a circling ocean, or nearly so, at the outer rim—the whole shield being, like the shields of Homeric heroes, "equal on every side." And as on such a shield, too, silver-studded, first one nail and then another might catch the light and glitter the most brightly—so mountain after mountain, peak after peak, and pinnacle after pinnacle, by turns gleamed pre-eminent around below us.

In our own immediate vicinity, what a glittering array of domes and spires clustered close under the great central dome of ice on which we stood, not one, however, aspiring to approach its proud supremacy. To the east they stretched in glorious succession. The Aiguilles du Midi, de Blaitiere, the Grandes Zorasses, the Charmoz, and, across the Mer de Glace, the magnificent Aiguille Verte, fenced about with its countless inferior needles, were the nearest giants, and all belonging to the proper group of Mont Blanc. But innumerable other aiguilles and domes succeeded in apparently unbroken line from these, till they ended in the gigantic pyramid of the Matter Horn and Monte Rosa, bright with her triple-clustered pinnacles. This was the centre of the view, including the limits of the Pennine chain, beginning with the king, ending with the queen of the Alps. On the other side, the western continuation of our immediate chain, it was curious to look far down on the Dome du Goûté—that dome which from its height and advanced position seems to the traveller at Chamouni to be the culminating summit of the range, towering above the calotte of Mont Blanc itself. In fact, the opinion of the relative heights of most of the mountains of which our sight had judged, had to undergo a thorough reformation. As to the Brevent, of which we have talked, it looked the merest ploughed ridge.

But how gloriously were these magnificent jewels, these soaring peaks, set! Fields of snow and rivers of ice were the basement in which were built their strong foundations, from which they sprang towards heaven; and then lower down still than these appeared the humble green valleys, parted lengthways by the silver threads of rivers.

One spot to the east demanded and deserves a pause of passing thought. We could not see the exact position, for a peak intervenes, but the guides pointed with their fingers to where stands, amid perpetual snows and thawless frosts, the ancient house of true, active, beneficent religion,

the Hôspice of the Great St. Bernard. From that sacred spot, morning, noonday, and evening, winter and summer alike, the hymn of men mingles with the grand chorus of Nature, and *as* unfailing as the voice of praise is the painful and unwearied benevolence which rescues the bewildered traveller from the snows—if alive, to partake of freely-given hospitality—if dead to be where numbers have been placed before, in the awful "morgue," to be identified by chance passing friends. There they stand, a ghastly company, staring with sightless eye-balls, as if straining to descry through the drifting snow-storm the approaching helper—to hear through the howling blast the deep bay of the noble hound. Meet helpers they for such men! And they came—the Monk and the hound came—but too late for *them!* The frost has preserved them, each in the very attitude in which he looked his last.

(To be continued.)

PORTUGUESE EMIGRANTS IN ILLINOIS.

A correspondent of the St. Louis Republican, writing from Springfield, Ill., gives the following account of the Portuguese emigrants in that section:

In a short ramble on the outskirts of this city last evening, I was struck with the large number of small, neat and comfortably appearing cottage houses, in several clusters. They were the dwellings of the Portuguese emigrants. You will recollect that, five years since, some three hundred and fifty Portuguese emigrants—originally from Madeira, later from Trinidad—reached this city, under the care of the Presbyterian Mission Society of New York.

Many of them had been rich, and were exiles from Madeira on account of their religious (Protestant) opinions. They had been reduced to poverty—were compelled to emigrate to the British island of Trinidad—there, in suffering, applied to their Christian friends in New York—were brought thither, and afterwards sent to this city. A great portion of them remained here, some went to Jacksonville and Waverly. They were without means, and were sustained for some time by the kindly assistance of our citizens, until they had, to some extent, learned our habits, and were enabled to support themselves by their industry; and they never refused honorable and laborious employments.

These Portuguese are essentially a different race from Germans, Irish, Scotch or Americans. They are very industrious, very prudent, making a five cent piece go as far as possible in the procurement of the necessaries of life. We never see them at the police court. Crime is not charged upon them. They are unobtrusive in their manners, strict in their attendance at church, where they appear dressed with scrupulous neatness. They are willing and desirous at all times to labor, but at the largest prices they can obtain. The result of all is, that, in their unpretending condition, they are a highly prosperous people.

Most of those with families now own lots and houses. They have built, also, a very respectable church. They occasionally make remittances to their distressed friends yet remaining upon the Island of Madeira. Indeed, they are a prosperous people, and show what can be done here by a virtuous class of laborers, who are willing to labor, indulge in no idleness, are prudent, and use all the savings that they can possibly make to secure them the comforts of "homesteads."

The Portuguese yet remain a distinct people. The older ones, unable to speak our language, will keep up this distinction while they live. Gradually, and at a distant day, they will be mixed among us—absorbed in our population.

The State Reform School of Massachusetts.—There are 570 boys now in the State Reform School of Massachusetts. More than 200 have been apprenticed since the spring, and but one boy has run away from the school the past year. About 140 boys are employed making shoes, 500 pairs of which are made daily. A contract was made a year ago for all the shoes manufactured in five years. Nearly 100 boys are employed in sewing and knitting, and 150 more are hired by the State Agricultural Society, while others are employed in various ways, in door and out. A more healthy set of boys cannot be found in the State. Notwithstanding the number is so large, not one is on the sick list. The moral influence of the school is excellent, and a large number will hereafter rejoice that they were sent there.

AFFLICTION.

What is affliction? The rod
By a merciful Father given,
To lead our earth-bound souls to God,
To mansions purchased by the blood
Of his only Son in Heaven.

When is Affliction? 'Tis found
In sickness and cheerful health;
When joy and peace in our homes abound,
And troops of friends our path surround;
In poverty or in wealth.

Where is Affliction? (where not?)
In the halls of the rich and proud;
In the regal palace and humble cot;
In earth's most distant and barren spot;
In the forest and city crowd.

Whence is Affliction? See!
'Tis thy Father's gracious hand
That fills thy cup with agony,
The cup He has tasted once for thee—
To Him surrendered stand.

Why is Affliction? To wean
Our hearts from earthly love,
To teach us on Him alone to lean,
And strive for joys as yet unseen,
Prepared for us above.

Then, mourner, weep no more:
Thou shalt thy loved ones meet,
When a few days or years are o'er,
And with them worship and adore,
Around thy Saviour's feet.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Washington, from Bremen and Southampton, arrived at New York on the 27th ult., and the America, from Liverpool, at Boston on the 28th, bringing dates to the 12th and 15th respectively.

On the 8th, an assault, preceded by a terrific bombardment, was made upon the defences of Sebastopol, and the French, after six repulses, gained possession of the Malakoff. Attacks by three other divisions, English and French, were made simultaneously on the great and little Redan, and the central battery, but they were all unsuccessful. The slaughter was terrible, but no official statements of the loss have yet been received. During the following night, the Russians evacuated the fortifications and the town south of the harbor, after blowing up the defences, sinking or burning all their vessels, and firing the town, leaving but a heap of smouldering ruins. They continued to occupy the works on the north side of the harbor, and had destroyed the bridge after crossing it. The fleet destroyed is said to have amounted to 108 ships, carrying 2200 guns. In regard to the ultimate effect of this event, all is conjecture.

In the sea of Azoff, the Allies have done great damage to the Russian vessels and merchandize along the coast.

In Asia, Omar Pasha was expected at Trebizond with a reinforcement of 30,000 men, and, it was said, intended to make a diversion to Kerteus and Teflis. Kars was still invested.

France —An attempt to assassinate the Emperor was made on the 8th ult., by firing two small pistols at a carriage in which he was supposed to be, but which contained only the ladies of honor of the Empress, none of whom were injured. The individual who fired the pistols proves to be insane, and will be sent to a lunatic hospital.

Spain.—Carlist bands are said to be on the increase in Catalonia, and the government intends sending another General to take the command of that province.

Denmark.—The American Minister at Copenhagen has given notice of the intention of our government to terminate the treaty of commerce and navigation between the United States and Denmark, and to refuse the payment of the duties on vessels passing through the Sound. The Danish government, in reply, declares that it considers the right to levy such duties as wholly independent of the treaty, the latter merely regulating the rate to be levied on American vessels; and that the definitive extinction of the treaty would cause the vessels of the United States passing the Sound, to be treated as those of non-favored nations. It expresses a hope that overtures will be made to it for a new treaty, calculated to maintain the commercial relations of the two countries. Austria is said to have offered her mediation to Denmark, and the latter will probably propose, as a compromise, to lower the Sound dues generally.

England.—The weather was fine for harvest, and a considerable quantity of grain had been gathered. The quality of that brought to market is various. In Scotland and Ireland, owing to long-continued rain, it is feared that the crop will fall short of an average, both in quantity and quality. The prices of grain generally had rather an upward tendency. The potato disease prevailed to some extent, both in England and the south of Ireland.

Some of the Roman Catholic clergy in Ireland are exerting their influence to check emigration to this country, on the ground of the hostility to their religious faith manifested here, and the numerous influences tending to draw the emigrant from it.

Central America.—Colonel Kinney is stated to have been elected Governor of San Juan and the adjacent territory, and has published an inaugural proclamation, in which he intimates that the difficulties with the Transit Company will be settled by amicable negotiation, and holds out the idea that the United States Congress, at its next session, will make reparation for the damages sustained by the bombardment of Greytown. From subsequent accounts, the 'election' appears to have been conducted chiefly, if not wholly, by Kinney's own party. He is publishing a paper at San Juan called the "Central American."

Mexico.—Accounts have been received to the 19th ult. Carrera, the Provisional President, had abdicated, and a council had been appointed, representing the garrison which had unconstitutionally adopted the "plan of Ayutla," thus avoiding a collision between the army and the civilians. Anarchy, however, was feared, as no actual government existed. The plan of Ayutla, agreed on at that place by the revolutionary leaders, contemplates a federal government similar to that of the United States.

Later.—The steamship Pacific arrived at New York on the 3d inst., with intelligence from Liverpool to the 22d ult., but the news is not important, consisting mainly of details of that brought by the previous arrivals.

Domestic.—The shock of an earthquake was felt along the California coast on the 21st of eighth month, and was quite severe at San Francisco. The board of examiners appointed to pass on the warrants of the Comptroller of San Francisco, have rejected nearly $2,000,000, many of them being forgeries, but the most, illegal issues.

The cooler weather has caused an abatement of the fever at Norfolk and Portsmouth. At a meeting of the physicians of the former place on the 25th ult., it was decided that, should the weather continue as it then was, the hospital should be closed on the 1st inst., as the cases would probably be few. Still it is advised that absent citizens should not be in haste to return, as the new cases occurring are of a very malignant type, indicating that the subsidence of the disease is mainly owing to the absence of the population.

The number of deaths in Philadelphia last week was 169.

Wheat is said to be so abundant at the West that it is difficult to provide sufficient means of transportation on the railroads. A Louisiana paper states that contracts have been made for large amounts of corn, to be delivered during the winter, at 20 cents a bushel.

The new liquor law of Pennsylvania, forbidding the sale in less measure than a quart, or in any quantity without license, and prohibiting the granting of license to public houses, restaurants, &c., went into effect on the 1st inst.

FRIENDS' REVIEW.

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EDITED BY ENOCH LEWIS.

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The Epistle of the Yearly Meeting held in London, by adjournments, from the 23d of the Fifth month to the 2d of the Sixth month, inclusive, 1855.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere.

Dear Friends,—In coming together at this time we have been again permitted, as we humbly trust, to feel that, amidst the conflicts and discouragements of the day, the Lord is the refuge and sanctuary of his people. Warm are our desires that, in his abundant mercy, through the fresh supply of his Holy Spirit, our dear friends everywhere may be yet more and more grounded and settled in the faith and hope of the gospel.

Both by creation and by purchase we belong, of right, unto the Lord; and we are bound, by every obligation, to glorify God in our body and in our spirit, which are his.* We can only become servants in his household and members of his family, through submission to the converting work of that Spirit which leads to the heartfelt acceptance of Christ as our Saviour and our King. It is under a renewed sense of the deep import of the words "Ye are not your own," that we desire affectionately to press home to the hearts and consciences of our members, their individual responsibilities. We have greatly feared lest the cares or even the duties of this life, or the prevalence of an easy indolent habit of mind, should beguile any of us of the unutterably blessed reward which is promised to the good and faithful servant. May it please the Lord so to prepare our hearts before Him that all that is of the earthly self-indulgent nature may be taken away, and those new affections and heavenly desires implanted, which are among the essential marks of the work of grace in the soul.

Amidst the wants and the weaknesses that abound, we would, with all earnestness, entreat our dear friends to be willing individually to be gathered unto Christ, to seek to know their sins to be forgiven for his name's sake, and their tastes and affections to be so sanctified by his Spirit that their delight may be in the Lord, and in his work and service. To the converted and renewed mind which has truly tasted that the Lord is gracious,* his commandments are not grievous:† they are only hard to the hard heart. We long to encourage all our dear friends, especially those in earlier life, reverently to cherish those visitations of the Lord's Spirit which are as a fire and as a hammer to break the rock in pieces, but, to the willing and obedient soul, as the dew and the rain upon the dry and thirsty ground.

We cannot too strongly impress upon our members the value and importance of the habit of religious retirement, and of cherishing that humble and watchful frame of mind in which the ear is open to hear the gentlest monitions of the Spirit of Truth, and the heart is made willing to follow the Lamb whithersoever He leadeth. The promise of rest unto the soul is placed by our Redeemer himself in unchangeable connexion with the command "Take my yoke upon you."‡ "It is good for a man that he bear the yoke in his youth; he sitteth alone and keepeth silence because he hath borne it upon him; he putteth his mouth in the dust if so be there may be hope."§ To those who thus humble themselves under the hand of their God, the Lord would make manifest his will, and bring them into sweet subjection to it, leading them step by step in the narrow way, and giving them, as they are preserved faithful unto Him, to realize yet more and more the exceeding preciousness of the Gospel of Christ. Thus would they be enabled, through the power of his grace working in them, to escape the corruptions that are in the world through lust. And whilst not neglecting their necesary duties in the right performance of their earthly stewardship,‖ their hearts would be engaged in earnest desire to glorify

* 1 Cor. vi. 19, 20.

* 1 Pet. ii. 3.
† 1 John, v. 3.
‡ Matt. xi. 29.
§ Lam. iii. 27.
‖ 2 Pet. i. 4.

God even in these things. Their primary concern would be, amid their varied duties, temptations and conflicts, to run the race with patience, looking unto Jesus:* solemnly remembering that every other object in life is as nothing, in comparison with the service of the Lord upon earth and the work of preparation for heaven.

We can sympathise with those of our members who are desiring an increased acquaintance with Divine truth. We believe that these desires are often tokens of the awakening of the soul, and that upon their right direction and healthy action may depend results of no small consequence to the individual, and even to the church. How important therefore is it that they should be under the regulating influence of a childlike and teachable spirit; and be united with the full acceptance of the blessed truth, that the humblest learner in the school of Christ is under the immediate notice and teaching of the best of Masters. Very comprehensive is that declaration of the prophet "all thy children shall be taught of the Lord;"† and we believe that where the Lord Jesus is truly acknowledged and exalted as Head over all, this gracious promise is indeed witnessed and fulfilled.

We have been made afresh sensible at this time of the soundness and excellence of those views which our predecessors were led to take, on the important subject of public worship. May these views, and the practices which have resulted from them, ever be held and carried qut amongst us, not in the deadness of the form, but in the life and power of godliness. Oh! that in all our meetings for Divine worship the hearts of those assembled may be truly exercised in reverent waiting upon the Lord; that, by the help of his Holy Spirit, those true sacrifices of brokenness and contrition, of prayer and reverent thanksgiving, may be prepared and offered, through our one Mediator, which are essential features of pure, evangelical worship; that stands neither in forms nor in the formal disuse of forms, and may be without words as well as with them, but *must* be "in spirit and in truth."‡ May we ever bear in mind, that it is not the mere outward gathering together, but the inward gathering of our hearts unto the Lord, that makes a true meeting for worship. And how consoling is the remembrance that this worship is not dependant upon numbers: where two or three are gathered in the name of Christ, there is a church, and Christ the living Head in the midst of them.§ In his name, therefore, to use the language of George Fox, may you seek to keep all your meetings, "that you may feel Him in the midst of you, exercising his offices. As He is a Prophet whom God has raised up to open to you, and as He is a Shepherd who has laid down his life for you, to feed you, so hear his voice; and as He is a Counsellor and a Commander, follow him and his counsel; and as He is a Bishop, to oversee you with his heavenly power and Spirit, and as He is a Priest who offered Himself for you, who is made higher than the Heavens, who sanctifies his people, his church, and presents them to God without blemish, spot or wrinkle, so know Him in all his offices, exercising them amongst you, and in you."

And Oh! that we could prevail with some of our beloved friends, in younger as well as in more mature life, to bow very low and to abide under the preparing hand of their God. Quench not the least motion of his Spirit, we entreat you. Be willing to submit to the thorough work of humiliation and of cleansing,.even to the crucifying of the flesh with the affections and lusts; that the vessel may be indeed fitted and sanctified for the Master's use.* So, we believe, through the Lord's great mercy, the anointing oil would be yet more known to descend from our Holy High Priest. There would be raised up amongst us yet more of a sound, living, gospel ministry, exercised not in the wisdom of man but in the ability which God giveth, and in blessed harmony with the immediate ministry of the same Spirit; to win and to gather precious souls unto Christ, and for the edification of the body in love.

We have remembered, to our instruction, how remarkably our early predecessors were led, in a course of watchfulness and self-denial, out of bondage to the vain customs and fashions of the world. No false idea of liberty, no plea of ease or convenience, prevented them from laying aside whatsoever they believed to be at variance with the simplicity that is in Christ. They sought to conform their speech to the standard of unflattering truthfulness. They dared not attempt to recommend themselves to others by complimentary habits or language, but in their conduct and deportment it was their concern to maintain "a conscience void of offence toward God and toward men."† They considered that to change the dress in conformity with the varying fashions of the world, without any motive of necessity or real convenience, was unbecoming their profession as the humble and self-denying followers of Christ. And, in commending their example to our dear friends, more especially to the young, we would affectionately remind them that even in relation to these things, every act of self-denial that springs from a desire to be found faithful to their Lord, whilst tending to preserve them from evil, and to strengthen them in their progress in the narrow way, will assuredly not be without its reward. In few things is the principle of Christian self-denial of more searching and comprehensive application than in reference to the right employment of our leisure hours; and especially would it keep us entirely

* Heb. xii. 1. † Isa. liv. 13.
‡ John iv. 23. § Matt. xviii. 20.

* Gal. v. 24. † Acts xxiv. 16.

out of those vain and frivolous amusements against which we have always felt it right to bear a testimony.

Reports have been brought up to this Meeting in usual course, of the accounts of the distraints upon our members in connexion with our Christian testimony against all ecclesiastical demands. This testimony continues to be precious to us, and we think it right again to commend to all our brethren its faithful and consistent maintenance.

In the view of the awful realities of the desolating war in which our country continues to be involved, we have been introduced into very solemn and painful feelings. The steps taken on our behalf since we last met, in issuing an Appeal to our fellow-countrymen on this deeply affecting subject, and the wide circulation given to this Appeal through the active co-operation of Friends in various parts of the nation, have been satisfactory to this meeting. We trust that they may everywhere so watch over their own spirits that they may be preserved from in any way countenancing the war-spirit either in conduct or conversation, and be enabled to pour out their hearts in reverent supplication to our Almighty Father in Heaven on behalf of afflicted humanity. May He be pleased in his mercy to open the eyes of professing Christians to see the entire inconsistency of all war with the obligations of those who should be in all respects subject to the Prince of Peace; and may He so influence the heart of the nations and their rulers, as that this desolating scourge may be speedily removed.

We have received at this time Epistles from our brethren in Ireland, and from the several Yearly Meetings of Friends on the American continent. These communications have introduced us into near sympathy with our distant brethren. May they and may we be upon the watch against all that would in any way draw us from Christ, or from a union and fellowship one with another in Him. May no other spirit bear rule in our hearts than the Spirit of Jesus. May his Gospel in its fulness be precious to us, and his love be our bond of discipleship.

Beloved Friends! in the retrospect of the time that we have been together, and of the important deliberations in which we have been engaged, we recur with thankfulness to the brotherly love and mutual confidence which have prevailed amongst us. Many and varied are the conflicts permitted in the Christian course. Let not any think it strange that they are thus proved; or in seasons of discouragement, in the cloudy and dark day, cast away their confidence, which hath great recompense of reward. Rather let patience have its perfect work; that in the deep prostration of all that is of man, the Lord may yet in his unmerited mercy cause the Sun of Righteousness to rise upon us with healing in his wings, and after we have suffered awhile make us perfect, stablish, strengthen, settle us. Unto Him be glory and dominion for ever and ever.

Signed, in and on behalf of the Meeting, by

JOSEPH THORP,
Clerk to the Meeting this year.

SOME ACCOUNT OF HUMPHREY SMITH.

Humphrey Smith, of Little Cowrne, in the county of Hereford, formerly a public preacher, was convinced of truth about the year 1655, and came to be an able minister of the gospel of Christ, which he freely preached, and turned many to righteousness, and gave forth many warnings and exhortations to the people, as may be seen at large in the printed collection of his works. The Lord showed him in a vision, in the fifth month, 1660, the destruction of the city of London by fire, which was six years before it came to pass; and which vision he published before-hand, as a warning to the people to repent; part whereof is as follows:

Part of the vision of Humphrey Smith, which he saw concerning the burning of the city of London, in the fifth month, 1660, which was three years before his decease, and six years before it was fulfilled.

'As for the city herself, and her suburbs, and all that belonged to her [I beheld] a fire was kindled therein, but she knew not how, even in her goodly palaces, and the kindling of it was in the foundation of her buildings. There was none could quench it, neither was there any able; and the burning thereof was exceedingly great, and burned inward in a hidden manner, which cannot be expressed. The fire consumed foundations which the city stood upon, and the tall buildings fell, and it consumed all the lofty things therein, and the fire searched out all the hidden places, and burned most in secret places, but the consumption was exceedingly great wherewith it was consumed.

'And as I passed through her streets, I beheld her state to be very miserable, and very few were those that were left in her, who were but here and there one, and they feared not the fire, neither did the burnings hurt them; but they were (and walked) as mournful people, and the fire burned everywhere, so that there was no escaping of it. And thus she became a desolation, and as an astonishment; for the burning was suffered of God for her chastisement, and could not be quenched nor overcome. There was none could stop the flaming; and the fire consumed all things, both stone and timber; and burned under all things, and under all foundations; and that which was lifted above it fell down, and the fire consumed it. The flaming continued, though the foundation was burnt up, and all the lofty part brought down by the fire; yet there was much old stuff, and part of broken desolate walls and buildings in the midst, which the fire con-

‡ 1 Pet. v. 10.

tinued burning against; and that which was taken, as to make use of, which yet escaped the fire, became useless in men's hands, as a thing of nought. And the vision thereof remained in me, as a thing that was secretly showed me of the Lord.

'And now let her wise men find out the matter, and her prudent men read, and her divines, so called, interpret the vision, and let every one look to their own ways.'

This, with much more that Humphrey Smith saw, was printed and published in the year 1660, as a warning whereby people might stand in the day of trial, and endure the hour of trouble. See it at large in his printed vision in the year 1660.

Besides other things which the Lord revealed to him, he had also a clear sight of his own sufferings, and death thereby. For about the year 1662, travelling among friends about London, he told some of them that he had a narrow path to pass through; and said several times before he was taken up, he saw he should be imprisoned, and that it might cost him his life. Taking leave of his friends, he set forward, in the will of God, westward; and being in a meeting of the people called Quakers, at Alton, in Hampshire, he was taken from thence, and had before the two lieutenants of the county, who committed him to the stinking close prison of Winchester, where, after a whole year's imprisonment, he fell sick.

In the time of his sickness he spoke many precious words to friends about him, signifying that he was given up to the will of God, either in life or death. And as he lay under great illness, he said, 'My heart is filled with the power of God;' and 'It is good for a man, at such a time as this, to have the Lord to be his friend.' Another time he said, 'Lord, thou hast sent me forth to do thy will, and I have been faithful unto thee in my small measure, which thou hast committed unto me; but if thou wilt try me yet further, thy will be done.' Also he said, 'I am the Lord's; let him do what he will.' And near the time of his departure, he prayed earnestly, saying, 'O Lord, hear the inward sighs and groans of thine oppressed, and deliver my soul from the oppressor; hear me, O Lord, uphold and preserve me. I know that my Redeemer liveth: thou art strong and mighty, O Lord.' He prayed that the Lord would deliver his people from their cruel oppressors; and for those who had been convinced by him, that the Lord would be their teacher.

He lay quiet and still, sensible to the last moment, and died a prisoner for the truth, in the common jail of Winchester, on the 4th of the Eighth month, in the year 1663.—*Piety Promoted.*

Time is a grateful friend; use it well, and it never fails to make a suitable requital.

ASCENT OF MONT BLANC.

(Concluded from page 63.)

Having made a rapid survey of the "boss" of the shield, itself a magnificent ocean of snow-crested mountain waves, which shouldered up to us, culminating where we stood, let us look round, taking a wider circle. To the northwest the Lake of Geneva showed like a shining sickle; beyond appeared the long, low line of the Jura mountains, with numerous hills of France. What a distant range it seemed to have; on its side huge boulders which *must* have been transported somehow from the Mont Blanc range, right across that rich and industrious plain of Switzerland, and all that way, and yet with their angles still sharp, their outlines all unrounded. What a tremendous, yet what a gentle force must have effected *that!* More to the north-east, across the valley of Chamouni, by the glacier-crested Buet, beyond the Lake of Geneva, we distinctly marked the smaller lakes of Neufchatel and Bienne. Eastward still, parallel with the Pennine chain, rose the pinnacled splendors of the Bernese Oberland; the noble outlines of the Eiger, the Schreckhorn, the Finster-Aarhorn, and the matchless presence of the Jung-frau confessing—little enough has she yet to confess—to the cowled Monk beside her. But this enumeration of some of its prominent features suggests little enough of the bright Oberland on a cloudless summer morning. We would rather appeal to the pleasant memories of the reader, though possibly his point of view might have been different, but not less beautiful. Following our course to the last, new summits rear themselves, till, on the Italian side of the Vallais, they are all cast into insignificance by the peerless grandeur of a group before noticed, the eastern extremity of the Pennine range—Monte Rosa, arrayed in queen-like and dazzling beauty. As we turn again towards her, the eye bounds exultingly forward from peak to peak, till wearied with its path of wonder, it reaches and rests on her rocks, and glaciers, and snows.

Looking south of Monte Rosa, the eye travels at a glance over the vast green plains of Lombardy and Piedmont: the last literally beneath our feet, at the foot of the mountain. The course of the Po was pointed out to me; Milan and Turin also; and I was perfectly willing to admit the fact, if only to satisfy my guide. Whether I saw Genoa, which was impossible, or Milan, which was possible, or Turin, which was certain, or Grenoble, or Lyons, or Dijon, or Chambéry, or Geneva, or Berne, was to me, I must confess, a matter of indifference. It was quite sufficient for me to know that I caught at a glance the general configuration of the countries over which they severally preside. But what a stretch of vision!—to see, looking one way, distinctly the country near Basle; to turn your back on Basle, and to see as distinctly the great blue plains of Alexandria and Marengo.

But far nearer to us than Alexandria or Marengo was a feature of the view—a dark hollow in the shield—which, though it does not seem to have had equal charms for all who have made the ascent, long detained my wandering eye. It was the dark and overhanging valley of Aosta. The snowy peaks glared so numerous around us that that patch of rich blackness stood out in splendid relief, and from our barren summit I looked long on dark Aosta—Aosta, where vines are lavish of luxuriance. Alas! that man should be miserable and deformed where the earth which was made for him is so bountiful, so fair.

What a contrast to the last valley is another, of which we could see but little, lying right under the mountain—the Allée Blanche. Never was the character of a locality better expressed in its name. It is to the eastern extremity of this wondrous white vale that you descend, if you venture across the tremendous pass of the Col du Géant from Chamouni. No one who has not beheld Mont Blanc from Cormajeur (your destination if you take this pass, and a principal station in the tour of Mont Blanc) can say that he knows the mountain. His southern is perhaps his most noble front; there is less snow, but more rock; from the summit to the base it is one sheer precipice. Besides this pass of the Géant, only one other—less difficult, less remarkable, less frequented, but of superior elevation—crosses the Mont Blanc group proper. It is the Col de Salena.

But, leaving again these nearer objects of view, let us launch our gaze as far as we can to the south, and slightly to the east, over the Allée Blanche. If the Mediterranean is to be seen at all, it is to be there descried through a dip near Genoa. Now, however indifferent I might be about certain places above named, about the Mediterranean I was quite the reverse of indifferent. For who indeed could be unmoved at the mere chance of beholding for the first time, however distantly, the faintest sign of that great central heart from whose ever-throbbing pulses the life-currents of commerce and civilization have since the dawn of time, circulated to quicken the world? I looked and looked, but see I could not. A bold guide or two asseverated that they beheld it, but none of *us* could do so. I for one certainly failed, with all my longing, to be successful; a longing which, in this instance, would brook no testimony but my own. But we could just perceive a line of mountains bounding the view, we thought, to the south, and blending confusedly with another line more removed to the east. The first were the Maritime Alps, the latter the Appennines. It appears, then, to be beyond a doubt that, though the ray of vision extends *over* the Mediterranean, yet that the Maritime Alps intervene to hide what else had been visible.

One move more to the right, and we shall have completed our panorama. The Maritime Alps at their western extremity run up the vast plains which have been before described. Numberless mountains, unknown to us, lifted up proudly their glaciers and snows. But one we all knew. Who that has once seen him can forget Monte Viso, with his regular pyramid and tremendous snows? And who that thinks of him but must also think of those wild fastnesses where indomitable Faith, mightier than the strength of mountains, from age to age, amid surrounding gloom, has trimmed the pure flame of her undying lamp? *Lux lucet in tenebris.* Full well have the men of the valleys acted up to their noble motto. Behind Monte Viso peeps were caught of the mountains of Dauphiné and Provence. What an inviting mystery of hills! Higher up northwards succeeded the mountains near Lyons; to these the Jura. We draw in our eyes, and again we are looking down right beneath us on to the round, smooth Dôme du Goûté.

Thus have we gone the round of our shield. Not more than twenty-four hours ago, and our gaze had been confined by the "*munitions* of the rock" round Chamouni. Now it was taking a comprehensive view of Switzerland, parts of France, Lombardy, and Piedmont; and we were looking down from our cold and snowy eminence into Italy—the land of the sunny vine, the land of passionate song, the land of high thought and of ignoble deed! Yes, there she lay with her gift, her "fatal gift of beauty." Not a mountain-pass near us but could tell of hordes that had traversed it, panting for the spoil of the south. To the right, the little St. Bernard had witnessed the long train of elephants and Numidians led by him who was fabled to have burst its rocks with vinegar. To the left, the Great St. Bernard testified what a fearful price the greatest of modern conquerors was not unwilling to pay could he but make Italy his own. And yet Nature has fenced her bravely around—has interposed its most impenetrable bulwarks; but then her ravishers were a Hannibal and a Napoleon. And not only on various lands and languages were we looking, but on various *climates* as well. Italy was overhung with a rich golden haze, her sky "steeped in golden languors." The north looked perceptibly less warm; but still as we gazed northwards, we envied not the south, for all that she was so beautiful; for well we knew, that "dark, and true, and tender is the north;" and that if Italy had more of song, she had (at least in *our* time) less of noble energy to boast.

And so have we lingered long, perhaps presumptuously; the mind yearning the while to satisfy its unutterable, insatiable cravings; and bewildered in the vain attempt to crowd within itself, at once, all that the eye saw, all that the imagination sickened to see. Time and space seemed to be centered in the half consciousness of the all-engrossing Present—the Present ever

to expand, baffling the expanding faculties to comprehend it. And while we linger thus and look, the stern serenity around has laid upon our pulse the weight of her icy hand; could one throb of exultation now answer to the touch? What had exultation to do with such a place? What ages seemed to have noiselessly elapsed since we first had been here. What a great calm, born of surrounding silence, had slid into the soul. At first, man had mingled largely with our thoughts; but what had man to do here? what bond of sympathy could he claim with Nature *here?* She, and she alone, held effortless, undivided sway. Verily, methinks, had there been none to break the spell, the whole being had become part of itself beneath the transforming look of that Eternal Presence. But a cheery voice, and the kindly pressure of a guide's hand, dispels at once what had seemed the revolution of ages centred in a second's silence. We must not linger—it may be dangerous to delay. Farewell, then, oh silent summit! Still shalt thou gaze unmoved onwards—onwards, as now—into the lone Eternity! Still, while throughout the long ages morning and evening light on thee, their altar between earth and heaven, the rosy fires of their perpetual sacrifice; still, while suns shed on thy front the full flood of their effulgent glory, while moons bathe thy countenance in their sleeping beams, while stars weave mystic circles round thy brow, while clouds sail full-bosomed around thee, and thunders exult in their dreadful revelry! But thou—thou art the same still. The same, when this poor mortal, and myriads like to him, who bow, and shall bow down before thy majestic presence, with all their hopes and fears, and joys and sorrows, shall be less than the least particle of the elements, thy scorn! For what are mortals—their weal or their woe—to thee? what reck'st thou for the fate of men, the scarce less unstable doctrines of the nations which have changed and changed beneath thy unheeding gaze? Far other thoughts are thine;—we dare not, cannot fathom them!

One last long look more, and we are descending. Some parts required to be as carefully descended as they had been ascended; but generally speaking it took minutes to accomplish now what had been the work of hours before. Some of our attempts to imitate the admirable way in which the guides, leaning slightly on their alpenstocks, shot rapidly down the vast inclines of snow, ended in results sufficiently ludicrous. But the process is one of boisterous fun, the amusement at each other's awkwardness being caused and experienced by each one of us; our black specks sliding rapidly down the face of the snow, presented to an observer at Chamouni the appearance of tumbling straight down sheer precipices. A guide during the descent called my attention to a singularly beautiful phenomenon. Through a high wall of ice or snow the sun had pierced a semicircular window of noble proportions, and dentated with an ornament of icicles regular as the fringe of a Norman arch. Through this opening the eye slid down sloping fields of snow till it rested with joy on the pines and pastures and chequered patches of cultivation in the valley beneath. One almost wondered, so deceptive was the distance, that no busy harvest sound should come floating upwards too.

But space forbids a detailed account of our descent, by what short cuts we shortened the distance, what changes had meanwhile been effected on the ever-changing snows and ice, what a roar of life was again animating the glacier, which we had watched gradually lulled to its deathlike sleep; how wild was our triumph, how safe the rocks felt after the ice; a thousand thronging recollections want of space forces us to forego. One little adventure, my last on the ice, the reader may be patient enough to endure. We had broken up into small detachments. A guide attached to me in front, and another behind, I was making my separate way, like the rest, across the glacier. We leapt over crevasses, which in the sober routine of life below would never have been attempted; but speed was necessary, for the action of the sun had been very powerful, and the ice was every minute becoming more insecure. At length we came to a crevasse wider than the generality of those which we had cleared in this careless manner. My guide in front leapt it, and I was following his example. in fact I was in the air over it, and saw that I should clear it perfectly, when the guide attached to me behind, from some mistaken idea or other, checked the rope, and, of course, down I went, dangling in the crevasse. Luckily, I was pulled up myself, and did not pull the others in after me, but the *suspense,* while it lasted, was anything but agreeable.

Again we are at the foot of the mountain; but we are not suffered to return unaccompanied to the hotel. One of our party sneaked off, if so be he might avoid the honors reserved for him, but it was no good; he was pursued, and ignominiously led back. And then we perched ourselves upon mules, guides marching, bands—such bands—playing; our return was a perfect ovation, which took place amid a presentation of flowers (for which we paid next day), and the discharge of the redoubtable Chamouni artillery. At length we reached the court-yard of the Hotel de Londres, where we were most kindly welcomed, received at an altar of wax candles and champagne bottles, and listened to a complimentary address from the maitre-d'hotel, prompted, when at a loss, by his amiable better half.

But it is in no light spirit or trifling mood that I would take leave of this monarch of mountains, and conclude the duties of a guide.

For Mont Blanc is in very truth the king of the Alps, and in his sovereignty there is no fiction. Dare to enter his court, to intrude into

his presence, otherwise than by the way—the one way—at the time, in the manner, that he himself ordains, and to your cost you will learn submission and loyalty. Nay, when you have done all this, when you are mounting the last steps of his palace, ready to be admitted into his very presence—you must veil your eyes, or the glory would blind them; you must keep a respectful silence, or provoke an answer, which is death; your audience must be short—and who could endure it long?—lest he be suddenly angered—and remember he is an autocrat, and autocrats are capricious—and he cut off your retreat. Nor may earth's greatest potentate presume more than the humblest individual; Napoleon had a signal planted on the summit, but the indignity was endured but for a moment, then tossed in scorn away.

There is something very solemn in standing confronted thus with the full-faced majesty of Nature. The eye quails before her immovable aspect—the ear shrinks at her tremendous harmony—the tongue is silenced—the mind is overwhelmed. You fall down—you worship with the awe with which a heathen might have worshipped, as his eye rested on the gleaming summit of Olympus, and he saw, or thought he saw, the gods convened in council around their cloud-compelling king.

But anon, and the mind reasserts its superior energies, recovering itself with an irresistible bound. The recoil is mightier than the resistance, mightier *because* of the resistance. Less and less fearfully it contemplates that scene of awe, wrestles with Nature, acquiring vigor and expanding in the conflict, attains her serenest eminence, forces from her the secret of her strength, the law of her being, and exults to discover at length that within itself, after all, are centred affinities to far higher destinies, a law to which the law of the rest of Nature is nothing.

What a relief, rather what a burning triumph, thus to vindicate for the obscurest fate of most despised humanity an interest and a significance paramount and unapproachable—unapproachable even by the most majestic forms of most majestic Nature.—*Living Age.*

The subjoined article is the one referred to in the editorial, page 73:

UNCONSTITUTIONALITY OF THE FUGITIVE SLAVE LAW ACKNOWLEDGED.

Of the action of Massachusetts in abrogation of the Fugitive Slave law, we have no complaint to make. It was from the first a miserable illusion; and worse, in fact, for it *was an infringement upon one of the most cherished principles of the Constitution*, which provides that fugitives from labor, "upon demand shall be delivered up," but gives no power to Congress to act in this affair. The tenth amendment to the Constitution provides that "the powers not delegated to the United States are reserved to the States or to the people." The clause above confers no power, but is the naked declaration of a right, and the power, not being conferred, results to the States as one of the incidents of sovereignty too dear to be trusted to the general government.

Our southern members strove for the passage of the law, and strove honestly; but it shows the evils of our unfortunate condition, that, in the urgency of our contest with an aggressive adversary, we lose the landmarks of principle—to obtain an illusive triumph, we pressed the government to assume a power not conferred by the instrument of its creation, and to establish a precedent by which, in all after time, it will be authorized to assume whatever right may have no constitutional organ of enforcement; and wearied with so many efforts to confine the government to its limits of legitimate powers, we are pleased to have assistance from another quarter, and if the question shall be determined in her favor, we will sincerely rejoice in such a vindication of the Constitution.—*Charleston Mercury.*

ELEMENTS OF THE ENGLISH TONGUE

Suppose the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin, (including, of course, the Latin which has come to us through the French,) five would be Greek; we should thus have assigned ninety-five parts, leaving the other five, perhaps too large a residue, to be divided among all the other languages from which we have adopted isolated words. Thus, just to enumerate a few of these latter; we have a certain number of Hebrew words, mostly, if not entirely, belonging to religious matters, as "amen, cabalo, cherub, ephod, hallelujah, jubilee, manna, Messiah, Sabbath, seraph." The Arabic words in our language are more numerous; we have several arithmetical and astronomical terms, as "algebra, cypher, zero, zenith, nadir, talisman, and almanac;" and chemical, for the Arabs were the chemists, no less than the astronomers and arithmeticians of the middle ages; as "alkali, alembic, elixir, alcohol;" add to these the names of animals or articles of merchandize first introduced by them to the notice of Western Europe, "giraffe, gazelle, saffron, lemon, orange, sherbet, lute, syrup, artichoke, mattrass, jar, assegai, barragan, coffee, sugar, amber, mummy, jasmin, crimson," and some further terms, "assassin, vizier, divan, sultan, admiral, arsenal, carat, tariff, sofa, caffre, magazine;" and I believe we shall have nearly completed the list. We have moreover a few Persian words, as "bazaar, lilac, pagoda, caravan, azure, scarlet, taffeta, saraband;" of "scimetar" it can, I believe, only be said, that it is Eastern. We have also a few Turkish; as "tulip, turban,

chouse, dragoman," or as it used to be spelt, "trunchman;" this last having hardly a right to be called English.

The new world has given us a certain number of words, Indian and other—"tobacco, chocolate, potato, maize," (Haytian,) "condor, hamoc, cacique, wigwam;" and if "hurricane" is a word which Europe originally derived from the Caribbean islanders, it should, of course, be included in this list.

To come nearer home, we have a certain number of Italian words, as "bandit, charlatan, pantaloon, gazette." We have some Spanish, as "musquito, negro, duenna, punctilio, alligator, gala, cambist, palaver." A good many of our sea terms are Dutch, as "sloop, schooner, yacht." Celtic *things* are for the most part designated among us by Celtic words; such as "bard, kilt, clan, pibroach, plaid, reel." Nor only such as these, which are all of them comparatively of modern introduction, but a considerable number, how large a number is yet a very unsettled question, of words which at a much earlier date found admission into our tongue, are derived from this quarter.—*English "Past and Present."*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 13, 1855.

After our paper was nearly prepared for the press, a letter from a friend at Richmond, Ind., was received, containing a brief notice of the proceedings of the Yearly Meeting there, during the first day of its session.

The meeting convened, as usual, on Fifth day, the 4th inst., when the Representatives being called, they were present except eleven, whose attendance was prevented by indisposition of themselves or in their families. The Yearly Meeting appeared to be about as large as usual. The following friends from other Yearly Meetings, with certificates or minutes, were present: Moses H. Beede, Samuel Taylor, Jr., Richard H. Thomas, Seneca Hazzard, Obadiah Chase, Edith Griffith, Rebecca T. Updegraff and Bridget Haight, with their companions. The London General Epistle was received and read, and 7000 copies ordered to be printed for distribution. The *Statement* of London Yearly Meeting, accompanying the Epistle, was read and ordered to be printed, and attached as an appendix to the minutes. The reading of the other Epistles was then proceeded in as far as that from New York, when the meeting adjourned till ten o'clock on the following day.

Fugitive Slaves.—The newspapers inform us that the Attorney General of the United States, Caleb Cushing, has given an opinion on the subject of the reclamation of fugitive slaves, of which the following are the principal points:

"1. The constitutional right of a citizen of the United States to reclaim a fugitive from his lawful service, extends not only to the States and to the organized Territories, but also to all the unorganized territorial possessions of the United States.

"2. If in such territory there be no commissioners of the United States to act, the claimant may proceed by recapture without judicial process.

"3. Any such fugitive from service in the Indian country is there unlawfully, and, as an intruder, is subject to arrest by the executive authority of the United States.

"4. Such fugitive cannot be protected from extradition by any Indian tribe or nation; for the Indians are themselves the mere subjects of the United States, and have no power in conflict with the constitution of the United States.

"5. By the local law of the organized political communities of the Cherokees, Choctaws, and Chickasaws, there is ample provision for the delivery up of fugitives from service in any of the States."

It may appear somewhat presumptuous for a layman, avowedly unacquainted with law, to call in question the legal opinion of the Attorney General of the United States; but happily the question before us lies within a very narrow compass, and requires little more than plain common sense, applied to the written Constitution of the Federal Union. By the tenth amendment to the Constitution it is declared: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people."

It is well known that when the Federal Constitution was offered to the acceptance of the people of the United States, great jealousy was manifested, lest the powers of the separate States, or the liberties of the people, should be overridden or absorbed by the authority of the general government; of which jealousy, the amendment above quoted was a consequence; and the experience of more than sixty years has proved that this jealousy was not entirely unfounded. The conclusion necessarily follows, and is perhaps generally admitted, that the powers exercised by the general government, whether legislative or executive, are limited to those expressly granted by the Constitution, or which are neces-

sarily implied as the means of giving efficiency to those expressly delegated.

Now, we may search the Constitution in vain for any power, express or implied, authorizing Congress to establish slavery in any Territory of the United States. The object of the Union, as expressed in the preamble to the Constitution, was, not to establish or maintain slavery, but to "establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." If, among the provisions of the Constitution, any thing can be found giving countenance to slavery, it is in that clause of the 2d section of the 4th article, which provides that "no person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." Now, although a critical examination of this provision furnishes a powerful argument against its application to fugitive slaves, the writer of this article will admit, for the present, for the purpose of meeting the Attorney General on undisputed grounds, the very questionable conclusion that this article was intended to include the case of slaves escaping from the service of their masters. Admitting this construction, we find two things conspicuous on its face; first, no power is given to Congress to legislate on the subject; the States are prohibited from enacting laws discharging a certain description of fugitives from the service legally demanded of them, and are required to deliver such fugitives to those to whom their service or labor may be due; but not a word appears intimating that this provision is to be enforced by the legislative or executive authorities of the general government. The prohibition is evidently applied to the States, and the requisition is made upon them. We find, indeed, in a recent article of the Charleston (S. C.) Mercury, a flat denial of the power of Congress to enact a fugitive law. Second, the fugitives alluded to are those that escape from one State to another; no allusion is made to an escape from or into a Territory of the United States. They must, according to the letter of the article, escape *from one State into another.* Indeed, we have ample testimony that the opinion of our statesmen of that day was, that the extinction of negro slavery, as then existing in a number of the States, presented only a question of time and manner; and the solution of that question was then left, as it still is, to the States where it existed. The ordinance of 1787, passed by the Congress of the Confederation, and confirmed by the first Congress under the new Constitution, was adopted almost simultaneously with the formation of that Constitution, and excluded forever all slavery or involuntary servitude, except in the punishment of crimes, from all the territory on the northwest of the Ohio—the only Territory then possessed by the United States. Hence we may fairly infer that it was not expected, by the framers of the Constitution, that slavery would ever be tolerated in any Territory of the United States. We have thus not only the absence of any express power conferred upon Congress, to pass any enactment for the reclamation of fugitive slaves escaping from or into any Territory of the United States, but an implied understanding that slavery, and the reclamation of persons escaping from the service of their masters, should be confined to the *States.*

The reasoning of the Supreme Court of the United States, in the case of Prigg vs. the State of Pennsylvania, affirming the constitutionality of the fugitive act of 1793, is far from conclusive; and the extension of the provision relative to the reclamation of fugitive slaves, to the Territories, was apparently inconsistent with the design of the Convention by which the Constitution was formed. We have, in another part of this instrument, an evident intimation that at the time of the formation of the Constitution, it was generally understood that negro slavery would not extend to any of the States but those then existing. In the 9th section of the 1st article it is provided that "the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808." This provision is well understood to have been a compromise with the delegates from South Carolina and Georgia, who insisted upon the privilege of importing slaves from Africa, for a limited time; but the privilege thus conceded, we observe, was restricted to the States then existing. Hence the inference is undeniable, that any act of Congress authorizing the recla-

mation of fugitives from labor, who have escaped from or into a Territory of the United States, implies an exercise of power not expressly granted to that body by the Constitution, nor necessary for the exercise of the powers which are thus granted. The opinion that where no United States Commissioner is to be found, "the claimant may proceed by recapture without judicial process," appears nothing less than authorizing any person, under such circumstances, who may choose to assume the character of a claimant, to seize upon any person whom he may claim as his slave, and reduce him at once into slavery, without proof or judicial process. Would any man in his sober senses pronounce this to be law, in the United States of America, and in the middle of the nineteenth century?

MARRIED,—At Friends' Meeting House, Smithfield, R. I., on the 27th ult., ISAAC STEEN to AVIS BATTEY, both of Burrillville, R. I.

——, At Friends' Meeting House, West Falmouth, Massachusetts, on the 12th of Seventh month last, JONATHAN B. WIGGIN to SARAH C. SWIFT, daughter of Silas and Chloe Swift, of the former place.

——, At Friends' Meeting at Leeds Point, N. J., on the 20th ult., JARVIS H. BARTLETT, of Tuckerton, N. J., to MARTHA LEEDS, of the former place.

DIED,—At his residence in this city, on the 5th inst., ISRAEL COPE, an estimable citizen and a member of Philadelphia Monthly Meeting, in the 85th year of his age.

——, On the evening of the 11th ult., after a short but severe illness, SARAH HILLMAN, a highly esteemed member and minister of the Gospel, of the Monthly Meeting of Friends of Philadelphia for the Northern District. In the removal of this dear friend, the Church has sustained an afflictive bereavement, but her exemplary life and labors in the cause of Truth afford her friends the consoling assurance, that through the mercies of God in Christ Jesus, she has obtained an inheritance incorruptible, and undefiled, and that fadeth not away.

——, At her residence near West Elkton, Ohio, on the 4th day of Eighth month last, after a lingering illness, SARAH TALBERT, wife of Asa Talbert, in the 36th year of her age—an esteemed member of Elk Monthly Meeting, Ohio. She was exemplary in her life and conversation, a firm believer in the Christian religion as professed by Friends, a loving wife, a tender mother and kind neighbor. As she drew near her final close, she remarked at different times that she believed her work on earth was done, and through adorable mercy she was ready for her departure. Her friends have the consoling evidence that her end was peace.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be ascertained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

From the Medical Times.

THE ABENDBERG HOSPITAL FOR CRETINS.

Kanderstœg, near Interlacken, July 22, 1855.

SIR,—I had the pleasure yesterday of paying a visit to the Abendberg Hospital for Crétins—an institution which I had long wished to see, and of the present state of which I am inclined to think that a short account may perhaps, be acceptable to your readers. Although commenced but fourteen years ago, it was then the first Hospital for Idiots that the world had possessed, and to its example we are indebted for the several establishments of a somewhat similar character which have since come into life. It is not my purpose, however, to occupy your pages with any account of its formation, or of the reasons which induced its benevolent Founder to undertake the work, but simply to give a brief report of a personal inspection of its wards.

Early on Saturday morning, July 21, I left Interlachen, in order to climb the Abendberg, a mountain the foot of which comes close to the town. High up upon its side the Crétin Hospital was already distinctly visible, and an hour and a half of steepish ascent brought me to its door. The reader must not suppose, from the use of such words as "hospital," "wards," &c., which, perhaps, from the force of habit, have escaped my pen, that the institution referred to bears any resemblance to those so designated at home. If he will imagine two or three Swiss châlets of the larger class placed side by side and built into each other, he will have a pretty good idea of the exterior of Dr. Guggenbuhl's mansion. The heights of the Abendberg are at a great elevation, and the prospect commanded from them is a most glorious one, comprising the vale and town of Interlachen, the lakes of Brienz and Thun, and the Bernese Alps, with the snow-clad Jungfrau, in a panorama not easily surpassed.

Dr. Guggenbuhl was at home, and with kind cordiality devoted a considerable portion of his morning to conducting me over the establishment.

The first room entered was the bath-room. In this were three girls, at ages varying from six to ten, apparently much enjoying their bath in a large tub of water, medicated by an infusion of

aromatic and astringent herbs. This bath, I was told, was considered very efficacious in restoring muscular power, and was used once every day, or every alternate one, for about half an hour at a time. None of the three patients whom I saw could speak or stand, although they were all reported as improving, and had been under treatment for considerable periods. Passing from this room, we walked through the garden, and spoke to several children who were there engaged. One of them, a little girl of eight, presented a marked example of that form of the disease which is attended by a kind of solid œdema of the cellular tissue. Her face was large and swollen, the lips and *alæ nasi* being especially thickened; the tongue a little protruded from the mouth; the arms and legs were twice the natural size from subcutaneous hypertrophy. Her head was large, and nowise ill-formed; but she had a remarkably stolid apathetic expression, and would not attempt to utter a syllable. She could stand, and by holding to a rail could walk a little. Dr. Guggenbuhl told me that she had been two years under treatment, that the swelling had greatly diminished, and that the evidences of awakening mental faculties were satisfactory. Returning to the house, we found the three children, whom we had left in the bath, undergoing the second part of their prescription. They were now laid quite naked, on a couch, in the open air, the head alone being protected by an umbrella from the sun, whilst the limbs were rubbed by an attendant with oiled hands. I was particularly struck with the peculiar yellow-brown color of the skin, which these children presented in all parts of the body. It reminded me strongly of that which occurs in certain rare cases in England, which have been described by Dr. Addison as associated with disease of the suprarenal capsules. The peasantry of Switzerland generally have bad, earthy complexions, and exhibit quite exceptionally anything like healthy florid coloration; but in none have I noticed the lustreless bronzing of the surface so marked as in these Crétin children. That it did not depend upon exposure to the sun was evident from its uniformity, and from its being even more pronounced in those parts protected by the clothes than in the arms and face.

Our next visit was to the school-room. Here we found sixteen children, about two-thirds boys, employed in reading and writing. All these had been from periods of from two to eight years inmates of the establishment, and were advancing in convalescence. All could stand and walk, and some had attained sufficient muscular power to be able to run and to lift weights. The movements, however, even of the most advanced, were still clumsy and awkward.

Dr. Guggenbuhl, in answer to questions, told me that his treatment was always in the first place directed to improving the physical development of his patients before attempting anything in the way of teaching, and that generally from one to two or more years would elapse before it was thought desirable to admit a child into the school. At first, instruction would be given for half an hour daily, and then, by gradual steps, the period would be increased to three hours, beyond which latter it was rarely thought advisable to pass. I may confess that I was totally unprepared for the remarkable results which I witnessed in the school-room. Of the sixteen Crétins present, with the exception of one who was blind from small-pox, all could read and write, more or less. Two or three of them bore in their countenances unmistakable evidences of mental power developed even to a certain degree of acuteness. All looked happy, and several of them remarkably so. As a proof that the Institution is not a mere asylum, but may fairly claim for itself the title of an "Hospital *for the cure of* Crétinism," let me cite the instance of one lad, whom I found acting as a sort of monitor. Fritz Meier, now aged sixteen, a native of a village on the banks of the Lake of Thun, and one of a family of Crétins, entered the Hospital eight years ago, unable to stand or to speak, and in a state of complete mental imbecility. He is now a well-grown lad, of a not unpleasing expression of countenance, fairly muscular and able to run, though with a certain awkwardness of gait. His head is of a natural size, and, as to form, peculiar only in being contracted across the forehead. He answers questions willingly, and is glad to be conversed with, always, however, requiring a little time to prepare his replies. He has mastered three languages, and showed me his copy-book, in which were written long *dictation* lessons in German, French, and English. Anxious to test his powers, and to see whether he had attained any compound ideas, I got him to read to me in an English book. The word "stars" occurring, I asked him to give me the French and German for it. "Les étoiles," "die sterne," were his ready replies. "Where do we see the stars?" I asked him. "In the heavens at night." "Where do they go in the daytime?" "They are still in the heavens." "In the heavens," said I, assuming an expression of astonishment; "then why don't we see them?" He thought awhile and replied, "Because the sun is too bright." Although this lad was certainly the most advanced of those whom I saw, yet Dr. Guggenbuhl gave me to understand that his case had many parallels.

A considerable number of the patients were engaged out of doors in gardening or farm occupations, the whole establishment comprising between thirty and forty. The acquirement of competency for industrial occupations, especially those pursued in the open air, is very properly considered the most important end of the treatment, inasmuch as it will enable them in after life to earn a livelihood.

In fear that I shall otherwise unduly lengthen

this letter, I will endeavor to express concisely in detached fragments what is further to be said.

1. With regard to medicinal treatment, Dr. Guggenbuhl told me that he had often derived great benefit from the use of mild preparations of iodine. In some cases, iodine appeared to be hurtful, by increasing the muscular atrophy. The iodine of iron in grain doses was a favorite prescription. Almost all the patients had taken cod-liver oil, beginning with ʒj. doses thrice daily, and gradually increasing the quantity. In improving the nutrition and aiding the physical development, Dr. Guggenbuhl spoke strongly of the effects he had witnessed from the oil. Tonics of all kinds, more especially the vegetable ones, were in general requisition.

2. The popular notion that Crétins have small heads and low foreheads is a fallacy. Dr. Guggenbuhl assured me that in his observation microcephalic cases are decidedly exceptional. Of those I saw, most had larger heads than usual, and only two were noticeably below the average.

3. A narrowness in the width of the forehead, Dr. Guggenbuhl has observed to be the most frequent departure from the normal conformation of the head. In not a few instances the occiput is remarkably wanting, while in others it is unduly large.

4. Irregularity about the arrangement, size, &c., of the teeth, is a very constant phenomenon, and was present in almost all the patients I saw. An undue arching and height of the palate was another remarkable and very constant condition. In one girl, to whose mouth Dr. Guggenbuhl directed my attention, the hard palate could not, I should think, have been less than an inch in elevation above the level of the gums. The upper jaw was contracted, and the deformity quite sufficient to suggest the idea that, in many cases, this malformation may constitute one of the causes of difficult acquisition of the faculty of speech.

5. Other deformities, such as club-foot, for instance, Dr. Guggenbuhl believes to occur with greater frequency among Crétins than others.

5. None of the patients whom I saw were affected with enlargement of the thyroid gland, to any noticeable extent. Dr. Guggenbuhl told me, that in Switzerland goitre rarely commences before the age of fifteen; he had, however, known cases in which it was congenital, and others in which it had begun in very early life.

7. The distinction held between an idiot and a Crétin is, that in the former, mental imbecility may be complete, the muscular power yet remaining good, whilst in the latter, not only is the mind wanting, but there is loss of innervation generally. In Crétins, the whole nervous system is deranged. There is no actual paralysis, but such entire loss of muscular co-ordination that the limbs are useless. The muscles are atrophied to an extreme degree, and a Crétin is usually much emaciated. The leanness of the rest of his body serves, by contrast, to increase the disgusting appearance presented by his swollen tongue, thick lips, &c. Two of the children under Dr. Guggenbuhl's care belonged, as he remarked, more strictly to the class of idiots, than to that of true Crétins.

8. With regard to the causes of Crétinism, Dr. Guggenbuhl believed that they were of a general character, and not by any means always the same. Close, confined, humid situations, impure water, want of attention to cleanliness, frequent intermarriage, were, as he thought, the causes to which its prevalence in Switzerland must be referred. As to the effects of intermarriage, he entertained a very strong opinion, and I was glad to learn that he is collecting a body of evidence on the subject, with the intention, at some future time, of making it public. Respecting the opinion first suggested by Cantu, of Turin, and since prominently developed by Dr. Chatin, of Paris, that the disease depends upon deficiency of iodine in the water and atmosphere, Dr. Guggenbuhl, in answer to my queries, stated, that he deemed it, as yet, "not proven." He knew of no facts which made it very improbable, and much wished that some Faraday would undertake an inquiry of so much difficulty, requiring so much philosophical caution. He considered that Dr. Chatin had advanced it with much more of positiveness than his facts warranted.

9. Dr. Guggenbuhl believes that there are at present not fewer than 10,000 Crétins of various degrees in the Swiss cantons, and, at least, an equal number in Piedmont.

10. I asked particularly as to the permanency of improvement in the cases which had been treated in the Abendberg. Dr. Guggenbuhl told me that many had been discharged more or less completely restored, and that some of these had continued hitherto without relapse. He believed that after the age of about fifteen, the cure was permanent, and that even if the patient returned to his home in the valley, he would generally remain without relapse. At more early ages, however, relapse is frequent. In many instances in which parents, pleased with the improvement obtained, had insisted on having their children home too soon, a return of imbecility had been the result. This had been so frequent, that a rule had been made for the establishment, that no child should be admitted unless the parents would engage that it should remain there at least three years. Dr. Guggenbuhl had known but very few cases indeed in which Crétinism had commenced *de novo* in adult life. It would appear, indeed, to be a chronic disease to which the nervous system is liable only during the pre-adolescent period, and which, in its early stages, may be efficiently counteracted by the removal of its exciting causes, and the adoption of proper treatment. Whatever may be the patient's condition at the period of adult age, so he remains through life, with the difference in the cases un-

remedied, that the qualities which in the child excited only pity, become disgusting and loathsome in the man. I cannot conclude this letter without an expression of the pleasure which my visit to Dr. Guggenbuhl's exceedingly well-managed establishment gave me. A more instructive exhibition of earnest, devoted and successful philanthropy, I have rarely witnessed.

I am, &c.,
JONATHAN HUTCHINSON.

From the Buffalo Democracy.

AN ELEPHANT'S FRATERNAL FEELING AND AFFECTION.

While a wagon drawn by several elephants was passing our office yesterday, the following story was told, which we vouch for as true:—

Last season a menagerie visited the village of Johnstown, Herkimer County. When the cavalcade left the town it passed over a bridge which the road crossed, leaving two elephants to bring up the rear. These were driven to the bridge, but with the known sagacity of the race, they refused to cross. The water of the creek, which flows through a gorge in the slate formation, presenting at that point banks of precipitous character and thirty-five feet in height, was low, and by taking a course across a corn-field a ford could be reached. But the proprietor of the corn-field refused to allow his property to be used except on the payment of an exorbitant sum, and this the agent of the menagerie refused to submit to. Accordingly, the elephants were again driven to the bridge, and again they refused to attempt the crossing. They would try the structure with their great feet, feel cautiously along the plank with their proboscal fingers but each time would recoil from making the dangerous experiment.

At last, however, goaded by the sharp iron instrument of the keeper and accustomed to obedience, they rushed on with a scream half of agony, half of anger. The result showed the prudent prescience of the poor animals to have been correct; the bridge broke and went crashing to the bottom of the gorge, carrying with it both the monstrous beasts. One of them struck upon its tusk and shoulder, breaking the former and very badly injuring the latter; the other was, strangely enough, unhurt. Now was shown the most singular and remarkable conduct on the part of the brute which had escaped. Its comrade lay there, an extempore bed being provided for its comfort, while no temptation, no stratagem was sufficient to induce the other to leave and proceed with the main portion of the caravan, which finally went on, leaving the wounded beast and its companion under the charge of their keeper.

Day after day the suffering creature lay there rapidly failing and unable to move. At the end of three weeks the water commenced rising, and there was danger that it would overflow and drown the disabled elephant. The keeper desired, therefore, to get it up and make it walk as far as a barn near by, where it would be out of danger and could be better cared for. But it would not stir. He coaxed, wheedled and scolded, but all to no purpose. At last enraged, he seized a pitchfork and was about plunging it into the poor thing's flesh, when the companion wrenched the fork from his hand, broke it in fragments, and flung the pieces from it; then with eyes glaring and every evidence of rage in its manner, it stood over its defenceless and wounded friend, as if daring the keeper to approach, which the man was not so green as to do again with cruel purpose.

Thus the injured animal lay there till it died. When satisfied that it could no longer be of service, the other quietly followed the keeper away from the spot, and showed no desire to return. If this was not reasoning mingled with affection some men might pattern after, we should like to know what to call it.

THE LITTLE MENDICANT.

In the year 1510, a lonely orphan boy of eight years old, who had no friend or means of support, went along the high road leading to the city of Paris, weary, hungry, and begging a morsel of black bread, of which, when the charitable added to it a scrap of cheese or a raw onion, he gladly made his repast. He was going to Paris because he knew not where else to go; wandering on, as the poor and desolate often do, to the great and gay metropolis.

The child met a monk travelling the same way, with whom he joined company. The monk probably found him an intelligent little companion, and as they journeyed on he taught the boy the alphabet, and even the art of forming letters into words. The key of knowledge was thus presented to the poor little mendicant, and he soon made use of it. How little did the good-natured monk think, that while the instructor's name should be unheard of, that of the poor mendicant pupil should be recorded centuries afterwards!

On entering Paris the boy fell among the students of the University, who were a rather riotous party; and, as it was the hour of recreation, they fancied little Pierre would prove a passive subject for their idle sport. But some of them, seeing he was faint with hunger and fatigue, interfered on his behalf, gave him some bread to eat, and made him up a bed of straw on the ground where they were amusing themselves. Pierre desired no more than to be allowed to live thus in fellowship with the students. An ardent desire to learn had been awakened in his mind by the first lessons he had received, and the result of this second accidental meeting was important to him also. He proposed to serve them as errand boy, or in any capacity he

could, on condition that they should give him some food and some of the learning they possessed. The offer was accepted. Pierre Laramée—for such was his family name—received from the students some daily bread and some lessons. He had no lodging, but slept on the straw or under an archway, and served his young masters or learned all day. Not to die of hunger, and to have the means of learning while he lived, was all the ambition of little Pierre, the future doctor of the University of Paris, then aimed at.

This went on for a year; then there followed four years of Pierre's life of which there is no account extant; but, at the end of that time, we find the same poor boy, then nearly thirteen years of age, a servant of the servants at the college of Navarre at Paris—that college where the famous king of Navarre, the hero of Protestantism in France, afterwards Henry the fourth, also studied. Pierre had to wait on the classes. Thus he listened to the professors' instructions: he caught their lessons, as it were, flying; but they became fastened on a retentive brain. All day long he worked as a servant, but in the evening he had books; and in a blank one he recorded nightly the substance of the lessons he had heard given by the masters. Thus he continued privately to follow the regular course of instruction; he studied as the students studied, but with far greater zeal and more abundant success.

The young servant had filled many common copy-books with the matter of the masters' lectures, when these copy-books fell into the hands of one of the professors. He summoned the young man before him; and Pierre appeared, trembling at the fear of a dismissal. But he had not neglected his duties for his studies, and had therefore no cause for fear. The professor questioned him, and was astonished at the amount of learning he had so secretly acquired, and at the uncommon intelligence and talent that was unexpectedly brought to light. The hitherto unnoticed hard-working servant told him all honestly, and then begged to be allowed to undergo an examination, saying he could feel by no means satisfied that his self-acquired learning would enable him to sustain it. The professor, who experienced a lively interest in the poor youth, whose modesty appeared as great as his talents, consented to admit him to the examination; aad its results were so creditable to Pierre that he was afterwards desired to prepare his "*Thèse*" for the public exhibition, his success in which would entitle him to the rank of doctor. Pierre did so, and gained so much applause, that the honorable title was conferred upon him while he was yet a young man.

Henceforward, the once wandering mendicant boy became noted as one of the French *savans* of the age. Pierre Laramée is known to scholars as the learned Dr. Ramus, his family name having been latinized, after a fashion common to his age. Poor little Pierre has a claim also on the sympathies of our readers; for among the martyrs to Protestant principles, who were slaughtered at the terrible massacre of St. Bartholomew, was the young hero of our narrative. Does not his career show what triumphs perseverance can win when in union with rightly-directed ability?—*Leisure Hour.*

THE RED SEA.

This large body of water, which separates the shores of Asia from those of Africa, is about fourteen hundred miles in length and nearly two hundred in average breadth. It derives its name from quantities of slimy, red, coloring matter, which at certain seasons of the year color its waters and are washed up along its beaches, and which have been pronounced by Dr. Ehrenberg to be composed of an infinite number of very delicate vegetables. This discoloration of the waters is by no means peculiar to the Red Sea. The warm waters of the Pacific Ocean swarm with nascent organisms, sometimes animal and sometimes vegetable, which color its surface crimson, brown, black, or white, according to their own hues. These patches of colored water often extend, especially in the Indian Ocean, as far as the eye can reach. Along the coast of China, yellowish spots are not uncommon, and the Yellow Sea derives its name from the frequency of the yellowish patches in that locality. The average depth of the Red Sea is about five hundred feet. Sudden changes of wind and violent gales render its navigation difficult.—Nevertheless, in past years, before the discovery of the passage around the Cape of Good Hope, it was the principal route of traffic between Europe and the East, and even now it is important as a part of the direct route between Europe and India.

Lieutenant Maury, in an account of the currents of the ocean, says that there is a perpetual current rushing from the Indian Ocean into the Red Sea. This current is peculiar, inasmuch as while the bottom of it is probably a water level, the surface is an inclined plane, *running down hill.* The causes which render the surface of the sea lower as it becomes more distant from the straits, are these: The sea is in a rainless and riverless district; its shores are burning sands; the evaporation is ceaseless, and none of the vapors which the scorching winds that blow over it carry away, are returned to it in other forms. When we consider how dry and hot the winds are, which blow upon the sea, we may suppose the daily evaporation to be immense—probably not less than an inch. Calling it, however, half an inch only, if we suppose the velocity of the current to average twenty miles a day, it would take the water fifty days to arrive at a distance of one thousand miles from the mouth, and by that time it would have lost by

evaporation fifty half inches, or one inch more than two feet. It would be twenty-five inches lower than the waves which are just entering the straits, and which have lost nothing by evaporation.

The salt, of course, cannot evaporate, and therefore the water becomes salter in proportion, and heavier, as its freshness is evaporated. One would think, at first glance, that the eventual result would be either that this heavier and salter water would deposit its surface in the shape of crystals, and thus gradually make the bottom of the Red Sea a salt bed, or that it would extract all the salt from the ocean to make the Red Sea brine—neither of which processes is in reality going on. The truth is, that there is a constant under or outer current, as there is from the Mediterranean through the Straits of Gibralter, and that this heavy water, or brine, is continually flowing out of the Straits of Babelmandel, beneath the current of fresher and lighter water from the sea, which is continually flowing in. If there were no waters constantly rushing out of the Red Sea, and if the evaporation was sufficient to carry away all the surplus water, leaving the salt behind, in one hundred years the Red Sea would become a mass of solid rock salt. —*Boston Journal.*

SEA OF HAARLEM.

Within the last few months Holland has become possessed of another province, rescued from the waters. The last allotment of the area over which the Sea of Haarlem recently washed, was sold a few days ago. The ground thus saved to the country, will form excellent arable and pasture land, whilst Amsterdam and the other surrounding districts will be relieved of an enemy, which, assisted by a north-west wind, always excited alarm and often committed fearful havoc. English engines and English engineers were employed to drain this territory, which contains nearly twenty thousand acres of land; and, in its present uncultivated state, has fetched nearly eight millions of florins. The country expended ten millions of florins on this undertaking. In ten years, the value of the rescued land will be doubled or trebled; while, in about thirty years, by direct and indirect taxes, it is calculated the entire sum expended by the country in the drainage of the sea will be repaid into the Exchequer. Serious thoughts are now being entertained as to the drainage of the Zuyder Sea. But there are difficulties attending this undertaking which were unknown in draining the Sea of Haarlem. The Zuyder is fed by five communications with the North Sea. It would not be altogether beyond the reach of engineering skill to meet these difficulties, but they would be attended with immense expense. The money, perhaps, could be found; but it is doubted whether the ground, when drained, would be anything but sand.

A REMARKABLE MAN.

There is a gentleman residing in this city, who came here twenty-three years ago from England, and brought with him some three hundred guineas of his own hard earning, with which he commenced business as a grocer on a small scale. Little by little he increased his trade, and at the present time he is probably worth more than any other man in Massachusetts in the same line of business. During the period of twenty-three years, he never gave a note of hand or took one; he never sued a man, and was never sued himself, nor ever called on to the witness stand in any court during the whole period. He was never naturalized, of course never voted, although he has paid thousands of dollars for State and county taxes. He has been known to buy a cargo of West India goods amounting to $90,000, for which he paid cash on delivery. He never deals in or drinks intoxicating liquors; never gives a dollar for a charitable purpose where he thinks his name will appear in the newspapers, although he has distributed thousands to the distresses of his fellow men. Can such another man be found in this or any other country?—*Boston Times.*

"NOT TO MYSELF ALONE."

BY S. W. PARTRIDGE.

"Not to myself alone."
The little opening flower transported cries;
Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dies;
The bee comes sipping every evening tide
His scanty fill;
The butterfly within my cup doth hide
From threatening ill.

"Not to myself alone,"
The heavy-laden bee doth murmuring hum—
Not to myself alone, from flower to flower,
I rove the wood, the garden, and the bower,
And to the hive at evening weary come.
For man, for man the luscious food I pile
With busy care,
Content if this repay my ceaseless toil—
A scanty share.

"Not to myself alone,"
The soaring bird with lusty pinions sings;
Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings:
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar.

"Not to myself alone,"
The circling star with honest pride doth boast;
Not to myself I rise and set;
I write upon night's coronet of jet
His power and skill who form'd our myriad host;
A friendly beacon at heaven's opening gate,
I gem the sky,
That man may ne'er forget, in every fate,
His home on high.

"Not to myself alone,"
O man! forget not thou—earth's honored priest!
Its tongue, its soul, its life, its pulse, its heart;
In earth's great chorus to sustain thy part—
Chiefest of guests at love's ungrudging feast,
Play not the niggard; spurn thy native clod,
And self disown;
Live to thy neighbor, live unto thy God,
Not to thyself alone.

SUMMARY OF NEWS.

Foreign Intelligence.—We have no later news than that brought by the Pacific. No authentic account has yet been received of the loss of life in the assaults upon Sebastopol. About 4000 guns and a considerable quantity of ammunition, were found by the French in the abandoned city. It was reported that the Russians were retreating from Baktchi-Serai and Simpheropol to Perekop. The provisions for their army are all transported by land, at great expense, from the country west of the Crimea, and four thousand carts are supposed to be daily employed in this business. The Czar had left St. Petersburg for the Crimea, attended by the three Grand Dukes. He has expressed a determination to accept no conditions of peace which should be derogatory to Russia as a great power.

The Turks still held possession of Kars, having repulsed the Russians on the 7th of 8th month, with considerable loss. The Russians were retiring to Erzeroum.

There is more talk about Austrian negotiations. The latest report is that Austria is willing to undertake the work of mediation at Vienna, and that France will consent if the negotiations can be carried on at Paris.

The Baltic fleet would soon be compelled to suspend its operations, as winter had set in a month earlier than last year.

Denmark.—A Prussian newspaper states that the Russian Government has undertaken to mediate between Denmark and the United States, on the subject of the Sound duties.

France.—The deficiency of the harvest is said to be one-twelfth of the usual product. The high price of bread has caused some excitement in Paris. The Government has declared that all artificial attempts to lower the price of grain, or to establish a maximum of value, can only prove injurious, by causing a panic among the dealers, and preventing importation; and that confidence and freedom of trade are the best remedies.

Portugal.—The inauguration of the young King, Pedro V., took place on the 16th ult., at the Cortes.

Italy.—The union of the Sardinian and African coasts by telegraph, is progressing, and messages will soon be transmitted directly from Algiers to Paris.

The King of Naples has apologized to the English Government for recent insults offered to its functionaries.

Austria.—The Cholera has been very fatal in Vienna, more than half of those attacked having died.

South America.—The census of Chili, taken last spring, shows a population of 1,439,120. The first part of the Santiago and Valparaiso railroad was to be opened on the 17th inst.

Brazil has rejected the treaty of peace with Paraguay, and is preparing to reinforce her invading squadron. Hostilities are apprehended, as Paraguay is prepared for resistance.

Central America.—Colonel Wheeler, American Minister to Nicaragua, has arrived. He is supposed to be the bearer of a formal recognition by our Government, of the claim of Nicaragua to the Mosquito coast; a claim which she has long asserted, but has not been able to maintain. England supports the sovereignty of the Mosquito King, as he is called.

Mexico.—The resignation of Carrera appears to have been caused by the general opposition he met with, and the want of means to carry on the Government. He requested Gen. Vega to assume the supreme authority, which the latter, being supported by the garrison of the capital, accordingly did. Great confusion exists throughout the country, the revolutionary leaders being divided among themselves.

Domestic.—A Convention to consider the expediency of forming a State Government in Kanzas, was held at Topeka in that Territory, on the 19th ult. Resolutions were passed authorizing the holding of an election for members of a Convention to form a State Constitution, preparatory to application for admission into the Union. All white male inhabitants, citizens of the United States, 21 years of age, and who have resided in the Territory thirty days, are to be entitled to vote. A residence of three months is required to become eligible as a Delegate. The Convention is to be held on the 23d inst. An election for Delegate to Congress, pursuant to the act of the fictitious Legislature, has been held, but the Free State party generally did not vote. Whitfield, the pro-slavery candidate, was elected.

The crops in Utah Territory prove better than was expected, and notwithstanding the ravages of grasshoppers, it is hoped will prove sufficient to sustain the inhabitants. Large quantities of salt are obtained from lakes which form part of Great Salt Lake during high water, but are left dry when the waters recede. The salt is then found on the surface of the ground to the depth of from three to six inches, even at the distance of two or three miles from the lake. It is clean and white, though rather coarse.

Extensive ledges of the valuable marble known as Verd Antique, have been discovered in Vermont. This is said to be the only locality known where it exists in large quantities.

By observations made at the Pennsylvania Hospital in this city, the average temperature of the last month was 67½ degrees, which is 2 degrees higher than the average of the last 30 years. The highest range of the thermometer was 91 degrees, on the 12th, and the lowest 47 degrees, on the 20th The amount of rain was 4 inches.

The fever in Norfolk and Portsmouth has so far abated as scarcely to be considered an epidemic. The new cases and deaths are mostly returned citizens. Most of the physicians and nurses from abroad have left. The disease is raging in several places in Mississippi and Louisiana.

Later Intelligence.—The Canada arrived at Halifax on the evening of the 9th, with Liverpool dates to the 29th ult.

The latest news from the Crimea is that the Allies had landed 20,000 men at Eupatoria. They attacked the Russian infantry on the 22d, when the latter retreated. On the 25th, the Allies, 33,000 strong, debouched from Eupatoria, and occupied the neighboring villages on the left flank of the Russians.

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TRIAL OF WILLIAM PENN AND WILLIAM MEAD.

In the spring of 1670, an act was passed, professedly for the suppression of seditious conventicles, but actually to prevent all meetings for religious worship, in any other way, than according to the liturgy of the Episcopal Church. The substance of this act was, that if any person upwards of sixteen years of age, should be present at any assembly, conventicle, or meeting, under color or pretence of the exercise of religion, in any other manner than according to the liturgy and practice of the church of England, where there were five or more persons present besides those of the household, in such cases the offenders were to pay five shillings for the first offence, and ten for the second. The preachers and teachers, in any such meeting, were to forfeit twenty pounds for the first, and forty for the second offence. Those who suffered such conventicles to be held in their houses, barns, &c., were also to forfeit twenty pounds.

Though this act was principally aimed at the Presbyterians, who were considered as the political opponents of the court, its weight fell chiefly upon Friends, because they supported their principles without flinching, and openly attended their meetings for divine worship; believing with the apostles, that they ought to obey God rather than man. Other professors frequently held their meetings in private, but Friends continued to assemble at the usual times and places, notwithstanding the perils which awaited them. It was not therefore to be expected, that William Penn, who was now become one of the conspicuous members and ministers in the Society, could long remain undisturbed.

Friends being forcibly excluded from their meeting house in Grace-church street, met as near it as they were permitted, and performed their worship in the street. William Penn attending a meeting held there on the 14th of the month, called August, and being engaged in the ministry, was arrested by a warrant from Sir Samuel Starling, mayor of the city, and committed to Newgate. At the next sessions held at the Old Baily, he was indicted, together with William Mead, for being present at and preaching to an unlawful, seditious and riotous assembly. In the trial that ensued, he maintained his civil rights with the greatest firmness and self-possession, and manifested, throughout a protracted and exceedingly vexatious prosecution, the magnanimity and patience of a true Christian.

This trial, as a specimen of the arbitrary conduct of the courts of that day, and the firmness with which William Penn defended his civil and religious rights, is too important to be omitted. To give the proceedings in all their detail would be to swell this work beyond its intended limits. I shall therefore endeavor to present it to the reader in an abridged form. This trial came on the 1st of the seventh month, (September) 1670.

The persons on the bench were, Samuel Starling, mayor; John Howell, recorder; Thomas Bludworth, William Peak, Richard Ford, John Robinson, Joseph Sheldon, aldermen; Richard Brown, John Smith, James Edwards, sheriffs. The jurors empannelled to try this cause, were Thomas Veer, Edward Bushel, John Hammond, Charles Milson, Gregory Walklet, John Brightman, William Plumstead, Henry Henley, James Damask, Henry Michel, William Lever and John Baily.

The indictment stated that William Penn and William Mead, with other persons to the number of three hundred, with force and arms unlawfully and tumultuously assembled together on the 15th day of August, 1670, and the said William Penn, by agreement made beforehand with William Mead, preached and spoke to the assembly; by reason whereof a great concourse and tumult of people continued a long time in the street, in contempt of the king and his law, to the great disturbance of his peace, and to the terror of many of his liege people and subjects.

On the first day they were brought to the bar, and required to plead guilty or not guilty to the indictment. They both answered not guilty,

having been previously promised an opportunity of making their defence, and that a fair hearing would be allowed them. They were afterwards kept waiting while some other prisoners, charged with felony and murder, were tried.

On the 3d of the month they were again brought into court. As they came in, one of the officers pulled off their hats, upon which the mayor in an angry manner, ordered him to put them on again. The recorder then fined them forty marks apiece for an alleged contempt of court, in not pulling off their hats. This arbitrary proceeding immediately met with a merited reproof from both the prisoners. To sustain the indictment, three witnesses were successively examined. The first testified that he saw three or four hundred people assembled in Gracious street, and that William Penn was speaking to them, but he could not hear what he said. He also saw William Mead there, who spoke to the witness. The second asserted that he saw a great crowd in Gracious street and heard William Penn preach to them, on the 14th of August, yet the indictment stated that the offence charged against the prisoners was committed on the 15th, a discrepancy sufficient in law to secure a verdict of acquittal. He also saw William Mead speaking to the former witness, but did not know what he said. Upon being questioned, he acknowledged the noise was so great he could not tell what William Penn said. The third witness deposed that he saw a great number of people, and saw William Penn make a motion with his hands; he also heard some noise but did not understand anything that was said. As to William Mead he did not see him there. This was the amount of the testimony produced to establish the guilt of the prisoners.

The evidence being closed, William Penn, instead of taking advantage of its weakness, boldly declared; "we confess ourselves to be so far from recanting, or declining to vindicate the assembling of ourselves, to preach, pray or worship the eternal, holy, just God, that we declare to all the world, that we do believe it to be our indispensable duty to meet incessantly upon so good an account; nor shall all the powers upon earth be able to divert us from reverencing and adoring the God who made us." To this Richard Brown replied, you are not here for worshipping God, but for breaking the law. William Penn immediately affirmed that he had broken no law, and was not guilty of the indictment; he therefore desired them to inform him upon what law the indictment and proceedings were founded. The recorder answered, upon the common law. William Penn inquired where that law was. The recorder replied, he must not expect him to run over so many adjudged cases which they called common law, to answer his question. William Penn told him if the law was common it ought not to be hard to produce. He was then told to plead to the indictment. He insisted upon having the law pointed out on which the indictment was grounded, and which he was charged with breaking, so that the jury might understand the case and decide upon his innocence or guilt. He told them the answer "that it was founded on the common law," was too general and imperfect, unless they knew where and what that law was. Where there is no law there is no transgression, and that law which is not in being, is so far from being common that it is no law at all. The recorder asserted that it was *lex non scripta*, indignantly inquiring whether he expected him to tell in a moment what some have studied thirty or forty years to undertand. William Penn, in return to this legal bravado, quoted the declaration of lord Coke, that common law was common right, and common right the great charter privileges, confirmed by Henry III., Edward I., and Edward III. The recorder manifested great irritation, while William Penn, apparently quite calm and collected, urged the propriety of knowing upon what law the indictment was founded; declaring plainly, that if they denied the information demanded, and still refused to point out the law which he was charged with violating, they denied him a common right, and evinced a determination to sacrifice the privileges of Englishmen to their arbitrary designs.

Upon this the mayor and recorder united in ordering him to be taken away and turned into the bale-dock. William Penn replied, these are but so many vain exclamations. Must I therefore be taken away, because I plead for the fundamental laws of England? However, this I leave upon your consciences, who are of the jury, and my sole judges, that if these ancient fundamental laws, which relate to liberty and property, and are not limited to particular persuasions in matters of religion, must not be indispensably maintained and observed, who can say he hath a right to the coat on his back? Certainly our liberties are to be openly invaded, our families ruined, and our estates led away in triumph by every sturdy beggar and malicious informer, as their trophies, but our pretended forfeits for conscience sake. The Lord of heaven and earth will be judge between us in this matter.

William Penn being then rudely turned into the bale-dock, William Mead renewed the demand for an account of the law upon which their indictment was founded, denied the facts stated in the indictment, as well he might, and explained from lord Coke what constituted a riot or unlawful assembly in common law, but was treated with greater indignity than William Penn had been, and turned with him into the bale-dock.

When they were thus arbitrarily driven out of the court, in violation of the promise made at the opening of the trial, the recorder proceeded to give his charge to the jury in the absence of the prisoners, taking care to present the

case in a light very unfavorable to the accused. Against this illegal procedure, the prisoners, who though put out of the court, were not out of hearing, both remonstrated, but their remonstrance had no other effect than to bring forth abuse upon them.

The jury were then sent to their room to agree upon their verdict. As several of their number were unwilling to bring in such a verdict as the rest were disposed to give, the dissentients, and particularly Edward Bushel, were treated by the bench with contumely and menacing language. At length they returned into court, when the foreman, on behalf of the whole, gave their verdict, that William Penn was guilty of speaking in Gracious street. Efforts were used by the court to extort a declaration that he was speaking to an unlawful assembly, but the foreman declared that the verdict already given was all he had in commission, and Bushel, Hammond and some others opposed the addition, openly testifying that they allowed of no such words as unlawful assembly in their verdict. This verdict being rejected by the court, the jury were again sent out, and returned their verdict in writing, with all their names affixed, that William Penn was guilty of speaking or preaching to an assembly met together in Gracious street, and that William Mead was not guilty of the indictment.

This result exceedingly exasperated the mayor and recorder, who gave vent to their anger in very unbecoming language, and ordered the jury to return to their chamber and reconsider their verdict. The jury protested against this piece of arbitrary authority, declaring they had already agreed; but they were rudely sent back to their room, and kept all night without food, fire or any other accommodations. In the morning they returned and delivered their verdict, that William Penn was guilty of speaking in Gracious street. This verdict was four times returned, but at length, after the jury had been kept two days and two nights without refreshment, they delivered a verdict of not guilty, in case of both the prisoners, to the manifest satisfaction of the spectators, but to the great mortification of the bench. The recorder then addressing the jury, expressed his dissatisfaction with their verdict, and informed them that the court fined them forty marks a man, and imprisonment till the fines were paid. William Penn then demanded his liberty, being cleared by the jury, but he and William Mead were still detained, and sent to Newgate, as were also the jury for non-payment of the fines which were thus arbitrarily laid upon them.

Upon this celebrated trial, which William Penn, in his twenty-sixth year, sustained with so much ability, a few remarks may be made.

It appears probable, that the arrest was made in consequence of the Conventicle act, then recently passed, but a prosecution upon that act was not sufficient to gratify the malice of the mayor and his associates. The mayor indeed, on their first arrest, when they were examined before him, treated William Penn in a very indecent and scurrilous manner, threatening to send him to Bridewell and have him whipped, casting at the same time some unhandsome reflections upon his father. This touched the filial affection of the son, who told him he could very well bear his severity to himself, but he was grieved to hear his father abused, who was absent.

The mayor chose to commit them as rioters, and the indictment was apparently framed with a view to involve them and their case in the intricacies of the unwritten law, and to subject them to such penalty as the malice of the court might prescribe. The definition of an unlawful assembly, would appear to have been borrowed from the Conventicle act; for in the fourth section of that act, meetings for religious purposes, not according to the liturgy of the Church of England, are reckoned unlawful assemblies, yet we have no account that this act was quoted or referred to during the trial. The jury were urged to convict William Penn of preaching to an unlawful assembly, without being informed what constituted such an assembly, or what penalty would be awarded. The fact of his speaking to a number of people in the street, being established, if the jury could have been induced to decide that he was speaking to a tumultuous assembly, the court would unquestionably have put their own construction upon it, and decided that the penalty as well as the offence was to be found in the *lex non scripta*.

As the jury, notwithstanding the menaces of the court, eventually delivered a verdict of not guilty, the court did not venture to set that verdict aside, but manifested their haste, as well as displeasure, by setting a fine both on the prisoners and the jury, in direct violation of the provisions of the great charter.

In regard to the jurymen after their commitment, the biographers of William Penn are entirely silent. Their names deserve to be transmitted to posterity, and the repositories of the law have preserved the pleasing intelligence, that they were not long permitted to languish in prison.

From the history of the trial we readily perceive, that they were not of a temper, particularly Edward Bushel, to be dragooned out of their civil rights, or to be made the passive instruments of injustice in the hands of others. Being conscious that their imprisonment was illegal, they determined not to pay their fines, but to remain in prison until discharged by due course of law. By the advice of counsel, they demanded their freedom every six hours. But after a short trial of that course, a more effectual one was adopted. The trial of William Penn and William Mead appears to have closed on the 5th of the month, called September, on which

day the jurymen were probably committed to prison. A writ of habeas corpus was sued out by Edward Bushel, dated the 9th of November, by which he was brought before Judge Vaughan, of the court of Common Pleas, for the purpose of trying the legality of his commitment and detention. The return to the writ stated, that the said Bushel and eleven others particularly named, were fined forty marks each, because they being the jurors sworn and charged, at the Old Bailey, on the 31st of August, 1670, to try several issues then joined between the king and William Penn and William Mead, for certain trespasses, contempts, unlawful assemblies and tumults, perpetrated by the said Penn and Mead, together with others, whereof the said Penn and Mead were indicted, did, against the law of the realm, contrary to full and manifest evidence openly given in court and against the direction of the court in matter of law, acquit the said William Penn and William Mead of the said trespasses, contempts, unlawful assemblies and tumults, to the great obstruction of justice, and to the evil example of all other jurors similarly offending. That the said Bushel had not paid the fine, and was therefore detained in the goal at Newgate.

This return was ably canvassed and its fallacy exposed by Judge Vaughan. In regard to the first assertion, that the jurors had acquitted the prisoners contrary to full and manifest evidence openly given in court, he observed, that it was very common for two men, students, barristers, or judges, to deduce opposite conclusions from the same case in law; and that it was equally possible for two men to deduce different conclusions from the same testimony. That what one witness or a number of witnesses declare, may, to the mind of one man prove one thing, and to the mind of another may honestly appear to prove the contrary. That this was often the case with the judge and jury. It was therefore improper that any one should suffer fine and imprisonment for doing what he could not avoid without violating his oath and integrity. He thence decided that this charge did not exhibit cause of fine or imprisonment. He observed that the verdict of a jury, and the evidence of a witness, were very different things in regard to truth or falsehood. The witness testifies to what he has seen or heard, but the juryman engages to give a verdict according to what he can infer from the evidence by the force of his understanding, to be the facts in relation to the subject of inquiry.

On the second part of the charge, the judge remarked that the words, "the jury acquitted the prisoners against the direction of the court, in matter of law," taken literally were unintelligible; for no issue can be joined of matter in law; no jury can be charged with the trial of matter in law barely; no evidence ever was, or can be given to a jury of what is, or is not law; and no oath to try matters of law can be administered to or taken by a jury, nor can a jury be attainted for perjury upon such an oath.

But if the meaning of the charge was, that the judge having heard the evidence, was to decide that the law was in favor of the plaintiff or defendant, and require the jury, under pain of fine and imprisonment, to pronounce a corresponding verdict, then the jury was rendered entirely useless in regard to the determination of right and wrong, and became an expensive appendage which they would be better without. He afterwards assigned various reasons why the jurors might be expected to understand the facts of a case more clearly than the judge, and confirmed the doctrine of lord Coke, that the jury and not the judge were the arbiters in regard to facts; and that the province of the judge was to point out and apply the law to such facts as are found by the jury.

The issue of the trial was, that the prisoners were ordered to be discharged.

This is reported as the trial of Bushel's case, yet the final decision is expressed in the plural, from which we may infer that the suit was conducted in the name of Edward Bushel, but that some, if not all his colleagues were included in the result.

This celebrated trial was productive of important and beneficial results to the people of England. It awakened their attention to the arbitrary and oppressive proceedings of the courts, under the pretended sanction of law, by which the most flagrant violations of justice were often practised with impunity. The able and undaunted manner in which the prisoners contended for their rights and liberties, and the noble stand made by the jurors against the rude and shameless attempts of the court to browbeat and intimidate them, opened the eyes of the people to their true interests, and the necessity of claiming their chartered privileges; and thus the trial was instrumental in establishing them on a firmer basis than they ever were before; the *freedom* of juries being now asserted by a solemn judicial decision.—*Friends' Library.*

ACCOUNT OF FRANCIS HOWGILL.

Francis Howgill, of Grayridge, in the county of Westmoreland, an early minister of the gospel of Jesus Christ, was convinced of the blessed truth by George Fox, at that notable meeting at Firbank Chapel, in Westmoreland, in the year 1652. He soon became a powerful minister, and preached Christ freely as he had received him. He came to London with Edward Burrough early, to visit that city; and travelled to Bristol and divers parts of the nation, and suffered imprisonment in Appleby jail, in the year 1652 and a nasty, stinking prison it was. He was set at liberty the latter end of the year, and grew valiant and bold for the name of the Lord, tra

velling up and down on foot, preaching the gospel. He went to the steeple-houses, and to many places, warning both priests and people of the day of the Lord that was coming upon them, directing them to Christ Jesus their teacher and Saviour.

He came also to London, on foot, with John Camm, to admonish Oliver Cromwell, soon after he was made Protector; and he went with Edward Burrough to Ireland, and preached Christ under great sufferings there, until he and Edward Burrough aforesaid were banished by Henry Cromwell out of Ireland. Afterwards he was imprisoned in London, in the year 1661, at the time when the Fifth Monarchy people rose up in arms, but was clear of that bloody act; and so was set at liberty, and continued laboring up and down the nation, in the work of the Lord, and turned many to God. In the latter end of the Fifth month, in 1663, he was sent for out of the market in Kendal, by the magistrates, who tendered him the oath of allegiance, and because for conscience-sake he could not take it, they sent him to Appleby jail; and at the assizes, for refusing to take the oath, sentence of premunire was given against him by the judge, in these words: 'You are put out of the king's protection, and the benefit of the law; your lands are confiscated to the king during your life, and your goods and chattles for ever; and you to be a prisoner during your life.'

F. Howgill replied, 'A hard sentence for my obedience to the commands of Christ; the Lord forgive you all.'

Judge. 'Well, if you will yet be subject to the laws of the king, the king will show you mercy.'

F. Howgill. 'The Lord hath showed mercy unto me, and I have done nothing against the king or government, or any man, blessed be the Lord, and herein stands my peace; for it is for Christ's sake I suffer, and not for evil doing.' The court broke up, and many were sorry to see what was done against him; but he signified how contented and glad he was, that he had any thing to lose for the Lord's precious truth, of which he had publicly borne testimony, and that he was counted worthy to suffer for it. He was kept a prisoner in Appleby jail four years and a half; and his body being much spent in his public travels and labors in the gospel, was not able to endure such close confinement, though he bore his suffering in much patience and cheerfulness until the time of his decease.

He was taken ill the 11th of the Eleventh month, 1668, and though his departure drew nigh, yet was he kept in perfect understanding, being often very fervent in prayer, and uttered many comfortable expressions, to the refreshment of those about him. Two days before his death, his wife and friends being present, he said, 'Friends, as to matter of words you must not expect much from me, neither is there any great need of it, or to speak of matters of faith to you who are satisfied; only that you remember my dear love to all Friends who inquire of me, for I ever loved Friends well, and any other in whom truth appeared. Truly God will own his people, as he hath ever hitherto done, and as we have daily witnessed; for no sooner had they made that act against us for banishment, to the great suffering of many good Friends, but the Lord stirred up enemies against them, even three great nations, whereby the violence of their hands was taken off. I say again, God will own his people, even all those that are faithful; and as for me, I am well, and content to die; I am not afraid at all of death. Truly one thing was of late in my heart, and that I intended to have written to George Fox and others, even that which I have observed, which thing is, that this generation passeth away, when so many good and precious Friends, within these few years have been taken from us; and therefore Friends had need to watch and be very faithful, so that we may leave a good, and not a bad savor, to the next succeeding generation; for you see that it is but a little time that any of us have to stay here.'

Often he said in the time of his sickness, that he was content to die, and that he was ready; and praised God for the many sweet enjoyments and refreshments he had received on that his prison-house bed where he lay, freely forgiving all who had a hand in his restraint. And he said, 'This was the place of my first imprisonment for the truth at this town; and if it be the place of my laying down the body, I am content.'

Several persons of note, inhabitants of Appleby, as the mayor and others, went to visit him, some of whom praying God might speak peace to his soul, he sweetly replied, 'He hath done it;' and they all spoke well of him. A few hours before his death, some being come to visit him, he prayed fervently with many heavenly expressions, that the Lord by his mighty power would preserve them out of all such things as would spot and defile. A little after, recovering some strength, he further said, 'I have sought the way of the Lord from a child, and lived innocently, as among men; and if any inquire after my latter end, let them know, that I die in the faith that I lived in and suffered for.' These words he spoke with some other words in prayer, and sweetly finished his course in much peace with the Lord, in the Eleventh month, 1668.

He labored in the gospel sixteen years; there is a volume of his works printed in about 740 pages in folio.—*Piety Promoted.*

AN INTERESTING INHABITANT OF WALLACHIA.

Wallachia, so recently one of the seats of war, has for many years past exported into western Europe enormous quantities of a little blood-sucking aquatic creature, with the properties of which all, we imagine, are acquainted; many, too, from personal experience: we allude to the leech. We need not say that millions of these

creatures are medicinally employed, not only in our island, but in France and over the continent of Europe generally; still, few persons know, or inquire, whence they are obtained. Perhaps, therefore, a little information on this subject may not be unacceptable.

We may then commence by observing that there are two species of leech in medicinal use—one commonly called Hungarian or green leech (*sanguisuga officinalis*)—and the other the German leech, the brown leech, the English leech, etc., (*s. medicinalis*). The former species is chiefly confined to the south-east of Europe, the latter to the west. Before the drainage of the ponds and marshes in our island, the *s. medicinalis* was common, but it is now rare, and we have reason to believe that few or no English leeches are brought at the present time into the market. All are imported, and first pass through the hands of wholesale dealers. They are obtained in Sweden, Russia, Poland, Hungary, and Wallachia. Some years since, the marshes of La Brenne (Pays d'Indre) afforded an extensive supply to France, and a large surplus for exportation; but of late years this rescource has greatly diminished, and Wallachia now contributes the produce of her lakes to France, as also to our own country.

Kohl, in his work on "Austria," gives an interesting account of the Wallachian leech fisheries. "On arriving," he says, "at the inn of Teregovd (Tergovist), our host informed me that, if I had come a little earlier, I might have seen a wagon-load of leeches with which a Frenchman had passed through in the morning. He added that he had for many years furnished horses for these French leech dealers, and that these objects of traffic (the leeches) were obtained mostly from Wallachia; Hungary being no longer able to supply the demand of Paris for leeches, any more than Vienna for that of beef."

This leech trade is quite a regular business, and the loaded wagons pass from stage to stage through all Hungary, Austria, and Germany, on their direct route to Paris. The French traders are supposed to belong all to one company, some members of which reside in Orsova, where they contrive to get the leeches smuggled in small parcels from Wallachia, whence their free exportation is prohibited. At Orsova they have a large sheet of water in which they collect all they obtain, and from this they transport them to Paris, in the space, it is said, of fourteen days.

The wagons are very artfully constructed to meet the purpose for which they are intended: they are in the form of a huge chest, pierced with holes, and divided inside, by a kind of trellis-work, into a great number of compartments, each capable of containing a bag weighing six okkas, that is, sixteen pounds and a half of leeches. This chest is very nicely adjusted on springs to avoid jolting.

The leeches, when first taken from the pond, are put into the bags, and hung up to dry in the air; for they must not be carried wet. They then, under this treatment, roll themselves up into ball-like masses, and remain in a sort of *torpid state* during the journey. A hundred-weight of leeches costs the French dealer in Orsova four or five hundred florins, and the value of ten or fifteen thousand florins is often carried at one journey.

This trade in leeches is one of the most delicate and critical that can be imagined. Should the weather be very sultry, the greater part of the cargo dies on the road, and a frost suddenly coming on is equally fatal; moderately cool weather is that which best agrees with them. In order that there may be no delay on the journey, the traders agree with the peasants of the villages they pass through, or with the landlords of various inns, to have the required number of horses in readiness; and they send some one forward, or make some signal previously agreed on, such as cracking their whips in a particular manner, to announce their arrival. When this is heard, the people hurry out, and have the horses ready on the road by the time the wagon comes up. In many places on the way, as at Baya on the Danube, French traders are settled, who have ponds in which the leeches can be refreshed after the journey, those which have died on the road being previously carefully picked out. Such is the mode in which this sort of merchandise is carried from Wallachia to Paris, where the leeches are often sold for half a florin apiece.

"In some places," says Kohl, "there are regular leech plantations, in which the creatures are bred: these are large ponds, the banks of which are covered with turf, the aromatic reed *calamus aromaticus*—a plant considered to be peculiarly wholesome for them—being often planted there."

Leeches, after being caught, sometimes die by thousands, in spite of all the care taken of them, without any assignable cause. Something, it would appear, depends on the mode of catching them. The French often fish for them with Russian leather, probably smeared with a substance attractive to the leeches, for they fall on and cling to the bait with the utmost eagerness. Others are caught with sieves, which some of the dealers regard as the best method. "Great," says Kohl, "is the trade of leeches in Wallachia and Poland, and formerly in Hungary; but it is now declining there. Berlin, Bremen, Hamburg, and the whole north of Germany, are furnished from Poland, and many barrels of them go *viâ* Hamburg to London, where they fetch a much higher price, often five or six times as much as in Berlin." Some idea of the importance of the leech trade may be imagined from the fact, that four only of the principal dealers in London import 7,200,000 annually, while in Paris alone 3,000,000 are annually used.

The growth of leeches is astonishingly slow;

in the space of five years their increase of size is scarcely perceptible. With regard to those kept abroad in tanks, it is necessary on the approach of winter to take them from the ponds for fear of frost, and put them into vessels in underground cellars, with a layer of clay alternating between every layer of leeches.

Leeches may be kept for a long time without ostensible food; while at the same time their eagerness for blood is a sufficient proof of their natural voracity. In their native ponds or marshes, however, they cannot have many opportunities of attacking man or quadrupeds; and as they do not appear to take solid nutriment, we may suppose that they suck the fluids of decomposing animal bodies, or those of fishes, frogs, water-newts, etc., and also devour microscopic animalcules.

The leech breeders of Bretagne (in France) were in the habit of driving horses and cattle into the ponds in order to give the leeches an opportunity of satisfying themselves with blood; but this was done at the expense of the cattle, which from a frequent repetition of this depletion became as meagre and as miserable as the leech-catchers, to whose naked legs, as they wade in their haunts, these creatures adhere in numbers, and are thence detached and secured. But of late years, as intimated, the leech-catcher's occupation in France has greatly fallen off—that country depending, almost as much as England, on foreign supplies.—*Leisure Hour.*

HIGH TIDES IN THE BAY OF FUNDY.

From an interesting letter in *The Boston Atlas*, dated Parrsborough, Nova Scotia, we clip the following notice of the remarkable tidal phenomena of that region:

"One of the most noticeable peculiarities of all that portion of Nova Scotia which has any connection with the Bay of Fundy, is the wonderful and inexplicable height of the tides, which characteristic pervades every stream, armlet of water and river that opens into it from any direction. The wonder of this mighty rise and fall, in some places seventy feet, no one can duly appreciate until he has witnessed its phenomena and realized all the sublimity of the scenes it gives rise to. The best idea I can give those of my readers who may never have visited these waters, of the change that is witnessed in the varying extent of land and water view that is presented in any place where the greatest rise may be observed, in such a place as Parrsborough, for instance, is to ask them to imagine themselves on the highest point of the sidewalk in Beacon-st., in front of the State House, and suppose that place subject to the tides which rise and fall in the Basin of the Mines. At high water every portion of land about them, save only the higher parts of Beacon Hill, would be submerged. At low water the tides would have receded to their present place at its extreme ebb. Great and stupendous as this change would seem to all who think of it in imagination, it is no more than is observed twice in every twenty-four hours at the beautiful little bay of Partridge Island, and, indeed, along the whole of the neighboring coast. High cliffs, wide extent of shore, beach and marsh, appear all around at one time, but at another all are out of sight and a wide ingulfing sea covers them to an extent that would seem incredible if I attempted to describe it. Wide and deep rivers, navigable to the largest class of merchant vessels, appear at high tide and take the place of little streams which, at low water, you can easily wade across. Such a stream is Partridge Island River, which becomes navigable only at high water, to a thriving settlement on its bank, two miles from its mouth, and is much frequented by the larger class of vessels from Windsor, Liverpool, New York and Boston, and yet long before low tide I have crossed it without wetting my feet.

"Strangers who visit these shores cannot be too cautious how they trust themselves to take long walks along their precipitous banks. They must have an ever constant eye to the tide and the means of escape from it, or before they are aware of their danger they find themselves hemmed in by water or perpendicular walls of rock on every side. A case of this kind occurred at Parrsborough a few days before my visit, that will illustrate what I mean. A mineralogist who visited this locality in search of its far-famed mineral wealth, crystals of amethysts, thezeolites, veins of opal, agate, jasper, etc., paid a visit to Partridge Island, one of the best localities in the neighborhood. He had been duly warned of the dangers of the place—that at high water it was separated by a deep gulf from the main land, and that its wide extent of rocky beach was covered before high water. Yet intent upon examining the treasures laid bare by the recent fall of a rocky cliff, he gave no heed to the approach of the tide, which was approaching him with a rise of ten feet an hour, until to his dismay every point of egress from the beach had been covered, and the waters were still rising. Above him were the overhanging and inaccessible crags of Partridge Island, some three hundred feet in steep perpendicular height, all around him elsewhere the rising waters of the Bay. His only hope was that the fallen rocks from the cliff might not be covered by the tide, or at least not to an extent that would wash him from his foothold upon them. In this last hope he was not disappointed. The water rose and rose. His feet were first wet and then covered by the tide, but there the inundation paused, and then receded. There was no wind and consequently no surf, or he would have been swept into the reverse current, which always washes the shores. A week later, and there would have been a depth of ten feet where he was standing,

from the spring tides which occurred during my visit to the place. He escaped unharmed, save only with wet feet and a fright that he will probably remember the rest of his days."

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 20, 1855.

We have introduced into the present number, an account of the celebrated trial of William Penn and William Mead at the Old Baily, in 1670, which, though probably familiar to many of our readers, appears peculiarly appropriate to the present time. It is a remarkable circumstance that nearly all the biographers of William Penn, though they have introduced into their works a minute account of this trial, as far as William Penn and William Mead are concerned, have passed over the fate of the jurymen either in silence or without any specific information.—Thomas Clarkson, in his Life of William Penn, remarks, "As to the poor jurymen, I can no where learn what became of them, or how long they were allowed to languish in their prison." Of course he had no means of appreciating the legal importance of this celebrated case. The article published in this number was copied from the Life of William Penn, written by the editor of this periodical, and published in the 5th volume of the Friends' Library. The notice of the discharge of Bushel and his colleagues by the Court of Common Pleas, on a writ of habeas corpus, was abridged from Vaughan's Reports, an old volume found in the libraries of a few members of the legal profession. The discharge of the jurymen appears, under the circumstances of the case, the most interesting part of the proceeding, as it proved conclusively, that, however arbitrary and corrupt some of the courts of that profligate reign may have been, there was a vitality in English Law—and an integrity and firmness in the English Judiciary, amply sufficient to secure the personal freedom of British subjects. There appears, in the proceedings of the Mayor's Court, to have been very little regard even to the appearance of legal regularity; yet it seems that the fines imposed upon the jurymen, as well as those laid upon William Penn and William Mead, and the imprisonment inflicted for the non-payment of those fines, were founded upon a constructive contempt of Court. The jury had refused to render a verdict in conformity to the direction of the Court, and William Penn and William Mead had refused to conform to the usual ceremony of the hat, and these refusals no doubt constituted, in the eyes of the Mayor's Court, the contempt for which they were respectively fined and imprisoned. We find, however, that Judge Vaughan was not restrained by complaisance to the Court of Old Baily, or by hopes of royal favor, from inquiring into and redressing the wrongs of the jurymen. Whether William Penn and William Mead would have been liberated by the same Court, in case they had invoked its intervention, can only be conjectured, as Admiral Penn, then on the verge of the grave, was too anxious to enjoy the company and attentions of his son, to wait the tardy movements of the law. He therefore privately sent the money, and procured their discharge.

Since this celebrated trial, 185 years have passed away, and we have generally estimated quite incorrectly the growth of liberal principles during that interval, if, in Pennsylvania, the scene of William Penn's "holy experiment," for which Europe did not supply room, the laws furnish less security to the rights and liberties of our citizens, than did those of Great Britain under the profligate Charles; and we should be forming a low estimate of the Judiciary of our day, should we conclude that there is less efficiency in our Courts to curb the exercise of arbitrary power, than there was in those of the mother country, under the administration of the notorious Cabal.*

INDIANA YEARLY MEETING.—Since the publication of our last number, some further accounts have come to hand, from which the following notice is extracted.

On Sixth day, the 5th inst., the Epistles from the remaining Yearly Meetings were severally read; also, the document issued by Baltimore Yearly Meeting in relation to the separation in Ohio; and a committee was appointed to essay replies to these Epistles, excepting that from Philadelphia, which was reserved for special attention. As that Meeting, in its Epistle, requested the Yearly Meeting of Indiana to review its proceedings in relation to the Yearly

* The readers of English history need hardly be informed that the cabinet of Charles II. was styled the Cabal, from the initials of their names, Clifford, Ashley, Buckingham, Arlington, and Lauderdale.

Meeting of Ohio, the meeting proceeded to a weighty and deliberate consideration of the subject, and came to the *united* judgment that the proceedings of that body, last year, were entirely satisfactory and were founded in the truth,—no adverse sentiment being expressed. A committee was nominated to prepare a communication to Philadelphia Yearly Meeting, informing that its request had been complied with, and that the reconsideration proposed had resulted in the confirmation of the rectitude of their proceedings. At a subsequent sitting an address was offered by this committee and adopted by the meeting, which, together with a duplicate of the Epistle of last year, was directed to be forwarded to Philadelphia Yearly Meeting.

The state of society was then brought under consideration by reading the Queries and the answers thereto from the several Quarterly Meetings. Much weighty and pertinent counsel was offered, exciting to a faithful and vigilant support of the various testimonies which Friends have felt themselves bound to maintain. Having proceeded as far as the fifth query inclusive, the remaining queries were deferred until the following day. Some business of a local character was transacted, and a proposal from the Meeting for Sufferings that a meeting for worship on the grounds in front of the meeting house, besides the meeting convening in the house, should be held on the First day following, was considered, and, with the concurrence of the Women's Meeting, was agreed to.

On Seventh day, the 6th inst., the consideration of the state of society was resumed, and the remaining queries, with their replies, were read. From the answers to the Annual Queries it appeared that there were in all the Quarterly Meetings, schools taught by Friends and under the care of committees of the Monthly Meetings. A large number of Meetings, Preparative, Monthly, and for Worship, were reported as established within the past year. Seven ministers and six elders were stated to have been removed by death, since the last Annual Report. The request of five Quarterly Meetings for liberty to establish a Yearly Meeting, to be held near Plainfield, Indiana, which was presented to the Yearly Meeting last year, was again brought into view by reading the report of the Committee to whom the subject was referred, which report expressing a belief that the request ought to be granted, it was, after due consideration, fully united with by the meeting, and it was concluded that the meeting should be styled "The Western Yearly Meeting of Friends," and should be held in the Ninth month of each year, commencing with 1858. The Committee on Epistles was desired to communicate this information to the other Yearly Meetings, and request their judgment thereon. The Central Book and Tract Committee reported that they had distributed 40,000 publications during the year.

On First day morning, the 7th inst., the number of persons convened in the house amounted to about 2,200, while a much larger number assembled on the adjoining grounds. The depot at the termination of three railroads is at a short distance from the meeting house, and several long trains arrived there about the time the meeting convened, by which the assembly was greatly enlarged, it being estimated that not less than 1000 came from Cincinnati alone, besides those who were present from the surrounding neighborhood. A number of Friends were acceptably engaged in the ministry in both the assemblies, and both were considered to be solemn and satisfactory opportunities. Similar meetings, though not so numerously attended, were held at the same place in the afternoon.

During the two remaining days of the meeting, a number of interesting reports, including those from the African committee and the committee on Indian concerns, that on general education and one from the committee on the Boarding School, were received and attended to; but we defer the minutiæ till the printed minutes come to hand. Returning minutes were granted to all the Friends in attendance with minutes or certificates from other Yearly Meetings, including that for Persis Hazard, accidently omitted in last week's notice.

Epistles addressed to the other Yearly Meetings were produced and adopted. On Third day afternoon, the business of both meetings being gone through, the partition separating the men and women's meetings was opened, when a very solemn closing opportunity was experienced; a number of feeling communications were delivered, and the meeting concluded under a deep sense of gratitude to the Author of all our blessings.

MARRIED,—On the 20th ult., at Friends' Meeting House, Burlington, N. J. SHEPARD TAYLOR, of Woodstown, Salem County, N. J., to ABBY B. JENNESS, daughter of Paul Jenness, of the former place.

DIED,—Suddenly at her residence in Chatham county, N. C., on the 27th of last month, CATHARINE, wife of Obed Marshburn, in the 34th year of her age, a member of Cane Creek Monthly Meeting.

——, On the 24th of Fourth month last, in the 91st year of her age, RUTH GRAVE, widow of David Grave, a member and minister of Westland Monthly Meeting, Washington county, Pa. She was justly esteemed as a mother in Israel, instructive and interesting in her conversation, comforting and encouraging in her public testimonies to the sincere-hearted and mourners in Zion. Although deprived of her natural sight for a number of years before her death, her spiritual vision remained unclouded, and she was concerned and enabled to bear a faithful testimony against the spirit which would scatter and divide.

——, At his residence in Guilford county, N. C., on the 25th ult., JESSE MOORE, in the 77th year of his age, a member and Elder of Deep River Monthly Meeting of Friends.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence on Second-day, the 5th of Eleventh month next. The pupils will be conveyed from the city, by railroad, to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 5th, and Third-day, the 6th of Eleventh month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at half past 7 o'clock, A M., and at half past 3 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock *on Sixth-days*, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding-School, West Chester P. O. Chester Co., Pa.* Packages should be distinctly marked and put up in a secure manner, so that their contents will not be liable to be lost by handling. The stage will leave West Chester for the School, during the *winter session*, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester on the same days, to meet the morning cars for Philadelphia. The fare for each passenger to and from West Chester by the stage, will be 25 cents. When special conveyances, at other times are provided at the School, an extra charge will be made.

West-town, Tenth mo., 2d, 1855.

Report of the Board of Managers of the Free Labor Association of Friends of Ohio Yearly Meeting.

Although it may appear that but little has been accomplished during the past year, yet the Board of Managers believe they have not been unmindful of the duties entrusted to them by the Association; but have endeavored to embrace every right opening for the furtherance of the cause in which we are laboring.

Our interest therein has not been diminished, but the conviction still rests with us, that Christians should exert every effort in their power which is consistent with their profession, to put a termination to that dreadful evil which has so interwoven itself into the domestic organization and commerce of our nation, as boldly to assert its claims as one of the established institutions of the country. If we take a view of the condition of slavery at the commencement of our national existence, and trace its course from thence up to the present time, we shall find that it has been gradually extending and strengthening itself. Its progress during the last ten years should be particularly noticed. Having succeeded in bringing about the annexation of Texas to our national domain, the next step of the slave power was to plunge our country into war with Mexico, for the purpose of conquering territory out of which to form more slave States.

This was manifest from the reluctance with which California was admitted into the Union as a free State. As an equivalent for this, New Mexico and Utah were left open to slavery and the Fugitive Slave Law was enacted. So iniquitous were the provisions of this act, that it was thought it never could be put into execution; but the sequel proved that a majority of the nation yielded to its requisitions, without appearing conscious of the dangers which threatened them.

The acquiescence of our people with the principles involved in this law, had its natural effect in making the pro-slavery part of the nation believe that any indignity would be submitted to by the people of the north, provided it was accompanied with the union-saving cry. Again the slave power cried give, give, and with abject submission, a majority of our representatives united in striking down the ancient land-marks of freedom, and opening a vast domain to the influx of slavery; but here the arrogance of that power which has hitherto controlled the councils of our nation, seems likely to receive a check.

No writings could probably have been put forth, no speeches could have been made, that would have excited so much anti-slavery feeling, as was aroused by that one act—the abrogation of the Missouri restriction.

It is possible that the greater part of our countrymen were at heart opposed to slavery, but

did not deem it necessary to take an active part in opposition thereto, until this daring effort of the system to extend itself over territory which was thought to be secured to freedom, impressed them with the conviction that it was their duty to let their real sentiments be known in relation to a subject which had assumed such a grave character. Whatever may have been the cause of this popular feeling, it cannot be doubted that this last effort to extend the area, and strengthen the system of slavery, has been the occasion of many individuals declaring themselves on the side of freedom, and it is to be hoped that the dominion of the task-master will extend no farther in our territory.

If we pause to consider the object of those aggressions of slavery, and the reasons why its supporters wish to extend it over new territories, we shall find the same motive actuating the slave-driver in Kanzas that influences the man-stealer in Africa, or the trader on the high seas with his cargo of human flesh. If, then, we find the slave-holder so unremitting in his efforts to extend his peculiar institution over new territory, that he may gratify his avarice by the products of the unrequited toil of his slaves, ought we not to be vigilant lest we contribute to his ill-gotten gains by purchasing the fruits of his bondman's labor? If the labor of slaves is profitable in the older States, it must be increasingly so in the new, since the improvement of farms is there the primary object; the masters not only receive a direct profit from the sale of produce, but there is a great amount of wealth accumulating from the increased value of their lands, which is justly attributable to the extorted labor of their slaves. And here the iniquitous system presents itself in an attitude that can scarcely be assailed by confining ourselves to the products of free labor, since men may grow rich by compulsory labor and have but a comparatively small amount of produce to offer in the markets.

It would thence appear that in this position the evil can only be reached by actual law; we should therefore exert ourselves to exclude slavery from the territories. If, however, we should fail in this, we have something to fall back upon, and although times of discouragement may present themselves, and the reflection often arise that but little good can be effected by the free labor movement, that all our well-meant endeavors will be of no avail, "that tortures and groans will be multiplied still," notwithstanding our zealous opposition; yet the consciousness, on the part of the Christian, of having done his duty, of having acted his part, and exerted himself as far as strength was afforded, is of no small moment. Thus we are desirous to encourage our friends to persevere in the maintenance of this testimony which they have felt called upon to uphold; for assuredly a time is coming, when a clear conscience will be more to us than riches, and a quiet spirit than much gold.

A sense of duty ought to be a sufficient inducement to be faithful in the maintenance of this testimony against slavery, (and a testimony cannot be of much consequence unless it is faithfully supported); yet the example and approval of others laboring in the same field, is certainly a source of encouragement, and it is believed that the attention of many thoroughly anti-slavery people is being turned to this subject, and the number is thought to be increasing who acknowledge the truthfulness of the position, and are desirous to adhere strictly to their professions; that this number will continue to augment, we cannot doubt.

The aggressions of slavery, and the increasing opposition thereto, will have a tendency to lead many into a full and candid examination of the question, and if slavery should be restricted to the States already under its palsying influence, which it is hoped will be done, its blighting effects will become more and more appreciated, and a way will be sought out by which to attack it in what may be termed its strong hold; and can any be so peaceful, so justifiable, and at the same time so effectual, as a refusal to partake of any of its products, thus withholding from the oppressor the main inducement for perpetrating such an outrage against Christianity, as the claiming property in human flesh? There are many persons who acknowledge the justness of the position taken by free labor advocates, who plead their inability to procure articles uncontaminated with slavery, which are necessary to the comforts of life.

It is to be regretted that there are so many difficulties to surmount in procuring a supply of free labor goods, but there is a prospect of those difficulties being materially lessened, since the establishment of a factory by our friend George W. Taylor, devoted exclusively to the manufacture of free labor articles. It is also encouraging to know that a supply of free labor cotton can be easily procured, and as it is generally admitted to be in decidedly better condition than that produced by slaves, we may reasonably hope for a supply of goods of a superior quality.

During last year there were 600 bales of cotton produced by Germans in Texas, free from any connection with slavery. This is particularly encouraging, since it is like a light shining in a dark land, and it cannot be doubted that the example of a company who had nerve enough to disregard the prejudice against manual labor entertained in the slave States, will have a good effect; neither can it be supposed that men, owning the land on which they live, and cultivating it with their own hands, are in favor of perpetuating an institution which makes labor dishonorable. Let us encourage them then, even by paying them a higher price for their cotton than that commanded by the products of extorted toil.

Our friends in New York are still exerting

themselves in the cause; there has also a free labor association been formed in Vermont, and one in Manchester, in the State of Maine. Thus the principle is extending itself, and we earnestly desire that all, from Maine to California, may embrace the cause of the afflicted and down-trodden, and this fast be proclaimed, 'to undo the heavy burdens, and let the oppressed go free.'

The publication of the Non-Slaveholder was discontinued at the close of last year, which deprived us of a periodical devoted mainly to the free labor movement. The editor of the Citizen of the World, however, advocates the cause with ability and energy, and his paper having a wider circulation, the arguments in favor of the movement will probably be presented to many who would not have been reached by the Non-Slaveholder.

It has been thought best not to confine the discussion to one paper, and efforts have been made to enlist the services of several anti-slavery periodicals, whose editors were thought to be favorable to the cause. That they might not be in want of matter for publication, a number of articles have been, from time to time, prepared and forwarded for insertion, some of which have appeared with approving remarks from the editors.

Much strength is no doubt added to our efforts by a united action, and were the connection between the members of this Association closer, and their intercourse facilitated, efforts might be put forth which would otherwise fail of being done, from a supposed inefficiency or distrust of abilities. In looking towards the consummation of so desirable an object, we would again offer the following expedient for the consideration of the association. That Friends in the different quarterly or monthly meetings meet at stated periods, either quarterly or monthly, as may seem best, for the strengthening of each other's hands, and for mutual encouragement in the maintenance of a faithful testimony against slavery; and promulgating their convictions in relation to abstinence from slave labor products, amongst their neighbors and countrymen, and to use every means that may appear right for the furtherance of the cause. It would also be a source of encouragement for those meetings to correspond with each other, and with the Board of Managers, at such times as circumstances may appear to require it, and to send up reports to the annual meeting of the Association.

In thus laboring to consolidate our action, we should carefully avoid looking upon those who do not deem it proper to walk with us in this testimony, with any but feelings of love and brotherly regard. Let forbearance and kind feelings mark our actions, for assuredly amongst brethren of the household of faith there should be peace.

There are various ways in which the cheerful giver—the willing hearted, may find opportunities for doing good; these opportunities we should embrace as good stewards of the talents committed to our trust, employing ourselves usefully in the passing incidents of the day, still remembering that more than three millions of human beings, groaning under the nameless woes of bondage, demand that we should exert ourselves in their behalf, and labor for their deliverance.

"To these, each rolling year brings no ray of consolation—no beams of hope. The golden lustre of the sun illumes not their dark horizon. To them the golden thread of freedom is lost on earth. Let all the friends of those wronged millions strive to combine their efforts in practicable action for the advancement of the bondman's cause."

Signed, GEO. K. JENKINS, *Sec'y.*

THE GROWTH OF RUSSIA AND THE PROGRESS OF CIVILIZATION.

It has long been a popular axiom, that there are "two sides to every question." We trust it will not be a repugnant aspect to the public mind in America, if we not only apply the truth of this saying to the "Eastern Question," but also ask attention to the features of that *second side* of it which has seldom been presented. "God hath made of one blood all nations of men" is a fact which, like the sun behind the clouds, exists in everlasting truth behind all the thunder-tempests of human prejudice and passion. The hereditary jealousies, suspicions and animosities of rival dynasties may attempt to nullify or ignore that divine truth; but all in vain. It will outlive their puny life of hate, and shine on in its glory, until, from pole to pole, the earth shall be full of the peace of that period when nations "shall learn war no more," and foster no longer the dispositions which produce and follow it. From the summit of this sublime truth, if a human mind might be gifted to look from it, Russia would be recognised as one of the great family circles of mankind, in whose history, development and destiny, the finger prints of Divine Providence are clearly manifest. However the view might offend the eyes which temporary prejudices have inflamed, it would be seen, that the growth of that great polar nationality represents and promotes the progress of universal civilization as manifestly and as much as any phenomenon or fact in modern history. This indeed may seem to be a "south," or "sunny side" view of Russia and her expansion; but, we are persuaded, that, after a fair and honest consideration, it will appear more truthful than those exaggerated aspects which have filled Christendom with suspicion of that Power.

Russia, as a nation, is hardly one hundred and fifty years old—the youngest in Europe, or

Asia. Boston had been an incorporated town nearly a century, and had its rival newspapers, before St. Petersburg was founded. In the year 1714, there arrived at the new capitol of this northern country *sixteen* ships; more than one a month. In 1730, the trade of the port had so much increased, that one hundred and eighty vessels entered it from different countries; or probably about half as many as entered the port of Salem, in the colony of Massachusetts, that very year. But, says McCulloch, "so rapid has been the progress of commerce and civilization since that period, that, at present, from 1,200 to 1,500 ships annually enter and clear out from St. Petersburg." No nation on the face of the earth ever had such meagre and incongruous materials wherewith to commence its career, and to advance its progress, as Russia: and, perhaps, it may be only short justice to admit, that no nation ever made more of its means in one century. To appreciate some of the circumstances of its condition, take any belt of territory, six thousand miles in length, included within any 20 degrees of latitude from pole to pole, and see if you could find a more unfavorable site for a civilized and commercial nationality than that allotted to Russia. Nearly the whole of the Asiatic portion of its domain was a kind of frigid Sahara, with drifting snow instead of sand. Its Arctic coast, extending apparently half around the globe at the North Pole, seemed as much the boundary line of non-existence as any thing could resemble it in the material world. Rivers, long and large, meandered, during a few summer days, through unexplored wilds into that impenetrable sea of ice. If there were natural ports at the mouths of these rivers, or scattered along the shore of the ocean which walled with ice a boundless region of snow, those ports were like the eyes of fish found in subterranean rivers, sightless and useless. Even its most Western and Southern ports, through which it alone could have access by sea to any civilized land, were barred with ice, during the best months in the year for the exports of a producing country. Taking all these circumstances into consideration, we think no one would hesitate to concede, that the most inhospitable, barren portion of this terrestrial creation was allotted, in the ordering of Divine Providence, to Russia. The only portion of its empire, even to this day, from which it can derive the consistency and strength of a coherent nationality, is the European region bounded by the Oural Mountains on the East. All the territory and population beyond that boundary are what the Desert of Sahara and its nomadic Arabs would be to Egypt. European Russia embraces a territory about two-thirds the extent of that of Australia or of the United States; and vast tracts of this region are sterile and useless. Such was the site on which Peter the Great undertook to build a nation. Such were the physical circumstances which he and his successors had to overcome. But if these were so antagonistic, the more vital elements, indispensable to such a structure, were still more defective. Never did modern nation begin with such a beggarly capital of science and civilization, as Russia. The wandering hordes of Pagans, of various race and tongue, that peopled nomadically its vast *steppes*, were but a shade above the Indian tribes of North America, at the time when Peter the Great essayed to mould them into a national unity as a population. It is doubtful whether he could have mustered as much enlightenment among all his subjects as could have been found in any considerable town in England or France. Even he himself deemed it necessary to serve as an apprentice in a Dutch shipyard, in order to introduce into his kingdom one of the simple arts of civilization. Up to 1772, Russia had acquired no civilized community to assist in promoting her progress. She then partially absorbed into her domain a part of Poland. The enlightenment of this new population was really all her domestic stock in trade in the work of self-civilization; and the energetic repugnance of the Poles to her rule greatly diminished their influence upon her character and career. Thus, with all the aggressive outreaching of her dominion, Russia has thrown her arms around only one small European population that could contribute to her advancement in civilization. We say a small population, for a great numerical proportion of the Poles were serfs, and could supply no enlightening influence. Whence, then, has come all the progress she has made in the last fifty years? From *external* influences, operating, as it were, upon the raw material of her native capacities. If the successors of Peter the Great have not exactly apprenticed themselves in English or French shipyards or steam engine factories, they have induced competent teachers of the mechanic arts and of all the multifarious science of civilization, from England, France, Germany and America, to transfer their residence and genius to Russia. Under this imported influence, she has advanced, in various departments of improvement, almost at an equal pace with the most favored nations. It is very doubtful whether Peter the Great could have numbered among the native Russians 100,000 who could write their own names. Now, it is admitted generally, that at least the upper classes of St. Petersburg, Moscow, and other principal cities, embracing the mercantile and active business men of all professions, are as highly educated as the same classes in Western Europe. Literary, scientific and charitable institutions have been established which would do honour to the most enlightened States. The Imperial Library in St. Petersburg ranks the third in Christendom; and numbers 10,000 more volumes than the British Museum. The contributions to lite-

rature and science from Russia during the last twenty-five years, have quite equalled, in variety and value, those of Spain, Portugal and Holland, all put together. In architecture, agriculture, navigation, ship-building, manufacturing, and the mechanic arts generally, she has made very large and creditable progress. As she gradually expanded her territory southward, her products became more varied and valuable to other nations. As a compensation for vast districts of barren waste, nature had belted them with regions of great fertility, susceptible of feeding Western Europe in seasons of defective harvest. At length she extended her domain to the shores of the Black Sea, and took possession of the mouths of those rivers which ran for most of their length through her prior territory. Then virtually commenced her career as a commercial nation. The icy bands of an arctic winter, which chained her to Northern Seas and barred all her ports of egress and ingress, were now virtually loosed, and she had a *southern side*, and a gateway to seas that never freeze. It was not until 1792 that the foundations of Odessa were laid. No event has since transpired of greater importance to the commercial world, than the opening of that Euxine port. Soon after the conquest of Constantinople by the Turks, in 1453, all European vessels were entirely excluded from the Black Sea; and for centuries, silence and darkness covered those waters. Even their existence became almost a myth or legend of mythological history. In this condition they remained for about 300 years, or until they were opened to the ships of Russia by the treaty of Kainardgi, in 1774. Ten years after this, the Austrians obtained similar privileges, and the British and French ships, and those of other countries, were admitted by the treaty of Amiens The free navigation of the Black Sea, was, however, more or less restricted until the treaty between the Turks and Russians in 1829; when, for all commercial purposes, it became as free as the Mediterranean. From that time to the present, the trade carried on in those waters has constantly increased. And what gives a peculiar and vital importance to this trade, is the fact, that it consists chiefly of the exportation of grain and breadstuffs to Great Britain and France, and other countries of western Europe. During the last ten years there have been seasons when both England and France would have suffered inconceivable calamity, had it not been for the grain depots of Odessa. A few simple facts will show what a relation that port has sustained to the populations of those countries, especially in times of short harvest. In 1801, three years after the treaty between Turkey and Russia, which opened the waters of the Black Sea to the merchant vessels of all nations, there were brought down to Odessa from the country, chiefly in ox-carts, 318,752 bushels of wheat; in 1803, 2,969,028 bushels; from 1814 to 1823, a yearly average of 4,080,000 bushels; from 1824 to 1833, the yearly average quantity was 4,362,000; in 1836, 5,262,200; in 1838, 7,446,000. The total exports of wheat from Odessa amounted in the

Years.	To all countries.	To England.
1844	7,891,740 bush.	649,528
1845	11,513,418	892,608
1846	12,746,310	1,781,834
1847	16,655,022	4,253,508
1848	12,354,582	5,387,424
1853	18,235,360	4,154,940

Citizen of the World.

To be continued.

CURIOSITIES OF ADVERTISING.

The last number of the London Quarterly Review contains another of those statistical papers, illustrating the progress of life and manners, for which that journal has become famous. The subject of the present article is advertising. The origin of advertising in England, its influence, its character and its curiosities, are discussed with equal research and tact.

The first example of the newspaper press being used as a vehicle for advertising occurs A. D. 1652. Authors and publishers will be glad to learn that the subject was a new book, a "heroic poem," as the advertisement sets forth, "congratulatory of My Lord General's late return." In short, it was a fulsome eulogy on Cromwell for massacreing the Irish Catholics. Lost dogs and runaway apprentices, however, are the most frequent subjects for advertisements. Negro boys, as pages, came into fashion about this time, and advertisements about them occur continually. Sometimes they are openly offered for sale, showing that human bondage was practically recognized in England at that time. An advertisement of this character appears as late as A. D. 1728, or within a generation of Lord Mansfield's famous decision in the Somerset case, that, by the common law, the moment a slave touched the soil of England he was free. Charles the Second, who was, as is well known, very fond of dogs, was constantly advertising lost ones, and some of the advertisements are so humorous as to justify the conclusion that they were penned by the "Merry Monarch" himself.

Horse-stealing, if we may judge from the advertisements, was very prevalent during the latter half of the seventeenth century. The advertisements also show, in contradiction to the generally received opinion, that stage-coaches were established, as early as the time of Cromwell, over all the principal roads of England. The frequency with which post-horses are advertised "without guides" shows, that, up to that period, the main roads were difficult to be distinguished from ordinary country paths. Tea is first advertised A. D. 1658, but had been evidently used before, as it is declared to be a "China drink approved by all physicians."

Coffee-houses were also known at this early period. Advertisements of quack medicines already began to throng the newspapers. In A. D. 1660, a certain Theophilus Buckworth advertises lozenges, which are warranted, in the true patent-medicine style, not only to cure coughs, catarrhs and consumption, but to be a "sovereign antidote against the Plague, and *all other contagious diseases and obstructions of the stomach.*" Four years after, Charles the Second advertises to touch for the King's Evil. The same year a showman advertises an Egyptian mummy, and the "huge thigh-bone of a giant," which was probably the bone of some extinct animal, for, even a century later, such relics of the Pre-Adamite world were regarded as the remains of human Titans.

It was not till after the revolution of 1688, however, that advertising became generally popular with tradesmen. Before that time, three or four advertisements were all that any one issue of a newspaper contained; but ever since, the increase of advertisements has been steadily going on. At the beginning of the present century, advertising received a new development, by the introduction of rhyme advertisements, or prose advertisements skilfully written, the better to attract attention. At present, the sums spent in advertising by several London firms, are almost incredible. One hundred and fifty thousand dollars are disbursed annually, by Professor Holloway, to advertise his pills; fifty thousand, by Rowland & Co., manufacturers of the celebrated "Macassar Oil;" and a similar amount, by Dr. De Jongh, who prepares cod-liver oil for the medicinal market. The London Times often receives thirty thousand dollars weekly for advertising.—*Philadelphia Ledger.*

AURORA BOREALIS.

Williamsport, Pa., Oct 5th, 1855.

Dear Ledger—Last evening the people of our goodly borough were favored with a magnificent display of celestial fireworks. This being unusually early in the season for such phenomena, I send you the following hasty sketch, which your scientific self and brother wiseacres may read and make the most of. Quite early in the evening, indeed but just after twilight, a low, dull corona, not more than forty degrees in extent, made its appearance, a little to the east of north. It then resembled the light of a large conflagration reflected against the sky, more than any thing else. But, about half past eight, it swelled and expanded into a huge arch of light, whose abutments were more than one hundred degrees apart, while ever and anon broad luminous columns shot aloft almost to the zenith. At the same time there appeared immense dissolving views, playing along the entire northern horizon—now fading, now flashing, now rolling up, and now again flaunting, streamer-like, all athwart the heavens. When the sun went down, it left a bank of fleecy clouds stretched along the north, and behind these, great globes of light went sailing back and forth—now slowly, now rapidly; now altogether disappearing, and now again bursting forth, as if all flame. At the point where the magnetic meridian passes the horizon, and for ten degrees or so on each side, the spectacle was really hyper-brilliant; these vast globes of fire at times would roll majestically away, for fifty, sixty, and even seventy degrees, gilding the ragged edges of the clouds, and illumining every rift, and then, on a sudden wheeling about, would rush swiftly back, and become lost in the sea of green, crimson and gold here accumulated. Just here all was chaos aglow, an alternate contraction and expansion—now a silver whiteness, and now the whole family of colors—in turn a dim faintness, and then an intense gorgeousness, rays streaming in every direction, wild peaks tipped with fire, and hollow caves, all silver-lined.

——"All these were huddled in that fiery North,
All shook and trembled in unsteadfast light,"

while pillars rose and fell, and flamed along the sky, like dragon-monsters in chase of each other. At about half-past nine or ten, these striking phenomena disappeared, and a quiet, sober light spread itself over the whole northern heavens, which, in an hour or two, faded away almost entirely.

My magnetic needles manifested great agitation, oscillating through an arc of nearly five degrees, and at the same time showing an unusual depression, far exceeding the ordinary *dip*. They did not regain their composure until long after the more brilliant parts of the aurora had wholly disappeared. During the previous morning the weather had cleared, and the day had terminated very pleasantly, after two or three days of dampness and rain. This morning, for an hour or so, we were enveloped in a dense, driving fog; but now, while I write, (at noon,) the sun is shining from a cloudless sky.

QUID PRO QUO?

The phenomenon our correspondent describes was visible, the same evening, in this city. *Ledger.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Our latest news is that by the Canada. Nothing of importance had occurred in the Crimea. Both armies were preparing for a winter campaign. It is expected that the south side of Sebastopol will be razed and the basins filled up. The Russians continued to fire shells into it from the north shore. Some of the guns sent the shot completely over the town, doing much damage to the advanced works of the Allies.

The garrison of Kars was said to be greatly straitened for provisions, and to be subsisting on horse-flesh. The Russians had abandoned Erzeroum.

Most of the Baltic fleet is to winter at Keil.

GERMANY.—The harvest has produced a good crop of wheat, and a middling one of rye, the lat-

ter being the most important. Potatoes have generally done well, and fruits are more abundant than they have been since 1847. The price of bread, however, still rises, and the poorer classes are suffering so severely that riots and revolts are feared. Large quantities of grain have been sent from Hungary and Galicia, but as the supply from the Black Sea is cut off, this country must be looked to as the principal source. Emigration to America has much diminished, owing in part to the increased demand for laborers in France and England, in consequence of so many young men having gone into the army, which makes it more advantageons to emigrate to those countries.

Denmark.—The Representatives have definitely approved all the proposed constitutional changes.

Austria.—The Austrian Government organ, at Vienna, states, referring to Russia and the Allies, that the new state of things may give occasion for a diplomatic contest or a sanguinay strife between Russia and the Western Powers, but will in no way affect the mediatory attitude of Austria.

India.—The rebellion in Bengal continued, but the rebels were beginning to give way. A force of 50,000 were assembled in the Hill district.

China.—The pirates about Canton had possession of the coast for 2000 miles. In the tea district of Hooman Aspacka the rebels were in great strength, and the trade of Canton was very much restricted. At Shanghai there was no prospect of new tea coming forward, and silks were scarce and dear.

Japan —The Japanese authorities interpret the American treaty in such a manner as to prohibit our citizens from residing at the ports designated therein. Acting on this policy, they have sent away some Americans who went there for commercial purposes.

England and Russia have concluded treaties with Japan similar to ours.

Central America.—Col. Kinney has resigned the government of San Juan, and a new election has been ordered. It appears that very few of the real residents of the place took any part in the election. The Spanish inhabitants subsequently protested against Kinney's authority, and the English Consul also refused to recognize it. He has not been joined by any recruits belonging to the place. Col. Walker is still at San Juan del Sud, recruiting. Owing to the disturbed state of the country, it is difficult to obtain means of transit between Lake Nicaragua and the Pacific.

Mexico.—Alvarez has been elected President by the Electoral College in session at Cuernavaca. The garrison at the capital has sworn allegiance to him. The appointment of General Vega as Commandant General has been revoked, and General Conde has been appointed.

Domestic.—At the last session of the Legislature of Connecticut, an amendment to the State Constitution was framed, providing that the elective franchise should be restricted to persons able to read. A popular vote has been taken on the acceptance of this amendment, and the returns as far as received show a majority in its favor.

Governor Shannon, of Kansas, visited the town of Lawrence, which is settled principally by emigrants from the Free States, on the 15th ult., and was offered a public reception, mainly with a view of hearing from himself his views and purposes in the administration of his office; but he peremptorily declined the offer, to the great indignation of the citizens, who considered the refusal an insult, since he had accepted a similar demonstration at Westport, Missouri. The postmaster at Atchison, has refused to circulate through his office a Free State paper published at Lawrence, under the act passed by the spurious Legislature, forbidding the circulation of incendiary publications. The subject has been referred by the publisher aggrieved, to the Postmaster General, for decision. A number of armed Missourians are said to have entered the territory on the day of the election ordered by the Legislature, and deposited their votes. The Free State party absented themselves from the polls, as they would not recognize the election as legal. A serious riot occurred in Lawrence on the occasion.

From California we have accounts to the 20th ult. The State election had resulted in favor of the American party. The vote on the liquor bill was close and doubtful. Destructive fires had occurred at Weaversville and Grass Valley. The accounts from the mines continue encouraging. The wheat crop of the State is estimated at about two millions of bushels. The condition of the California Indians under the care of government agents, is very satisfactory. On one reservation, they have upwards of 1300 acres under cultivation, and the grain crops have been good, except corn, which was destroyed by grasshoppers. A race or flume 4060 feet long, has been constructed, to furnish water for a flour and saw mill.

The latest accounts from Norfolk and Portsmouth state that the fever has nearly disappeared in both places.

Gold has been discovered in various parts of Oregon Territory, but it is doubtful whether it will pay for working.

St. Louis was visited with a snow storm, which continued for several hours on the 15th inst.

The expedition despatched the present season to the Artic Regions in search of Dr. Kane's party, returned on the 11th inst., bringing the missing explorers, whom they found at Disco island, on the west coast of Greenland. Dr. K. left our shores in the summer of 1853, and gained, that season, a position in latitude 78° 45′ on the northern shore of Greenland, where the vessel was frozen in, and owing to the extreme severity of the winter, was not released the following summer. The party penetrated with sledges as far as 82° 30′, whence they saw the open sea to the north, the existence of which had been before suspected, stretching farther than the eye could reach. The first sledge parties crossed the ice at a temperature of 50° below zero. The northern coast of Greenland was surveyed towards the Atlantic, till further progress was stopped by a stupendous glacier, 300 feet high, jutting into the sea, which was traced for 80 miles, and found to connect with a new land to the north. In the spring of the present year, they abandoned their vessel, and travelled by sledges and boats a distance of 1300 miles, to Upernavick, a Danish settlement. From this place they took passage on a Danish vessel for England, but touching at Disco, met the searching expedition. The latter had found the ice of Smith's Sound unbroken, but learned from the natives that Dr. Kane had gone south, and therefore returned. Notwithstanding the exposure of two winters, in which mercury was solid for four months of the year, the party lost but three men, and the survivors returned in health, though mostly frostbitten.

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PETER GARDINER.

Extract from the Journal of John Churchman.

I have often remembered a remarkable account given me, when in England, by our ancient, worthy Friend, John Richardson, which made such an impression on my mind that I committed it to writing, and think it is worthy to be preserved, being nearly as follows, viz:

"Peter Gardiner, a Friend who lived in Essex, England, had a concern to visit Friends in Scotland; but being in low circumstances, and having a wife and several children, was under discouragement about it. The Lord in mercy condescended to remove his doubts, by letting him know he would be with him, and though he had no horse to ride, and was but a weakly man, yet that he would give him strength to perform the journey, and sustain him so that he should not want for what was sufficient. Having faith in the Divine promise, he laid his concern before the monthly meeting he belonged to, with innocent weight; and Friends concurring with him therein, he took his journey along the east side of the nation, through Norfolk, Lincolnshire and Yorkshire, and coming to a week-day meeting at Bridlington, where John Richardson then dwelt, he lodged at his house. In the evening, the doors being shut, Peter asked him if any Friend lived that way, pointing with his finger; John told him he pointed towards the sea, which was not far from thence. He said he believed he must go and see somebody that way in the morning. John asked him if he should go with him? he said he believed it would not be best, and so he went to bed.

"In the morning, when John's wife had prepared breakfast, he thought he would go and see if the Friend was well, but found that he was gone; at which John Richardson wondered. Soon after, Peter came in, to whom John said, Thou hast taken a morning walk; come to breakfast. Before they had done eating, a Friend from the quay, or harbor, which lay in the direction that Peter Gardiner pointed to over night, came in and said, 'I wonder at thee, John, to send this man with such a message to my house;" and related as follows, viz: That he came to him as he was standing at the fish-market place, looking on the sea, to observe the wind, and he asked him if he would walk into his house? To which Peter answered that he came for that purpose; this was in the twilight of the morning. When he went into the house Peter inquired whether his wife was well; to which the man answered, that she was sick in bed, and invited him to go in and see her; he said he came so to do. Being conducted into the chamber where the sick woman was, he sat down by her; and after a short time told her, that the resignation of her mind was accepted instead of the deed, and that she was excused from the journey which had been before her, and should die in peace with God and men. Then turning to the man, her husband, he said, "Thy wife had a concern to visit the churches in another country beyond the sea, but thou wouldst not give her leave, so she shall be taken from thee; and behold, the Lord's hand is against thee, and thou shalt be blasted in whatsoever thou dost, and reduced to want thy bread." The man seemed angry with John Richardson, who said to him, "Be still, and weigh the matter, for I knew not of the Friend's going to thy house, but thought he was in bed, and did not inform him about thee nor thy wife;" at which he went away. Peter pursued his journey towards Scotland, John Richardson and another Friend going with him to Scarborough on horseback, for he would not let them go on foot with him, he kept before them as fast as they chose to ride; and when they had gone about half way, he gained on them, and John said he was filled with admiration, for he seemed to go with more slight and ease than ever he had seen any man before. Riding fast to overtake him, John said to him, Thou dost travel very fast. Peter replied, My Master told me, before I left home, that he would give me hind's feet, and he hath performed his promise to me.

When they came in sight of Scarborough, Peter said, take me to a Friend's house if there

is any there. John replied, I will take thee to the place where I lodge, and if thou art not easy there, I will go until we find a place, if it may be so. So John Richardson took him to his lodgings, and just as they entered the door, they heard some one go up stairs, and the woman Friend of the house coming down with a neighbor of hers, invited them to sit down. In a short time Peter said, Here is light and darkness, good and bad in this house. After the woman had got them some refreshment, she came and asked John, Who hast thou brought here? A man of God, he replied. Having a meeting at Scarborough the next day, John Richardson staid with him, and said he had good service; he also went with him to several Friends' houses there, and he frequently spoke his sense of the state of the families; but as they were about entering one house, Peter stopped, and said, My Master is not there, I will not go in, so they turned away.

Next morning at parting, John Richardson asked him how he was prepared for money, telling him the journey was long. Peter answered, I have enough, my Master told me I should not want, and a bit of bread, and some water from a brook refreshes me as much as a set meal at a table. John insisted to see how much money he had, which was but two half-crowns; upon which John took a handful of small pieces out of his pocket, and forced Peter to take them, telling him it was as free to him as his own, for so the Lord had put it into his heart. Thus they parted, John and the other Friend returning home.

In about two weeks afterwards the man's wife, before mentioned, died, as Peter had foretold. At that time, the man had three ships at sea; his son was master of one, and a second son was on board of another, and in their voyages they were all wrecked, or foundered, and their cargoes chiefly lost; his two sons and several of the hands being drowned. The man soon after broke and could not pay his debts, but came to want bread before he died, though he had been in good circumstances, if not very rich.

Some time after, John Richardson heard that Peter Gardiner died in Cumberland, on his return from Scotland, and being attached to him in near affection, he went to inquire how he ended.

John Bowstead, a noted Friend near Carlisle, informed him that Peter had been through Scotland, and came to Carlisle, and the small-pox being there, he took the infection very suddenly. and lay ill with it. John Bowstead went, just as the pock was coming out on him, and took him to his house; they never came out kindly, but swelled him very much, so that he was blind, and died about the seventh day. He was quite sensible to the last, and knew the states of those who came to see him.*

* This must have been in the year 1694.

ACCOUNT OF DAVID BARCLAY.

David Barclay, of Urie, in the kingdom of Scotland, father of Robert Barclay, the great and eminent apologist for true Christianity, was convinced of truth in the Seventh month, in the year 1666, being then in the fifty-sixth year of his age; and abode in the truth, and in constant unity with the faithful friends thereof, to the end; having suffered the spoiling of his goods, and many other indignities, besides several tedious imprisonments, after the sixty-sixth year of his age.

In the latter part of the Seventh month, 1686, being past the seventy-sixth year of his age, he was taken with a fever, which continued upon him for two weeks; during which time he signified that he had a quiet and contented mind, freely resigned up to the will of God. About two days before he died, being troubled with the gravel, and much pain, in an agony he said, 'I am going now;' but instantly checking himself, added, 'but I shall go to the Lord, and be gathered to many of my brethren, who are gone before me.' Upon the 11th day of the Eighth month, between two and three in the morning, he growing weaker, his eldest son drew nigh to him, and he said, 'Is this my son?" Robert answered, 'Yea;' signifying his travail, that he that loved him might be near him to the end. To which he answered, 'The Lord is nigh.' Repeating it once again, he said, 'You are my witnesses in the presence of God, that the Lord is nigh.' A little after he said, 'The perfect discovery of the day-spring from on high; how great a blessing it hath been to me and my family!'

Robert Barclay's wife desiring to know if he would have something to wet his mouth, he answered, 'It needs not.' She said it would refresh him; he then laid his hand upon his breast, saying he had that inwardly that refreshed him: and after a little while he added, 'The truth is over all.' He took his eldest son Robert to him, and blessed him, and prayed God he might never depart from the truth. When his son's eldest daughter came near, he said, Is this Patience? let patience have its perfect work in thee.' And after kissing his son's other four children, he laid his hands upon them, and blessed them. Perceiving one by, (who was not a friend in the truth,) weeping much, he wished she might come to the truth, bidding her not weep for him, but for herself.

A sober man, an apothecary that waited upon him in his sickness, coming near, he took him by the hand, saying, 'Thou wilt bear me witness, that in all this exercise I have not been curious to tamper, nor to pamper the flesh.' The man said, 'Sir, I can bear witness that you have always minded the better and more substantial part, and rejoice to see the blessed end the Lord is bringing you to.' He replied, 'Bear a faith-

ful and true witness; yet it is the life of righteousness (repeating these words twice over) that we bear testimony to, and not empty profession.' He, supposing a man that was by him to be a carpenter, said to his son, 'See thou charge him to make no superfluity upon my coffin.'

About three in the afternoon there came several friends from Aberdeen to visit him, and he took them by the hand, and said they were come in a seasonable time. And after some words were spoken, and Patrick Livingston had prayed, which ended in praises, he held up his hands, and said, 'Amen, Amen, Amen, for ever.' After they stood up, looking at him, he said, 'How precious is the love of God among his children, and their love one to another. Hereby shall all men know that you are my disciples, if you love one another. How precious a thing it is to see brethren dwell together in love! My love is with you; I leave it among you.' Perceiving some of his friends to weep, he said, 'Dear friends, all mind the inward man, heed not the outward; there is one that doth regard, the Lord of Hosts is his name.' After he had heard the clock strike three, in the afternoon, he said, 'Now the time comes.' And a little after he was heard to say, 'Praises, praises, praises to the Lord: let now thy servant depart in peace. Into thy hands, O Father, I commit my soul, spirit, and body. Thy will, O Lord, be done on earth as it is in heaven.' A little after five in the morning, on the 12th day of the Eighth month, in the year 1686, he fell asleep like a lamb, in remarkable quietness and calmness; there being standing about him, to behold his end, about twenty persons, who were witnesses to what is above said.—*Piety Promoted.*

Selected for Friends' Review.

THE CHRISTIAN IN THE WORLD.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, which he must needs do, whilst he remains in the body, but by the world *living in him.*

The world in the heart has ruined millions of immortal souls. How careful are mariners in guarding against leakage, lest the waters, entering into the vessel, should, by imperceptible degrees, cause it to sink. And ought not the Christian to watch and pray, lest Satan and the world should find some unguarded inlet to his heart, and thus by entering in, bring him to destruction, both of body and mind. The world, and the things of the world, press upon us at all points. Our daily avocations, yea, our most lawful enjoyments, have need to be narrowly watched, lest they insensibly steal upon our affections, and draw away our hearts from God.

A REPLY TO JOHN ELLIS, ESQ.

Sir,—It is only quite recently that your letter, in reply to the "Christian Appeal" of the Society of Friends on the war, has fallen into my hands. It may seem out of season to notice that production now after so many months have elapsed since its publication. But as I understand it is still very extensively circulated and represented as a triumphant refutation of the principles of peace, perhaps it is desirable, (especially as I do not hear that the Friends have themselves put forth any rejoinder,) that a few words of comment should be offered, even now, lest the public should imagine that we, who, in common with that body, hold peace principles, may seem by our silence to allow judgment to go by default.

You are aware, of course, that the Society of Friends ground their condemnation of war in the most explicit manner, on its alleged opposition to the spirit of Christianity. Their argument proceeds on the assumption that the teaching of Christ contains an inspired and authoritative revelation of the will of God; and that whatever can be fairly shown to be enjoined or interdicted by Him, is, on that ground, and apart from all calculation of consequences, entitled to our implicit obedience. Now there are two ways of dealing with this mode of reasoning; you may either deny their premises, and maintain that the teaching of Christ is *not* infallible, but must be submitted to the test of human reason, and be judged by its expediency, utility and convenience, like any system of human doctrine; or, you may admit their premises, but deny that such and such things are involved in the teaching of Christ. But if you admit that the New Testament contains an infallible exposition of the Divine will, as to the law of human life, you are not then at liberty to accept or refuse particular parts of it, as they may seem to square or not with your notions of what is reasonable and safe, and thus make obedience to inspired law contingent on a calculation of personal consequences.

I make this general remark, at the outset, because I think it will serve to relieve us of a great deal of ambiguity and equivocation, which seem to me often to encumber and embarrass this discussion. The course generally taken up by the opponents of the Peace doctrine is this: they *first* inquire, not whether it is true, not whether it is authoritatively revealed and enjoined, but whether it is safe, and what would be the consequences to themselves of accepting and obeying it. I think you will admit that, even apart altogether from the idea of supernatural authority, this mode of determining the principles of morality, not by their inherent justice and obligation, but by their probable effects on our own safety and convenience, is, to say the least, rather dangerous, seeing that the law of duty does so often actually enjoin upon us what appears at the time neither

safe nor convenient. But when we profess to receive those principles on inspired and infallible authority, such a method of dealing with them becomes in the highest degree both preposterous and presumptuous. And yet, I repeat, this is precisely the course almost invariably taken on this question of war. Our adversaries first inquire what would be the *consequences* of refusing to fight; and, suffering their imaginations to run riot in all sorts of possible and impossible combinations of horrible events, they draw the darkest pictures they can conceive of rape, robbery, murder and universal confusion, and then, with their minds inflamed and distorted under the influence of this grim progeny of selfish and imaginary apprehensions, they come to *what they call* "the Word of God," and, without ostensibly setting aside its authority—nay, indeed, very often with loud and ostentatious professions of unbounded reverence for that authority—they put upon its plainest declarations a construction so utterly and ludicrously at variance with their obvious natural meaning, that, apart from the disturbing influence of their previous conclusions, it would never, I will venture to say, have entered into any man's mind as admissible, according even to the wildest license of interpretation.

I don't know how far you may personally hold the premises of the Friends, as to the absolute and divine authority of the New Testament; but as your letter is obviously built on the tacit admission of those premises, I can only argue with you on that ground. And what is the course you take in dealing with an argument founded avowedly and exclusively on an "appeal to those inspired records, which, as Christians, we all profess to accept as a revelation from heaven." Do you at once accept the challenge, and bring the matter in question, in the first instance, to the test of that standard to which the appeal was made? Far otherwise: you devote the first half of your letter to picturing imaginary cases of burglars and ruffians breaking into our houses, and the other usual common-place illustrations by which it is sought to obscure the truth and obligation of great principles by an appeal to the selfish and passionate fears of the reader. Now I appeal to your own sense of justice, whether this is a fair method of procedure. You have distinguished yourself most honorably, by your generous and disinterested zeal for the extension and improvement of education among the people of England. If I comprehend your system aright, you include in your idea of education the inculcation of great moral duties, such as veracity, honesty, temperance, benevolence, &c. Now, I will suppose that you were engaged in giving a lesson to a number of children, upon any one of these virtues—say for example veracity—and impressing upon them the unchangeable and irreversible obligation to adhere to the truth, in all circumstances, and that some individual were to step forward and say, "This obligation, my dear boys, is not by any means absolute; you are to tell the truth, indeed, while it is quite safe for you to do so. But suppose a case, in which you are likely to incur punishment, or danger, or disgrace, which you can avoid only by telling a lie—in such a case, not only would it be allowable, but it would be your imperative duty to lie." I want to know, whether you would consider that a right method of teaching morality? If you do not, allow me to ask how your own differs from it, when, an appeal being made to an authority usually deemed infallible, and not repudiated as such by yourself, in support of what the appellants regard as clear duty, you, instead of coming at once to that authority, seek first to excite in the mind of the reader the strongest prejudice against the alleged duty, by expatiating on the perilous consequences which would accrue to themselves, on the assumption that it was incumbent upon them to obey it.

And when you do come to the authority on which the whole argument is based, how do you deal with it? You quote the passage referred to by the Friends, to prove that war is unlawful under the Gospel dispensation—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." But do you attempt to show that these words do *not* involve the condemnation of all war? Do you attempt to show how such spirit and conduct as are here enjoined can be reconciled with the maxims and practices of war? Nothing of the sort. But you ride off altogether from the real point at issue, by asking your opponents, in a somewhat sarcastic spirit, whether they interpret literally certain other commands and sayings of our Redeemer; such as, "Lay not up for yourselves treasures upon earth,"—"Take no thought of the morrow," &c., &c., and insinuating that they do not act consistently, by implicitly obeying these precepts as they do those that relate to war. But I must say, that this is only an evasion of the whole question. I need not, surely, tell a practised logician like yourself that this kind of *argumentum ad hominem*, however cleverly adapted it may be to embarrass an opponent, does not in the slightest degree affect the essence of the argument. The point at issue, observe, is whether Christianity sanctions or forbids war, not whether Friends are in all respects consistent Christians. And if you could convict every Quaker in the kingdom of not acting up to the requirements of the Saviour, on certain points, how does that bring you one hairsbreadth nearer to proving that there is nothing inconsistent with those injunctions of love to our enemies, which you had just cited, in Christians deliberately going forth to execute mutual carnage and destruction upon each other!

But let us inquire for a moment into the force of your argument, such as it is. If you mean

anything more than a taunt at the Friends, you mean to say that the precept, "Love your enemies," &c., is not to be interpreted literally. That is, I presume, that we are to observe the *spirit* of the precept, but not its letter. Be it so. But will you show us in what respects the spirit is to be distinguished from the letter? The precept, it must be remembered, is one emphatically relating to the spirit. It does not so much inculcate or forbid outward acts or conduct, but it concerns itself with regulating that from which all outward acts emanate, the moral dispositions of the heart. Now, will you be so good as to instruct simple folks, like myself, how we are to observe the spirit of the above precept, and yet indulge in the temper, and share in the acts, which war necessarily and invariably demands? It is a somewhat significant circumstance, that while our opponents are very prompt to allege what this and similar injunctions do *not* mean, I have never been able to bring them to tell us positively what they *do* mean. Will you undertake this task? You certainly do not intend to deny that they have some positive meaning. You would not, I am sure, imply that the great Teacher was uttering only a senseless jargon of words, to which it is not necessary to affix any definite signification whatever. And what, according to your construction, *is* the signification of such passages as that cited above? If "love your enemies," does not mean *literally* love them, does it mean hate them with all your heart? If "bless them that curse you" does not mean, *literally*, bless them, does it mean abuse, slander and execrate them, in every possible way? If "do good to them that hate you," does not mean literally do them good, does it mean, do them all the harm you can, slay their children, burn their villages, bombard their towns? Because if they do not allow all this, they do not allow war. Or, let me put the thing in a different form, and ask you, if war, with the vindictive and ferocious temper it engenders, and all the ruthless and horrible deeds it commits, does *not* violate the spirit of the above law, will you be so good as to inform us, what in your estimation *would* be a violation of its spirit?

I assure you, that so far are we from wishing to seek shelter under a literal interpretation of one or two passages of the New Testament, that we deem our cause greatly weakened by any such device. The strength of our argument consists in the utter, hopeless, everlasting antagonism which exists between war and the whole *spirit* of the Christian system, and if you can show how they can be reconciled, you will accomplish a task, which has hitherto baffled the ingenuity of the subtlest intellects that have engaged in this controversy.

To me, I own, everything appears more possible than that. I can easily conceive how a person may possess a considerable amount of worldly wealth, without violating the spirit of the precept which forbids us to lay up treasures on earth, because he may prove by the use he makes of his wealth, that it is not his treasure, but only a talent which he employs for the good of man and the glory of God. But how we can observe the spirit of that heavenly law, taught by the lips, and exemplified by the whole life and death of our Saviour, which bids us to love, and pray for, and do good to our enemies, while we engage in such hideous acts of blood and carnage, of rape, rapine and revenge, as we have been recently perpetrating in the Baltic, the Black Sea, and the Sea of Azoff, or while we are breathing threatening and slaughter in the furious spirit of hatred and vengeance that now animates so large a portion of our people. This, I confess, is to me utterly inconceivable.

I regret that my restricted space does not permit me at present to advert to the other portions of your letter, to which, however, I may return in a future number. I am, Sir, yours respectfully,

HENRY RICHARD.

Herald of Peace.

OBSERVATIONS ON THE CRIMEAN WAR.

It is by no means rare, when a man has done a questionable deed, to find him more than usually vociferous in proclaiming the purity of his motives and the spotlessness of his intentions; but this noisy assumption of virtue is, at best, a very doubtful certificate of character, and generally tends rather to awaken suspicion than to establish confidence. This thought has been forced upon us in reading some of the comments which have appeared in the public journals on the recent capture of Sebastopol. That awful scene of suffering and slaughter—the dismal catalogue of dead and wounded of which but a faint idea has yet met the public eye—seems to have appalled the very men at whose instigation the horrible enterprise was undertaken, and who are chiefly responsible for that relentless policy which has raised so vast a funeral pyre upon the shores of the Crimea.

We are not surprised that a sense of this responsibility should weigh oppressively and painfully upon the consciences of those who have demanded this great deed of blood; nor to find that, having set at naught all the ordinary impulses of humanity, they are now, in defence of their own acts, equally oblivious of all the requirements and restraints of truth.

The Times has been the foremost and most powerful advocate of the Crimean expedition. It may almost claim the tragical enterprise as its own, so peremptory and pertinacious has it been in urging upon the Government the adoption and "vigorous prosecution" of the campaign; yet we cannot but observe, that in the very flush of success and victory, its notes of apology blend with the loud shouts of triumph; and it seems to be felt that there is a sentiment to be deprecated, as well as glory to be claimed.

In a leading article of the 7th ult., we find the following remark:—"The world need not be told that the war in which we are engaged is, with the Western Powers, a war of self-defence."

If the world did not need this miserable apology for the deed just done, why make it? Why add the crime of unnecessary falsehood to the guilt of murder? The war is not one of "self-defence!" and no one knows better than *The Times*, that it is the sheerest perversion of terms thus to describe it.

There has been an invasion, it is true, and an attack of unprecedented magnitude and fury; but who have been the assailants, and who the defenders? What point of territory belonging to the Western Powers was ever threatened; what interest, which England and France could justly claim as their own, has been imperilled? It is really pitiable to hear these drivelling pleas of danger from Russia, on the part of Powers with whom she has long maintained relations of the strictest amity, and towards whom she has never manifested even a suspicious policy. To have converted a wretched quarrel of priests, over a rusty key, into a long and bloody war, is a crime which the diplomatists in the East have thrust upon their respective countries; nor would we, for one moment, exempt Russia from her full share of responsibility in all the cruel results which have followed the barbarous resolve to fight.

We perceive, however, the widest distinction between these wars of diplomacy, into which nations permit themselves "to drift," and a "war of self-defence," properly so understood. We read in *The Times* of the 22d ult., that the Allied cruisers in the sea of Azoff, have destroyed 73 fisheries in the lakes and rivers, and that they have burnt 31 storehouses containing nets and provisions, and 98 boats laden with provender and other provisions. Now we ask, is there an English cheek that does not mantle with shame at the thought of representing this attack upon a few fishing villages—this utter ruin and possible starvation of a peaceful community of poor fishermen and their families, as an act, on the part of the Western Powers, of "self-defence?" Suppose that the Russian flotilla, which escaped the vigilance of the English cruisers at Petropaulovski, had found its way to our own shores, and had made a sudden and unexpected descent upon Mount's Bay, in Cornwall, burning and ravaging those quiet and secluded coasts, destroying the large fleet of fishing-boats which harbor there, and spreading death and havoc among the industrious thousands who inhabit our western shores; what should we say of the *Journal de St. Petersbourg*, if it were coolly to announce that "the world need not be informed that such an exploit was, with the Russian Power, a war of self-defence?" How would the ingenuity of our journalists be racked to discover terms of invective strong enough to denounce the mendacity and effrontery of such a plea.

It would be well that we should endeavor to avoid the same spirit of self-delusion. It is not only unnecessary to tell the world, it is criminal to deceive ourselves with the plea of "self-defence," when we invade the country of a friendly power, destroy a quarter of a million of its people, and devastate, not merely its armed establishments, but to a vast extent its scenes of peaceful industry.

Equally delusive is the plea set up by *The Times*, and reiterated with a frequency that detracts greatly from its presumptive truth, that "this war was, in itself, popular, because it was absolutely necessary and just." The popularity of war has far more to do with the passion, than with the reason and judgment of a people. Had the French invasion panic ripened into a war, the same bonfires would have blazed, and the same illuminations would have glittered, over the disasters of the French, as now celebrate the downfall of Sebastopol.

The "necessity and justice" of the war in which we have become involved, is much upon a par with that with which we were threatened by our journalists three years ago, when they professed such a clear insight, not only into the policy of Louis Napoleon, but into his supposed estimate of his own peculiar "destiny."

When shall we learn to call actions by their right names, cease to dignify murder, robbery and revenge, with the attributes of "justice," and refuse to sanction their perpetration under the plea of "self-defence?"—*London Friend.*

LODGINGS FOR THE LABORING CLASSES.

It is said that one half the world does not know how the other half lives. This is not merely true as to the means of life; it is equally true as to the mode. We are in the continual habit of wondering how certain persons, who have no visible occupation and no independent resources, still manage to subsist from day to day and year to year in apparent ease, comfort and affluence. While the great multitude are struggling perpetually to feed, and clothe, and lodge themselves, the strange class of fortuneless idlers to which we allude seem to have a special license to do nothing, and yet to enjoy, to all appearances, a degree of competence and luxury superior to that of many who are constantly putting forth every energy of body and mind to procure a maintenance. This is a mystery which has doubtless often exercised and perplexed the curiosity of most of our readers. We do not pretend to furnish any solution of it. The thing has defied our utmost ingenuity in endeavoring to find out an explanation, and we doubt not it will remain an unresolvable riddle to the end of time. One fact, at least, is certain, that there are people of whom it may said that "they toil not, neither do they spin," and yet they continue to flourish in their way quite as successfully as the flowers which we are told were

arrayed more splendidly than even King Solomon was in all his glory.

But if we are not able to ascertain, or to imagine from what source some persons derive the means whereon they subsist, we are even more ignorant of the manner in which the million live. It is generally known, indeed, that their domestic condition is exceedingly rude and restricted in a majority of cases; that they are denied the essential comforts which constitute the happiness of social existence, and that their wretchedly straitened circumstances exclude even any proper idea of home. To those who are more happily situated, no adequate conception of the infinite variety of petty hardships and miseries which afflict the poor in their dwelling places is possible. There are thousands of families in every large city like Philadelphia, whose lot, if exposed to public view, with all its minute particulars of want, inconvenience, and distress, would amaze and shock our sympathies. We do not refer in this remark to the pauper class. Our allusion is to a certain grade of laboring people, who are patiently exerting themselves in various trades and honest callings to earn a support for themselves and those dependent on them. And the evil in their condition to which we desire at this time to direct attention especially, is one which is not necessarily incident to their fortunes, but has grown out of a state of things which it is entirely within the power, and we think within the interest, of the real estate owner and capitalist to remedy.

In all American cities we find a large portion of the industrial population most uncomfortably lodged. Either a single family is quartered in a small and ill-built, or, perhaps, ruined tenement, in which there is scarcely more than room enough to turn round, or two or more families are crowded together in a larger building which is not adapted in construction for the purpose of joint occupation. The consequence is, not only an incalculable amount of individual suffering and discontent, but increased disease and mortality, as well as moral deterioration, among the classes thus circumstanced. Defective lighting, ventilation, and drainage, combined with the uncleanly habits engendered by the indiscriminate association of many separate households in the same contracted and incommodious dwelling, while they are the fruitful source of much immediate physical evil and demoralization, frequently originate, or, at least, nourish and aggravate the fearful epidemics which occasionally visit a community. This, then, is a feature in our social condition which ought to be corrected. There is no inexorable necessity why the hard working and provident mechanic should be reduced to crowd himself and his family into a couple of wretched apartments up two or three flights of stairs, with a set of lodgers in the story above and in the story below, and a common avenue of ingress and egress for all. The rent paid for these unsuitable accommodations would pay a landlord well for such as would be, in all respects, comparatively convenient and agreeable and wholesome, were there any to be had. The real defect to be cured in this matter is the want of model lodging houses for the laboring classes, enabling half a dozen or more families to dwell beneath the same roof, with all the essential comforts and conveniences afforded to each that belong to a separate habitation.

This is no novel suggestion. The idea has been very extensively and successfully carried out in England. In London, and several of the large manufacturing towns, building associations have erected a species of dwellings constructed especially for the accommodation of workingmen, and families of limited pecuniary means. "About the year 1841," says a writer who gives the history of this important enterprise on the other side of the ocean, "a number of persons, convinced that clean, wholesome houses might be let at a low rent, and yet pay a fair interest on the capital expended, determined to make this truth manifest by actual experiment. Their plan was to erect a large building, divided into suites of apartments, capable of accommodating a number of families, and having provision for the thorough subsoil drainage of the site, the free admission of air and light to every inhabited room, the effecting of complete house-drainage by the abolition of the cesspool system, the maintenance of an abundant supply of pure water, and the means for easy removal of all dust and solid refuse." The project was executed with the most satisfactory results, both in a financial and sanitary point of view. The model houses of the company were in great demand from the moment of their completion, and though in the beginning they did not pay as well as could have been desired, they ultimately returned a handsome revenue upon the cost. As to the effect on health of these improved lodgings for the people, it is said, in a report upon the subject, that in 1850, '51, '52, the mortality at the Pancras buildings was so much below the general London average, as to excite considerable surprise. It was, on a mean of three years, only 13.6 per 1000; and the mean of all the association's buildings, in the year ending March, 1854, was only 7 per 1000; while the average for the whole metropolis, in 1852, was 22 per 1000. But it is in relation to infant life that the wretched homes of the laboring classes tell most fearfully, and it is here that the improved dwellings bring out the strongest contrast; the deaths of children, under five years of age, have been, in the various buildings, about 5 per 1000 per annum, whereas in the whole metropolis it has reached in the same year 46 per 1000."

There is no occasion to quote further testimony in proof of the important influence which the English model lodging houses have had in ameliorating the physical condition and elevating

the morals of the working classes. The experiment made has been attended with the happiest effect in both respects, while the philanthropic projectors of the enterprise have been abundantly rewarded in the profits upon their outlay. It may be considered remarkable that a similar movement has not been, to any noticeable extent, made in this country. There is great need, in our principal sea board emporiums, for better means of lodging the thousands of honest and industrious operatives and their families, who are not rich enough to live in a house at a rent beyond their incomes, but are not so poor as to be forced, were a proper style of dwellings obtainable, to quarter in a close, dark and filthy hovel. We should like to see the example of the English in this matter followed by some of our citizens, who are wishing to improve unproductive real estate within the city, but are undecided as to the best mode of putting it to good and remunerative use. We are confident that the effort here would be quite, if not more successful than it has been in Great Britain, and all that is required to start improvement in this direction, is for some enterprising citizen to demonstrate its utility and profitableness.—*North American.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 27, 1855.

Since our last number was published, the editor has received a printed copy of the Minutes of Ohio Yearly Meeting, from which the following extracts are made, containing information not included in our previous numbers :

Second day, 9th mo. 3d.—Epistles addressed to this meeting have been received from our brethren of London, New England, New York, Baltimore and Indiana Yearly Meetings, which were read to our comfort and encouragement, evincing much sympathy with us in our peculiar trials, and fraught with excellent counsel and advice adapted to our present condition.

Third day, 9th mo. 4th.—In conformity with the proposal of the Representatives, Jonathan Binns was appointed Clerk, and James B. Bruff, assistant.

Minutes of the proceedings of the Yearly Meetings of Baltimore and Indiana, in relation to the painful secession which occurred at this Yearly Meeting in 1854, forwarded with the epistles from those meetings, and containing much valuable information, were read to our satisfaction.

A minute and statement transmitted to us by London Yearly Meeting, embracing the exercise and proceedings of that meeting in relation to the late sorrowful secession from this Yearly Meeting, was read to our satisfaction and encouragement, and it is our fervent desire that the salutary caution and advice therein contained may be carefully observed by all our members.

Fourth day, 9th mo. 5th.—During the consideration of the state of society, the meeting was introduced into a lively exercise that we might be found more faithful in the support of our various religious testimonies.

The exhortation of the apostle was brought to our remembrance, "I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and the blessed privileges were opened to our view that those are favored to enjoy, if it were but the two or the three, that meet together in His name, where, according to His gracious declaration, He will be in the midst of them, and that if we were concerned so to meet, and so to look unto Him who teacheth as never man taught, we should be made partakers of his life-giving presence; and there would be no inclination to go to the meetings of other societies, for we should realise the truth of the declaration of the prophet in our individual experience, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Friends were exhorted to an observance of the two great commandments, Love to our Creator above all, and love to our neighbor as ourselves, remembering the language of our Lord, "By this shall all men know that ye are my disciples, if ye have love one to another." Then should we be ever watchful over our own spirits, and careful to avoid injuring the reputation of another by evil speaking. A lively concern was also felt that friends might be diligent in the practice of the daily reading of the Holy Scriptures, with their families gathered about them, and in meditating upon their contents as the best of writings, endeavoring to draw their beloved offspring to a love for them, and to imbue their tender minds with a deep sense of the evil tendency of reading frivolous and pernicious publications, not only as a waste of their precious time, but as snares to draw their feet into the paths of the destroyer.

Parents were advised to cultivate feelings of endearment and familiar intercourse between themselves and the tender lambs committed to their charge, that their precepts being seasoned with love, might take deep hold on their affections, and be found like bread cast upon the waters after many days, to the saving of their dear children from the ways of sin and transgression.

Our dear young friends, many of whom are present, and whose minds appear to be dipped into solemnity at this season, were tenderly and affectionately invited to yield their hearts to the constraining and restraining influence of the Holy Spirit, that so they might witness a qualification in due time to fill the places in the church of those who have been removed from amongst

us. And as there is a patient abiding under the baptizing, purifying operation of the spirit of Truth in the secret of their own souls, and as they are faithful to follow the guidance of Him who is alone the leader and qualifier of his servants, there would be "judges raised up as at the first, and counsellors as at the beginning;" and that sons and daughters would again be called and chosen in the abundance of His mercy and goodness, to declare the unsearchable riches of Christ.

Sixth day, 9th mo. 7th.—Report of the Indian Committee.—At a meeting of the Indian Committee of Ohio Yearly Meeting, held 7th of 9th month, 1855.

By information from the Indian Committee of Indiana Yearly Meeting, it appears by the last report of their superintendent, that there have been during the past year, twenty-nine children in the school; 10 boys and 19 girls, viz: 22 Shawnees, 3 Wyandotts, 2 Sacs, 1 Miami, and 1 Kansas. Ten have been engaged in spelling, reading, writing and arithmetic; 6 in spelling, reading and writing; 4 in spelling, and 4 in the alphabet. 19 have read a less n in the New Testament once each day.

The first day school has been kept up, the exercises of which consisted in reading the scriptures and other religious books.

No regular account has been kept of the clothing made for the children the past year. The girls have made their own garments, and have spun and knit all the socks and stockings used. The clothing for the boys has been made in the family. The teacher and the boys have assisted in the garden and on the farm.

The superintendent reports they have 55 acres in corn, 20 in oats, 10 in spring wheat, and about 5 acres in potatoes and garden vegetables. The fall wheat had been gathered, and was pretty good; there are 30 acres of meadow, that will average about one and a quarter tons of hay to the acre.

The balance remaining in the treasury, 5th of 8th mo., 1854, was	$1,354 65
Received from Baltimore Yearly Meeting,	100 00
Do. from Ohio Yearly Meeting,	300 00
Friends of Redstone Quarterly Meeting,	20 50
Do. Indiana Yearly Meeting,	1,198 80
Interest account,	35 00
Total,	$3,008 95

EXPENDITURES.

Cash paid on sundry accounts,	$285 75
Due the Wells estate, about	740 00
" other Indian children,	250 00
" Friends at the establishment,	250 00
Supposed expense of Friends employed going to and returning from establishment,	400 00
Total,	$1,925 75
Leaving balance available funds,	$1,083 20

The committee agree to propose to the Yearly Meeting that the sum of two hundred dollars be raised to carry on the concern.

Signed on behalf of the Committee.

WILLIAM RATCLIFF,
Clerk for the day.

Which was read to our satisfaction, and the meeting feeling desires for the continued prosperity of this interesting concern, and that the establishment of Friends amongst the Shawnees may be encouraged and sustained on its original ground, our Quarterly Meetings are directed to raise their quotas of the sum proposed for that object.

We have gratefully to acknowledge that in the course of this Yearly Meeting, the Lord has dealt bountifully with us, enabling us to transact the weighty concerns that have come before us in much harmony and brotherly love, and under a continued sense of this precious feeling, the meeting concludes, to meet again at the usual time and place, next year, if in His mercy permitted. JONATHAN BINNS, *Clerk.*

CORRECTION.—The name of Isaac Steen in the marriage notice inserted on the 13th inst., should have been Isaac Steere.

Correspondents who send notices of marriages and deaths, are requested to be particularly careful to write the proper names *distinctly.*

DIED,—At Blue River, Washington County, Ind., on the 9th inst., JACOB COX, aged near 66 years—a member of Blue River Monthly Meeting. He bore his affliction with much patience, and toward his close expressed a willingness to go, and said that there seemed to be nothing on his mind to prevent his enjoying eternal happiness.

——, At Providence, R. I., on the 31st of Eighth month last, LYDIA C. SMITH, aged 63 years—a worthy member and elder of Providence Monthly Meeting.

——, At his residence in Washington Co., Pa., on the 19th of Eighth month last, NATHAN J. ROGERS, a highly esteemed member of Westland Monthly Meeting, in the 51st year of his age. He was an exemplary and useful member of our Society, a diligent attender of our religious meetings, a kind husband and tender father. This dear friend experienced much bodily suffering within the last year of his life, through all of which he was an example of patience and Christian resignation.

——, At her residence in Burlington, N. J., on the 15th inst., MARGARET M. SMITH, aged 64 years, an estimable member of Burlington Monthly Meeting. She was extensively and deservedly beloved on account of her attentions to the poor and friendless. When the dreadful collision took place on the railroad near Burlington, her house was freely opened for the reception of the sufferers, to whom her time and strength were assiduously devoted.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher for the Classical Department in this Institution.

Application may be made to either of the undersigned, members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philadelphia.
SAMUEL BETTLE, Jr., }

10th mo. 27th, 1855.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence on Second-day, the 5th of Eleventh month next. The pupils will be conveyed from the city, by railroad, to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 5th, and Third-day, the 6th of Eleventh month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at half past 7 o'clock, A M., and at half past 3 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock *on Sixth-days*, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding-School, West Chester P. O Chester Co., Pa.* Packages should be distinctly marked and put up in a secure manner, so that their contents will not be liable to be lost by handling. The stage will leave West Chester for the School, during the *winter session*, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester on the same days, to meet the morning cars for Philadelphia. The fare for each passenger to and from West Chester by the stage, will be 25 cents. When special conveyances, at other times, are provided at the School, an extra charge will be made.

West-town, Tenth mo. 2d, 1855.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be ascertained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

For Friends' Review.

DEAFNESS.

In the editorial of the Review of the 6th inst., the writer notices that the article headed "Hearing for the Deaf," published in the 48th No. of the last volume, excited the attention and interest of some of the readers of that journal; his own attention was arrested by it, and as he has since taken pains to investigate the subject somewhat, he has thought some condensed statements in relation to it might not form an unacceptable contribution to the columns of the Review.

The article alluded to, though well written, and mainly correct as to facts, is yet somewhat highly colored. In reply to the interrogation, "Why remain deaf?" the answer must not unfrequently be, if by "all ordinary cases" be intended those of common and frequent occurrence, "Because there are no known, available means by which we can be cured." There are not a few cases of hopeless deafness, and it is well that the community should possess some knowledge respecting this subject.

In a recent and most able work, entitled, "Practical Observations on Aural Surgery," &c., by Wm. R. Wilde, member of the Royal College of Surgeons, England, &c. &c., (Amer. Edition, published by Blanchard & Lea, Philadelphia, 1853,) the author draws extensively upon Dr. Toynbee's researches, and says, "the labors and investigations of Mr. Toynbee have effected more for aural pathology than those of all his predecessors, either in England or on the continent." He speaks favorably of Dr. Toynbee's tract, quoted by the author in Chambers' Journal, and gives the method of constructing the artificial membrana tympani.

One form is made by fastening a thin slip of gutta percha, or vulcanized India rubber, between two fine silver rings, an eighth or a sixth of an inch in diameter. The slips should be drawn moderately tense, and the rings riveted together, leaving a margin of the membrane extending beyond the rings, so as not to irritate the adjacent parts. A branch of silver wire should rise from two sides of the ring, for the purpose of placing it, and the plane of the rings should be made to look obliquely downward and outward, in imitation of the natural membrane. This kind will often be preferred to the other, composed of two small silver plates with the membrane between, where the canal is sufficiently large to admit it.

It should be remarked that the "Artificial Membrana Tympani" is designed *only* for those "cases of deafness dependant upon perforation or destruction of the natural organ," (natural membrane.) These, however, constitute but a limited proportion of the totality of cases of deafness.

Dr. Wilde remarks that "great improvement may be obtained by the introduction of an artificial membrana tympani," where the natural

membrane has been removed, but in which the labyrinth is unaffected," and adds, "it is scarcely necessary to remark, that unless the patient can hear loud noises in his vicinity, all efforts at treatment will be unavailing."

"To Mr. Yearsley, however, is due the credit of having first drawn the attention of the profession to the very valuable remedy of introducing a portion of moist cotton into the external meatus, in cases of deafness arising from perforation of the tympanal membrane. The subject is one that has lately engaged, and very justly, much attention, and I have recently verified, in numerous cases, the opinion which I have on a former occasion expressed of its value.

A gentleman, about fifty years of age, caught a violent cold by being much exposed to the night air, among some of the snowy mountains and glaciers of Switzerland, a year and a half previous to the time I saw him. He was attacked with dull aching pains in his ears, attended with considerable deafness. He said—and being a person of great intelligence and some scientific acquirements, I was constrained to believe his statement—that, upon applying for advice in one of the large towns of Switzerland, a mixture containing muriatic acid was prescribed for him, in order to "alleviate the pain, and stimulate the drum of the ears." Shortly after the first application, which, unfortunately, was made on both sides, he had a violent attack of ear-ache, which, he states, nearly "set him mad;" but that he got relief as soon as something burst in his ears, and that a discharge was established. Having heard of the glycerine and cotton remedy, he applied it, and succeeded once, but never after, in gaining relief. Upon inquiry, I found that he had completely filled the meatus with a plug of wool and glycerin. On examination, I found that the tympanal membrane had been altogether removed upon one side, and but a slight remnant of it remained upon the other. He had a good deal of discharge; no noise; but he was so deaf that one required to shout to him, and he came to me to recommend some sort of hearing trumpet." The mucous membrane of the internal ear was found in a state of chronic inflammation, which being reduced by appropriate means, bits of moistened cotton were placed in the ear. "His hearing was instantaneously restored; and, having taught him, after a few visits, how to manage the application himself, he was again able to join society almost as well as ever." There are many cases to which the remedy is not applicable. "The cases in which it is most effectual are those where there is a very large aperture in, but not a total destruction of, the membrana tympani. It requires some tact to hit off the exact position in which to place the bits of cotton; but, the moment it is done, either by the practitioner or patient, the hearing is restored. It should be made to fit on or into the aperture in the membrane, not completely to block up the meatus, nor to press against the inner wall of the tympanum. It ought to be passed down with a fine forceps or probe, and patients should be taught how to introduce it themselves; the lady by whom I first saw it employed, always carried a bodkin, a little fine wool, and a bottle of oil for the purpose. I do not think it matters much what the fluid is; I generally use fine oil, and, after the bit of cotton is saturated with it, I press it gently between the fingers. A sufficient moisture is kept up for two or three days; but the wool or cotton should be removed, from time to time, according to the patient's own sensations, and never allowed to remain longer than three or four days. If there be much discharge present, the wool or cotton may require daily removal. It is astonishing with what adroitness a patient will hit off the necessary position of the cotton, even after the practitioner has failed to adjust it. Notwithstanding some ingenious attempts at explanation, we still require a feasible solution as to how this remedy acts." Dr. Wilde says of the artificial membrana tympani, "it is certainly a much cleaner procedure than the wool or cotton previously in use; but how far it may be equally applicable in the hands of the patient, or among the lower orders, remains yet to be determined; it is, however, a most ingenious contrivance."

Dr. Wilde asks, "is deaf-dumbness curable?" He remarks, "to this question I must reply in the negative. Except by miraculous interference, I do not believe the true congenital deaf-mute was ever made to hear; and those who lose their hearing so early in life, as never to have acquired the faculty of speech, come under the same category. If the persons have ever spoken, every possible pains should be taken to keep up their articulation, even although they may not be able to hear themselves speak; for the most marked difference may be observed between the articulation of those mute from birth, and such as have ever spoken."

It is thought the first instance in which a person deaf, dumb and blind, has learned to speak, was that of Edward Meystre, in the Institution for the blind at Lausanne, under the care of Hirzel. This individual, when the report was made (a few years since,) was 27 years of age; when only eleven months old, he lost his hearing from small pox; and when about eight years old he was completely deprived of sight by the discharge of a gun loaded with small shot. He was at first instructed in a manner similar to that pursued with Laura Bridgman. After he had made considerable progress, his teacher determined to attempt to teach him to speak. He commenced by placing one of his pupil's hands upon his breast, and then blowing against the other hand. He then caused him to feel his throat while he pronounced the letter *a*. He then directed him to force a current of air from his own lungs, so as to cause the larynx to

vibrate. In this manner, he obtained the first vowel sound. His pupil, however, soon proved refractory, since he could see no use in the disagreeable exercise, and reasoned that those who could neither see nor hear, could not learn to speak. But this reluctance was overcome; he had a great fondness for segars, and by the promise of all he desired, if he would comply with his teacher's wishes, he was easily induced to go on cheerfully with his labors. He was, at last, able to pronounce with tolerable distinctness the vowels *a* and *o*; but during fifteen days the attempt to distinguish the sound of *ai* from *a* and *o* was unsuccessful. At length, however, he succeeded better, and having surmounted this difficulty, he could readily pronounce four vowels. I give the remainder of the narration as it is found in Dr. Wilde's work: "Of the success which has attended the benevolent efforts of the instructor, we may judge by the account given by Mr. Peet, of his first introduction to Meystre, who was informed by his teacher, by means of the manual alphabet, that Mr. Peet had come from America, and that three of his company were, like Meystre himself, deaf and dumb." "What was our surprise when this blind, deaf mute repeated in quite a distinct tone of voice, what his teacher had told him, and then with a little apparatus prepared for the purpose, stamped it on paper! As his teacher communicated it to him, he turned to us with a smile of pleasure, and welcomed us, saying by signs that he understood. At the word America, he pointed to his teacher, and made signs for sailing over the waves. We were also quite gratified in looking over some of his independent compositions. We afterwards saw him in the work shop, at his turning lathe, chisseling with remarkable skill and exactness. A number of articles made by him, beautifully executed, were exhibited in a case; they would have been creditable to any workman." W. O. B.

DR. KANE'S REPORT TO THE SECRETARY OF THE NAVY.

Our little party have returned in health and safety.

"We reached the Danish settlements of Upernivik on the 6th of August, after an exposing travel of thirteen hundred miles. During this journey, which embraced alternate zones of ice and water, we transported our boats by sledges, and sustained ourselves in animal food by our guns. We entered port after eighty-four days exposure in the open air.

"I have the honor to subjoin a hurried outline of our operations and results, in advance of more detailed communications.

"My previous despatches made the Department acquainted with our arrival at the northern settlements of Greenland. Thence I crossed Melville Bay without accident, and reached Smith's Sound on the 5th of August, 1853. Finding Cape Hatherton, the seat of my intended beacon, shut out from the Sound by the more prominent headland of Littleton Island, I selected this latter spot for my *Cairn*, erecting a flag-staff, and depositing despatches.

"To the north the ice presented a drifting pack of the heaviest description, the actions of hummocking having in some instances reared barricades of sixty feet in height. In my efforts to penetrate this drift, being driven back and nearly beset in the pack, I determined (as the only means of continuing the search) to attempt a passage along the land where the rapid tides (here of twelve to sixteen feet rise and fall) had worn a precarious opening. Previous to this responsible step, a depot of provisions with a metallic life-boat (Francis) was carefully concealed in a large inlet in latitude 78 deg. 26 min.

"The extreme strength of the Advance enabled her to sustain this trying navigation. Although aground at the fall of the tides, and twice upon her beam ends from the pressure of the external ice, she escaped any serious disaster. After a month of incessant labor, cheered, however, by a small daily progress, the new ice so closed around us as to make a further penetration impossible. With difficulty we found a winter asylum at the bottom of a bay which opened from the coast in latitude 78 deg. 44 min. Into it we thankfully hauled our battered little brig on the 10th of September, 1853. From this point, as a centre, issued the explorations of my party.

"The winter was of heretofore unrecorded severity. Whiskey froze as early as November, and mercury remained solid for nearly four months. The range of eleven spirit thermometers, selected as standards, gave temperatures (not yet reduced) of sixty to seventy-five degrees below zero, and the mean annual temperature was 5 deg. 2 min. Farenheit, the lowest ever registered.

"This extreme cold, combined with one hundred and twenty days of absence of sun, gave rise to an obscure, but vital form of tetanus, (lockjaw.) The exertions of Dr. Hayes, the surgeon of the expedition, had readily subdued the scurvy, but these fearful tendencies to tonic spasms defied our united efforts. This disorder extended to our dogs, fifty seven of which perished, thus completely breaking up my sledge organization.

"The operations of search were carried on under circumstances of peculiar hardship. We worked at our sledges as late as the 24th November, and renewed our labor in March. Much of this travel was in darkness, and some at temperatures as low as 50 deg. The earlier winter travel was undertaken by myself in person, but by the aid of a single team of dogs, and the zealous co-operation of my officers, we were enabled to replace the parties as they became

exhausted, and thus continue the search until the 12th of July. It is believed that no previous parties have been so long in the field. Messrs. Brooks, McGeary, Bonsall, Hayes, and Morton successively contributed to the general result. The men worked with fidelity and endurance.

"I briefly detail the explorations of our party.

"Smith's Sound has been followed and surveyed throughout its entire extent. It terminates to the northeast in a gulf 110 miles in its long diameter.

"Greenland has been traced to its northern face, the coast extending nearly due east and west, (E. 17 deg. N.) Its further penetration towards the Atlantic was arrested by a glacier, which offers an impassable barrier to future exploration. This stupendous mass of ice issues in 60 degrees west longitude. It is coincident with the axis of the peninsula, and is probably the only obstacle to the insularity of Greenland. It rises 300 feet in perpendicular face, and has been followed along its base for 80 miles in one unbroken escarpment. This glacier runs nearly due north, and cements together by an icy union the continental masses of Greenland and America.

"It explains the broken and permanently frozen character of Upper Smith's Sound; its abundant icebergs, and, to a certain extent, its rigorous climate. As a spectacle, it was one of the highest sublimity.

"The northern land into which this glacier merges has been named Washington, and the bay which interposes between it and Greenland I have named after Mr. *Peabody*.

"Peabody bay gives exit at its western curve (latitude 80 deg. 12 min.) to a large channel, which forms the most interesting geographical feature of our travel. This channel expands to the northward into an open and iceless area, abounding in animal life, and presenting every character of an *open Polar* sea. A surface of 3000 square miles was seen at various elevations free from ice, with a northern horizon equally free. A north wind, fifty-two hours in duration, failed to bring any drift into this area.

"It is with pain that I mention to the department my inability to navigate these waters. One hundred and twenty-five miles of solid ice, so rough as to be impassable to boats, separated them from the nearest southern lead. My personal efforts in April and May failed to convey one of the smallest India-rubber boats to within 90 miles of the channel.

"My party, including myself, were completely broken; four of them had undergone amputation of toes for frost bite; nearly all were suffering from scurvy, and the season had so far advanced as to render another journey impossible. To the north of latitude 81 deg. 17 min., the shores of the channel became precipitous, and destitute *even of passage to the sledge*. William Morton, who, with one Esquimaux and a small team of dogs, had reached this spot, pushed forward on foot until a mural cape, lashed by a heavy surf, absolutely checked his progress.

"It was on the western coasts of this sea that I had hoped to find traces of the gallant martyrs whose search instigated this expedition. The splendid efforts of Dr. Ray—now first known to me—would have given such a travel a merely geographical value. Reviewing conscientiously the condition of my party, it is perhaps providential that we failed in the embarkation.

"The land washed by this sea to the northward and westward has been charted as high as latitude 82 deg. 30 min. and longitude 76 deg. This forms the nearest land to the pole yet discovered. It bears the honored name of Mr. Grinnell.

"As the season advanced it became evident that our brig would not be liberated. Our immediate harbor gave few signs of breaking up, and one unbroken ice surface extended to the sound. It was now too late to attempt an escape by boats; our fuel was deficient, and our provisions, although abundant, were in no wise calculated to resist scurvy. At this juncture I started with five volunteers on an attempt to reach the mouth of Lancaster Sound, where I hoped to meet the English expeditions, and afford relief to my associates. During this journey we crossed the northernmost track of William Baffin, in ———, but finding a solid pack extending from Jones's Sound to Hakluyt island, with difficulty regained the brig.

"The second winter was one of extreme trial. We were obliged, as a measure of policy, to live the lives of the Esquimaux, enveloped in walls of moss, burning lamps, and eating the raw meats of the walrus and bear. At one time, every member of our party, with the exception of Mr. Bonsall and myself, was prostrate with scurvy and unable to leave his bunk. Nothing saved us but a rigorously organized hunt, and the aid of dogs, in procuring walrus from the Esquimaux, the nearest settlement of which people was 70 miles distant from our harbor.

"With these Esquimaux—a race of the highest interest—we formed a valuable alliance, sharing our resources, and mutually depending upon each other. They were never thoroughly to be trusted, but, by a mixed course of intimidation and kindness, became of essential service.

"I have to report the loss of three of my comrades—brave men who perished in the direct discharge of their duty. Two of these, acting carpenter Christian Ohlsen and Jefferson Baker —died of lockjaw; the third, Peter Schubert, of abscess following amputation of the foot. Mr. Ohlsen was a valuable adviser and personal friend. He acted in command of the brig during my absence upon the sledge journeys.

"Knowing that a third winter would be fatal, and that we were too much invested by ice for

an expedition from the Sound to liberate us in time for the present season, I abandoned the Advance on the 17th of May, and commenced a travel to the south. The sick—four in number—were conveyed by our dog sledge. I had to sacrifice my collection of natural history, but saved the documents of the expedition.

"The organization of this journey was carefully matured to meet the alternating contingencies of ice and water. It consisted of boats cradled upon wooden runners, with lesser sledges for the occasional relief of cargo. With the exception of reduced allowances of powdered breadstuff and tallow, we depended upon our guns for food; but a small reserve of Borden's meat biscuit was kept unused for emergencies. Our clothing was rigorously limited to our furs. We walked in carpet moccasins.

"Our greatest difficulty was the passage of an extensive zone of ice which intervened between the brig and the nearest southern water. Although this belt was but eighty-one miles in linear extent, such was the heavy nature of the ice and our difficulties of transportation, that its transit cost us thirty-one days of labor, and an actual travel of three hundred and sixteen miles.

"From Cape Alexander we advanced by boats, with only occasional ice passages at the base of glaciers. At Cape York I erected a cairn and pennant, with dispatches for the information of vessels crossing Melville bay; and then, after cutting up my spare boat for fuel, embarked for the North Greenland settlements.

"We arrived at Upernivik (as before stated) on the 6th of August, without disaster, and in excellent health and spirits. Throughout this long journey my companions behaved with admirable fortitude. I should do them an injustice if I omitted to acknowledge their fidelity to myself, and gallant bearing in times of privation and danger.

"From Upernivik I took passage for England, in the Danish brig Marianne; but, most fortunately, touching at Godhaven, (Disco,) we were met by our gallant countrymen under Capt. Hartstene. They had found the ice of Smith's Sound still unbroken, but, having met the Esquimaux near Cape Alexander, had heard of our departure, and retraced their steps. They arrived at Disco but twenty-four hours before our intended departure for England. Under these circumstances, I considered it obligatory upon me to withdraw my contract for passage in the Marianne, and return with the Release and Arctic.

"The present season is regarded as nearly equal in severity to its predecessors. The ice to the north is fearfully extended, and the escape of the searching squadron from besetment is most providential. The rapid advance of winter had already closed around them the young ice, and but for the power of the steamer and the extraordinary exertions of Captain Hartstene, an imprisonment would have been inevitable. Not only Smith's but Jones' and Lancaster Sounds were closed with an impenetrable pack; but, in spite of these difficulties, they achieved the entire circumnavigation of Baffin's bay, and reached the Danish settlements by forcing the middle ice."

A LITTLE LAND WELL TILLED.

It has often been asserted that the productive capacity of an acre of land has not yet been reached; and that in the general practice of farmers the land does not produce one-half as much as it could be made to bear, we have abundant evidence. But it has not yet been satisfactorily demonstrated that an increased production would be profitable, if we may believe what we see in the practice of the great mass of farmers. Yet there is an occasional glimpse of doubt observable in the efforts which many good farmers are making to increase the productiveness of their land. We believe that five acres of fair quality of land, properly tilled, will support an ordinary family well, and furnish a surplus, and that too, away from the great city markets. And we further believe that the soil may be increased in fertility without other manure than can be made and raised upon the land. Manure and thorough cultivation are the great secrets of success in raising abundant crops.

But that can only be accomplished by labor and capital. These are indispensable to high farming. If capital could be commanded as readily for the safe and sure operations of agriculture, as it can for the uncertain and hazardous pursuits of commerce, a much larger increase of the productions of the land would be the result. But so it is; the surest investment is the least favored upon "'Change" and among capitalists. If the hundred millions which have been sunk in sham railroads and other kindred schemes, had been loaned to farmers, not one dollar would have been lost, and great improvements made in the increased power of productive industry.

But we are wandering from the subject that we had intended to lay before the reader, which was to speak of what has been done in the way of making land valuable by cultivation. The allotment system in England, and the small farmers of Flanders, probably are the best pictures of thorough and profitable farming that we yet have. There are isolated cases in this country, but they are few and generally near market towns, and therefore not fair examples of neat farming.

In COLEMAN'S *European Agriculture* we find the following account of what was done on four acres:

"JESSE PIPER, in Sussex, holds an allotment of four acres. He obtained, in 1842, forty-two bushels of wheat from three quarters of an acre; he had two hundred and fifty bushels of potatoes

from three-fourths of an acre; he had ten bushels of barley from the other land, and kept two cows, and three, and sometimes four pigs; he considers that there might be an acre of grass, and the cows were kept entirely upon the produce of the four acres; a portion of this was not arable, as some trees were growing upon it. A peculiarity in this man's management is, that he works one of his cows in the cart, and calculates that her labor saves him an expense of five pounds; she is milked in the morning before she is put to work, and, although worked, she makes eight pounds of butter a week, besides furnishing some milk for the family. This is a sort of Robinson Crusoe management, which is well deserving of attention. It would not be easy to find a reason why the female of one class of animals should be exempted from work, rather than of another; and there is no ground to suppose that, with good feeding and careful usage, moderate labor would be injurious to the health of an animal; much more likely is it to be conducive to health, and even, in such cases as this, to the more liberal secretion of milk. Other circumstances in this man's economy are worthy of observation; he saves all his liquid manure in a tank by his own house, and mixes with it a proportion of soot and salt; he throws his land into heaps, and puts the liquid upon the heaps, and then spreads it abroad—'because,' as he remarks, 'his land is so near the chalk, that if he put his liquid manure upon the land, three-fourths of it would be wasted—it would go clean away, so as never to get it again; but when put in a heap of mould it is retained.'"

J. Dumbrell had three and one-quarter acres, managed by himself, his old father, and a child nine years old. His stock consisted of two cows and a heifer, and from two to three pigs. On 88 rods of ground he grew 32 bushels of wheat; on one-quarter of an acre he grew 18 bushels of oats, and in nine months he made 400 pounds of butter from his two cows. Mr. Dumbrell tells how he kept two cows, and maintained a family of five persons on only three acres of land:

"Half an acre of pasture, half an acre and eight rods in wheat, and one-quarter of an acre in oats; the other part was green food for the cows, such as rye, tares, cabbages, clover, mangel wurzel, turnips, and Italian rye grass. But if you are surprised at my keeping two cows on this quantity of land, I must tell you that one crop a year will not do it; but my plan is to take second crops; that is, rye is the first thing I cut green in the spring; then I dig the land and manure it with the liquid manure as far as it will go; then finish with rotten dung, and plant mangel wurzel and turnips; and the part that I manure with the *liquid* is always the *best*. The next thing I cut is winter barley and turnips, and plant some cabbages for winter; by this time I cut the grass and clover, which grows again in a short time, with a little of the liquid manure as soon as it is cut. Last summer I cut the Italian rye-grass and clover three times; and this year I have nearly cut it twice already, and there were really two good crops of the Italian rye-grass, and I think there will be two more this summer with a little manuring. My early cabbages I always let stand to grow again all the summer, and they bring a great deal of food. I plant again in November, and put the liquid manure to them as far as it will go; but to the rest I use dung or ashes, which are not so good as the liquid, which any body may tell in the spring by looking at the bed of cabbages; so I hope it now appears how the cows are maintained in winter as well as in summer. During last winter, I had no hay, only turnips, mangel wurzel and straw, and they did very well."

Here is what Mr. John Harris did. His allotment was only five acres:

One acre and 12 rods of wheat produced	53	bushels.
Half an acre of oats,	61	"
Thirty rods of barley,	13½	"
Twenty rods of peas,	4½	"
One acre of potatoes,	404	"
Half an acre of turnips,	150	"
Sixteen rods of carrots,	3½	tons.
Fifteen rods of mangel-wurzel,	3	"

"The rest of his land was occupied with green food for his cows; such as cabbages, rye, clover, tares, &c. He kept two cows. He had from eight to twelve pigs all winter, and they consumed all his potatoes; and his turnips, mangel wurzel and carrots, were given to his cows. He fatted one hundred and twenty stone, or nine hundred and sixty pounds of pork, which he sold to the butcher. He sold six shotes, at three months old, for stores, and one pig for roasting; and he sold also one sow in pig for £2, 12s. He kept no account of the produce of his cows."

These cases are cited not only to show what has been done, but to call from our numerous readers their experience upon the productiveness of land in various sections of the Union.—*Rural New Yorker.*

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Atlantic, from Liverpool, arrived at New York on the 18th inst., with dates to the 6th. There is no news of importance from the Crimea. A cavalry contest between the French and Russians took place on the 20th ult., five leagues from Eupatoria, in which the latter were defeated. The roads to the Allied camp were undergoing repairs, a new road was in course of construction from Balaklava, and every thing indicated an intention of putting the army into winter quarters in its present position. Preparations, however, were going forward for another expedition, the object of which was secret. The Russians were strengthening their position in North Sebastopol, but it was not known whether they would attempt to hold it through the winter. The weather and roads were unfavorable to field operations.

Prince Gortschakoff acknowledges a loss of from 500 to 1000 men per day, during the last 30 days of the siege.

The Russian Emperor was at Nicolaieff, on the 20th ult., inspecting the fortifications, dock-yards, &c. This place, situated on the river Bog, is the principal building station of the Russian navy. He has since left that place for the Crimea.

The Russians had not attempted any thing against Kars, but provisions were becoming so short, that unless succor was soon received, the garrison would be compelled to surrender. The Russians, however, were themselves hard pressed by the snow, which had already set in, and which, if the garrison could only hold out a little longer, would compel the besiegers to retreat. Omar Pasha had arrived at Batoum, but he found the troops there in such a miserable state, from sickness and privation, that he would not probably be able to march to Kars in time to aid the garrison.

England.—The Bank of England has raised the rate of interest to 5½ per cent. Considerable commercial uneasiness is the result, especially as the stock of bullion has been decreasing for some weeks, the Bank of France buying up all the specie it can. The stock of gold and bullion in the Bank of England on the 4th, was £12,368,255. The revenue returns of the United Kingdom, show a net increase for the year ending 9th month 30th, of £8,344,781, which is chiefly due to the income tax.

France.—Corn has reached its maximum price, and large arrivals of foreign flour are expected shortly. The price of butchers' meat is to be fixed by the authorities every fortnight. The authorities of various departments are taking measures for the relief of the poorer classes. The cholera has appeared in Paris. Upwards of a hundred deaths occurred at the hospital Hotel Dieu, during last month, and almost an equal number at each of the other large hospitals. The government has endeavored to suppress the fact.

Denmark.—The new Constitution has been signed by the King, and promulgated.

Sweden.—The dearness of food has occasioned serious riots in different places. At Carlscrona, the mob demanded that steps should be taken to prevent the distillers from buying up all the potatoes brought to market, which the governor of the province promised to do. Some of them proposed to destroy the distilleries, but were dissuaded by their comrades. At Upsal, the premises of a corn-dealer were burned, with a large quantity of grain.

Spain.—The band of the Carlist chief Borges has been routed by the Queen's troops.

Egypt.—A misunderstanding has arisen between the Sultan and the Viceroy of Egypt, the latter endeavoring to make himself too independent, while the former wishes to bring Egypt to a level with the other provinces of the Ottoman Empire. An engineer is about to visit France in connection with the question of a canal through the Isthmus of Suez.

South America.—The difficulty between Paraguay and Brazil appears likely to have a pacific termination. Cholera has been raging with great violence and fatality in the province of Para, Brazil, above 8000 persons having died during the summer. It has now nearly left Para, but has reached Bahia and Rio de Janiero.

The Amazon Navigation Company makes but slow progress with its colonization, only 200 of the 42,000 settlers whom it engaged to bring in within five years, commencing a year since, having yet arrived. The Company has five steamers running on the Amazon and its tributaries, and expects another soon.

Central America.—Recent letters state that Col. Kinney has abandoned his expedition, very few of his company now adhering to him. The U. S. commercial agent at San Juan has been dismissed by the President, for acknowledging Kinney's usurpation.

Mexico.—Alvarez has forwarded orders to the city of Mexico to reform the National Guard, and to arrest Santa Anna's Ministers. He has conferred on Gen. Minon, both the political and military government of the district of Mexico. It is believed that the chiefs of the garrison will disregard these acts.

The Commission for surveying the boundary between the United States and Mexico, has just completed the work, commenced a year since. The Mexican Commissioner did not accompany the party, on account of not receiving proper assistance from his own government, but he afterwards carefully examined and approved in writing the whole survey, as his first Engineer had previously done. The line throws into the United States the passes to the Pacific both of the Sierra Madre and the Guadalupe mountains; these passes are said to be practicable for railways, and the country around is rich in minerals, and well adapted for grazing. South of the line there is no known pass in the Sierra Madre suitable even for a wagon road, north of the valley of the city of Mexico.

Domestic.—Passengers are now conveyed from Pittsburg to St. Louis in only twenty-seven hours, on the route by way of the Ohio and Mississippi Railroad.

A census of the State of Illinois has just been taken, and the returns received show that the aggregate population will exceed 1,200,000. In 1850, the population was 851,470. The rapid increase is attributed to the effect of railroad building in the State.

The official returns of the vote of Connecticut on the amendment to the Constitution restricting the right of voting to those who can read, shows a majority in its favor of 4,842 in a total vote of 30,472, not half the voters in the State.

An election was held in Kanzas on the 9th inst., in accordance with the plan of the Free State Convention, for Delegate to Congress, and Delegates to a Convention to form a State Constitution. Every thing was conducted in the most orderly manner, and though full returns are not yet received, it is believed Ex-Governor Reeder received more votes than Whitfield did at the previous election, with all the aid from Missouri given the pro-slavery party. The general feeling of the residents in the Territory is reported to be decidedly adverse to the introduction of slavery.

The latest accounts from Mississippi give reason to hope that the yellow fever will soon disappear from all the afflicted localities. In Canton, in that State, of a population of 388, but 81 escaped the disease, and there were 71 deaths.

A National Convention of colored persons was held in this city last week, to devise measures for the elevation of their race. It was well attended, and the discussions were conducted with ability.

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THE CEREMONY OF THE HAT.

George Fox, in his Journal,* makes the following remarks in relation to what he was commanded to observe or avoid in regard to the usual ceremony of taking off the hat, and to the use of the plain language:

"When the Lord sent me into the world, he forbade me to put off my hat to any, high or low; and I was required to 'thee' and 'thou' all men and women without respect to rich or poor, great or small. * * * This made the sects and professions rage. But the Lord's power carried me over all to his glory, and many came to be turned to God in a little time. * * Oh! the rage that was in the priests, magistrates, professors, and people of all sorts, but especially in priests and professors; for though thou to a single person was according to their accidence and grammar rules, and according to the Bible, yet they could not bear to hear it; and because I could not put off my hat to them, it set them all into a rage. But the Lord showed me that it was an honor which he would lay in the dust and stain; an honor which proud flesh looked for, but sought not the honor which comes from God only. That it was an honor invented by men in the fall and in the alienation from God, who were offended if it was not given to them; yet would be looked upon as saints, church members and great Christians."

In the Biography of William Penn we find the following account of his exercises on this subject:

"Finding him firmly grounded in the principles and profession, which on solid conviction he had espoused, the Admiral gave up the prospect of prevailing upon him to conform fully with his views, and inclined to bear with his peculiarities, upon condition that he would consent to appear with his hat off when in the presence of the king, the duke of York, and himself. In the eyes of many this might seem a small concession, and it is probable the Admiral viewed it as such. That William Penn was anxiously desirous to comply, as far as he conscientiously could, with his father's wishes, there can be no doubt; and when the proposal was made to him, he asked time to consider it. His father supposing the delay was for the purpose of consulting some of the Quakers, William assured him he would see none of them until he returned an answer. If compliance with the request was a small matter in the eyes of others, it was not so in his view—it was a question of principle, involving as he believed, his obedience to God, and nothing of this character was too small to be carefully regarded by a mind divinely awakened, as was his. Uncovering the head is the mode by which Friends, in conformity with the practice of the primitive Christians, indicated their reverence to the Supreme Being, when they approached him in the solemn act of prayer; and as they believed that the pride of man induced him to claim it as a token of respect to himself, they therefore felt themselves conscientiously restrained from giving it. In this light the subject presented itself to the mind of William Penn. Retiring to his chamber, he humbled himself before the Lord, with fasting and supplication, to know his mind and will therein, and for strength to perform his duty at this critical period of his life. The result of this religious exercise was a settled conviction, that his peace of mind was concerned in the matter; and being confirmed in his duty to maintain his testimony against this species of pride and idolatry, he returned to his father, and humbly signified that he could not comply with his request.

Unable to comprehend the principles upon which his son acted, and probably considering his refusal as the effect of perverseness and obstinacy, rather than religious obligation, in the excitement of the moment the Admiral so far forgot his affection for him, that he again expelled him from his house This fresh trial of his faith and allegiance to God was very severe. His tender regard for his father made the thought of

* Vol. I. pp. 29–30.

incurring his displeasure exceedingly painful; and he was literally giving up all his worldly hopes for the sake of following Christ Jesus in the way of his requirings. He had no estate of his own, he had been brought up to no business, and had no other means of subsistence than the charity of his friends, except what his affectionate mother privately sent him. Under these trying circumstances, the conviction that he was in the way of his duty, and the divine consolation graciously vouchsafed to his mind, enabled him to support this afflicting dispensation with patience and firmness. The propriety and uprightness of his demeanor soon won upon his father, whose displeasure in a little time subsided, so that he permitted his return home; and when he became involved in difficulty, in consequence of his faithfulness in attending meetings for divine worship, he privately used his influence in his favor."

Thomas Ellwood, in his Autobiography, gives the following graphic description of the exercises and suffering through which he passed in relation to these subjects:

"The Quarter Sessions for the peace coming on, my father, willing to excuse himself from a dirty journey, commanded me to get up betimes and go to Oxford, and deliver in the recognizances he had taken.

"I, who knew how it stood with me better than he did, felt a weight come over me as soon as he had spoken the word. For I presently saw it would bring a very great exercise upon me. But having never resisted his will in anything that was lawful, as this was, I attempted not to make any excuse, but ordering a horse to be ready for me early in the morning, I went to bed, having great strugglings in my breast.

"For the enemy came in upon me like a flood, and set many difficulties before me, swelling them up to the highest pitch, by representing them as mountains which I should never be able to get over; and, alas! that faith which could remove such mountains and cast them into the sea, was but very small and weak in me.

"He cast into my mind, not only how I should behave myself in court, and despatch the business I was sent about; but how I should demean myself towards my acquaintance, of which I had many in the city, with whom I was wont to be jolly; whereas now I could not put off my hat, nor bow to any of them, nor give them their honorary titles, as they are called, nor use the corrupt language of you to any one of them, but must keep to the plain and true language of thou and thee.

Early next morning I got up, and found my spirit pretty calm and quiet, yet not without a fear upon me, lest I should slip and let fall the testimony which I had to bear. And as I rode, a frequent cry ran through me to the Lord, on his wise: O my God, preserve me faithful, whatever befals me! Suffer me not to be drawn into evil, how much scorn and contempt soever may be cast upon me!

"When I had set up my horse, I went directly to the hall where the sessions were held, where I had been but a very little while, before a knot of my old acquaintances espying me, came to me. One of these was a scholar in his gown; another a surgeon of that city, both my school-fellows and fellow-boarders at Thame school, and the third a country gentleman, with whom I had long been very familiar.

"When they were come up to me, they all saluted me after the usual manner, putting off their hats and bowing, and saying, 'your humble servant, sir;' expecting, no doubt, the like from me. But when they saw me stand still, not moving my cap, or bowing my knee in the way of congee to them, they were amazed, and looked first one upon another, then upon me, and then one upon another again for a while, without speaking a word.

"At length the surgeon, a brisk young man, who stood nearest to me, clapping his hand in a familiar way upon my shoulder, and smiling on me, said, 'what! Tom, a Quaker!' To which I readily and cheerfully answered, 'yes, a Quaker.' And as the words passed out of my mouth, I felt joy spring in my heart; for I rejoiced that I had not been drawn out by them, into a compliance with them, and that I had strength and boldness given me to confess myself to be one of that despised people.

"They staid not long with me, nor said any more, that I remember, to me; but looking somewhat confusedly one upon another, after a while took their leave of me, going off in the same ceremonious manner as they came.

"After they were gone, I walked awhile about the hall, and went up nearer to the court, to observe both what justices were on the bench, and what business they had before them. And I went in fear, not of what they could or would have done to me, if they should have taken notice of me, but lest I should be surprised, and drawn unwarily into that which I was to keep out of.

"It was not long before the court adjourned to go to dinner, and that time I took to go to the clerk of the peace at his house, whom I was well acquainted with. So soon as I came into the room where he was, he came and met me, and saluted me after his manner; for he had a great respect for my father, and a kind regard for me. And though he was at first somewhat startled at my carriage and language, yet he treated me very civilly, without any reflection or show of lightness. I delivered him the recognizances which my father had sent, and having done the business I came upon, withdrew, and went to my inn to refresh myself, and then to return home.

"But when I was ready to take horse, looking out into the street, I saw two or three justices

standing just in the way where I was to ride. This brought a fresh concern upon me. I knew if they saw me, they would know me; and I concluded if they knew me, they would stop me to inquire after my father; and I doubted how I should come off with them.

"This doubting brought weakness on me, and that weakness led to contrivance how I might avoid this trial. I knew the city pretty well, and remembered there was a back way, which though somewhat about, would bring me out of town, without passing by those justices; yet loath I was to go that way. Wherefore I staid a pretty time, in hopes they would have parted company, or removed to some other place out of my way. But when I had waited until I was uneasy for losing so much time, having entered into reasonings with flesh and blood, the weakness prevailed over me, and away I went the back way; which brought trouble and grief upon my spirit for having shunned the cross.

"But the Lord looked on me with a tender eye, and seeing my heart was right to him, and that what I had done was merely through weakness and fear of falling, and that I was sensible of my failing therein, and sorry for it, he was graciously pleased to pass it by, and speak peace to me again. When I went in the morning, my heart was full of breathing prayer to the Lord, that he would vouchsafe to be with me, and uphold and carry me through that day's exercise; so now at my return in the evening, before I got home, my heart was full of thankful acknowledgments and praises unto him for his great goodness and favor to me, in having thus far preserved and kept me from falling into any thing that might have brought dishonor to his holy name, which I had now taken on me.

"But notwithstanding it was thus with me, and that I found peace and acceptance with the Lord in some good degree, according to my obedience to the convictions I had received by his Holy Spirit in me; yet was not the veil so done away, or fully rent, but that there still remained a cloud upon my understanding, with respect to my carriage towards my father. And that notion which the enemy had brought into my mind, that I ought to put such a difference between him and all others, as that on the account of paternal relation I should still deport myself towards him, both in gesture and language, as I had always heretofore done, did yet prevail with me. So that when I came home, I went to my father bare-headed as I used to do, and gave him a particular account of the business he had given me in command, in such a manner, that he observing no alteration in my carriage towards him, found no cause to take offence at me."

(To be continued.)

ALL excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. In fine, he that is drunk is not a man; because he is so long void of reason, that distinguishes a man from a beast.—*Penn.*

Testimony of Upper Springfield Monthly Meeting, Ohio, concerning JASON FAWCETT.

We have believed it right to make a few extracts from some memorandums made in the time of the last sickness of our dear young friend Jason Fawcett, son of William and Abigail Fawcett, who departed this life the 11th of 8th month, 1848, in the 23d year of his age.

In his younger years, he had a taste for reading and information. His father having a pretty good collection of Friends' writings, the most of which he read, with some historical and literary works, we trust to profit.

Being of a lively disposition, and inquisitive mind, he extended his reading beyond the limitations of truth, and indulged in the reading of novels, and other pernicious and frivolous publications, which it was evident had a tendency to unfit his mind for religious reading and meditation, which he was not fully sensible of until the latter part of his illness, when, in the Lord's mercy, he was visited with a lively sense of his various weaknesses and deviations.

The disease proving to be the consumption, he was advised to travel, with a hope that it might be beneficial to his health. He paid a visit to his relatives a distance from home, but it was evident upon his return, from increasing debility, that the journey had not had the desired effect. He continued to grow worse, and finally was confined to his bed.

When his disease had assumed so decided a character that very little hopes, either by himself or friends, were entertained of his recovery, he appeared at times to be deeply sensible of the exceeding sinfulness of sin, and the weight of his transgressions lay so heavily upon him, that he frequently expressed fear that he had put off the work of repentance until it was too late, saying to his mother at one time, "week after week has passed away and I have got nothing done yet. When I try to get my mind composed, so many obstructions rise up, that I become confused, or I fall asleep. If I am saved, there is a great work for me to do, and but a short time to do it in."

His sufferings at times were extreme, on account of difficulty of breathing, which he bore with remarkable patience, saying at one time, "if it were possible, I would not give vent to a groan, lest it might have the appearance of murmuring."

On first day morning, 30th of 7th month, he was suddenly taken with suffocation, which produced great suffering, and to all appearance, he was near expiring and was evidently much alarmed. After recovering so as to be able to speak, he said: "I thought I was going, and

felt that I was not prepared. Oh! that I might be spared one week longer, I am willing to bear all the sufferings that may be permitted for me to pass through, if I only could be spared a few days." His mother observed that perhaps his request would be granted, which he seemed to doubt, saying, "I think I cannot live through many such spells."

The next morning he seemed much relieved from bodily suffering; his father sitting by his bed, he said: "there are several things that have been on my mind, which I have wanted to communicate to thee; and I believe the time has now come for me to attend to it." Directing how he wished several articles disposed of as legacies to his near relatives and friends. He then said in substance as follows: "There are several things that have given me much uneasiness;" alluding to a hat and coat which were made in a fashionable style, saying, "the coat in a particular manner I was dissatisfied with the first time I saw it." He wore it on the before mentioned visit to his relatives, but acknowledged that the satisfaction of the visit was much interrupted on account thereof, and that he was ashamed of it all the time he was amongst them, and then added: "I am at a loss to know what is best to do with it; I shall have to leave it with thee and mother, to dispose of as you may think best."

His mind appearing to be relieved on this subject, he then alluded to another great error of his past life, saying, "how I have misspent my time reading pernicious publications. I remember the first temptation to this evil, was reading a novel story in a newspaper. I was taken with it, and my mind became absorbed in this kind of reading."

After saying considerable more on the evil tendency of such reading, he concluded by requesting that if there should be any newspapers, or other objectionable publications, found after he was gone, that they should all be destroyed.

He then said, "there is another subject that has been very distressing to my mind. I have written a number of light and frivolous letters to my young friends, and it would be a relief to me if I could get them into my possession that I might burn them. I have also received letters of this description from some of my friends, but I burnt them all several weeks ago."

He then made some remarks in relation to letter writing, and the evil tendency of indulging in a disposition to write in a light and frivolous manner.

Notwithstanding these fruits of repentance and condemnation of his errors were brought forth, he continued for some time under the most distressing fears, that his sins were so many, that he would not be favored to experience forgiveness. At one time, when lamenting his situation, his mother for his encouragement, alluded to the encouraging language of several ministers, who, in the course of his illness, had solemn opportunities by his bedside; he replied, "I fear they were all mistaken; they have no idea what a sinner I have been."

One evening, being in great suffering, he called his father to him, and requested him to stay in the room that night, saying he thought he could not survive until morning, and that he did not yet feel that he was prepared to go.

His father remarked, "I do not know what more we can do than to strive together in our prayers for thee;" to which he quickly replied, "and I will join in that."

Some time the next day he said to his father, "I believe our prayers have been heard; I feel very comfortable now; I feel such a calm, that I think that I should not be afraid to go at any time; I see nothing in my way; Oh! what a mercy it is that my mind has become so composed. If I am saved it will be all of mercy." Thus it pleased the Lord to prepare our dear young friend, through the baptism of the Holy Ghost and of fire.

On first day afternoon, 6th of 8th month, his niece and nephew being in the room, he addressed them in a very affectionate manner, expressing his desire that they might be good children, in order that they might be prepared to meet him in heaven.

He earnestly entreated his niece in a particular manner, not to give way to reading fictitious publications, but to read Friends' Journals and other good books.

He then in the presence of his brothers and near relatives, expressed as follows: "Oh! how happy I do feel; I would not exchange my situation for ten thousand worlds; Peace! Peace!! Peace!!! I see the gates of heaven open to receive me."

The same evening he said, "I think I shall now soon be released," and requested the family to be called into the room; he again expressed the great peace that he felt, saying, "Oh! death, where is thy sting, Oh! grave, where is thy victory." He took each of his brothers by the hand, and bade them farewell; he embraced his mother and then his father in his arms; after which his breathing became short and easy, and those present were in expectation that his close was just at hand, but in a short time he revived. Then said, "Called back again; there is something more to do." Thus it pleased the Lord, when he seemed near expiring, to call him back again, we believe for his further refinement; and the enemy was permitted to tempt him to despair of the Lord's mercies, which had been so remarkably evident the preceding evening.

After a time he was mercifully favored to overcome the grand assault—and said to his father, "it is all over now. I feel very happy—sweet peace—and as though I had got beyond the reach of the enemy. I know that I was too

desirous to be taken last evening; there was too much of my own will about it."

Soon after making the above remarks, a beloved relative came to see him; he seemed much pleased to see her, and after a little pause he said: "Oh! how happy I do feel; I see nothing in my way now, but I have had a trying time; the enemy shot his darts at me, but I now feel that I have a shield of faith that he cannot penetrate."

Shortly after, when suffering much, he supplicated as follows: "Oh! Lord, support me in this hour of trial, and if it be thy blessed will, grant me an easy passage."

The day previous to his decease, he had frequent turns of deep suffering; but through all he was preserved in resignation to the divine will; often craving that he might be strengthened to bear the remaining portion of his affliction with patience, until it might please the Lord to grant him a release. Towards evening his little remaining strength became exhausted, and he sank into a state of insensibility of anything that was passing near him, and in this situation he remained until about three o'clock in the morning, when he quietly ceased to breathe, without a groan or struggle.

And we believe that by the pardoning mercy of God, through Jesus Christ our Lord, and the washing of regeneration, and the renewing of the Holy Ghost, he was prepared for an entrance into the abodes of never ending felicity.

CHARACTER OF THE EARLY CHRISTIANS.

(*Extracted from Neander's Church History.*)

As the contrast of Christianity with paganism —which is none other than that of the old with the new man—was strongly marked in comparing different periods of the life of the same individual, so was it also, in comparing the Christian life with the pagan, as a whole; for the opposition now stood forth open and undisguised; since paganism needed not as yet to hide itself under any foreign guise. To this contrast, Origen referred, when he said, "The Christian communities, compared with those among whom they dwell, are as lights in the world."

The inducements to a mere outward Christianity that presented themselves in later times, —the worldly advantages connected with the profession of Christianity as the state religion; custom, which leads men without any special reasons or inward call in their own minds to abide by the religion of their fathers,—all this, in the period of which we treat—especially the early part of it—could effect nothing for the advantage of Christianity. The majority forsook a religion commended to them by education, by the reverence for antiquity, by the force of custom, by the worldly benefits connected with its observance, for one which had *against it* everything that favored the other, and which from the very outset required of them many sacrifices, and exposed them to many dangers and sufferings.

Still one must be very slightly versed in human nature to believe that in any period whatever, there could be a total absence of the causes that tend to produce a conscious or unconscious hypocrisy in the reception of Christianity. Even in this period many such inducemonts were at hand, particularly in those longer intervals of peace, which the church occasionally enjoyed. Says Origen—"There was always a great diversity among those who sought Jesus, since all did not seek him in the genuine way, for the sake of their own salvation, and to receive advantage *from Him.* There were those that sought Jesus from various improper motives; whence it was, too, that they alone found peace with Him, who sought Him in the right way—of whom it may with propriety be said, that they sought Him as the *Word* which was in the beginning and was with God, and for the purpose of obtaining fellowship with the Father." The charitableness of the Christians offered to many a strong temptation to unite themselves to the Christian community, without having become Christians by conviction and in the temper of their minds; as is evident from the passage before cited from Origen; and Clemens of Alexandria, too, speaks of those who hypocritically adopted the Christian profession for the sake of temporal advantages.

But besides these pretended Christians, there would be some, even among those within whose hearts some, seed of the gospel had been lodged, whose case would be represented by our Lord's parable of the sower. It was not in every heart where the seed fell, that it found the congenial soil in which it would spring up immediately and bring forth fruit. In this period, as at all times, there would be those who had been for a moment touched by the power of truth, but who, neglecting to follow up the impressions they had received, proved faithless to the truth, instead of consecrating to it their whole life; or who, wishing to serve at one and the same time God and the world, soon became once more completely enslaved to the world. Whoever failed to watch over his own heart, whoever failed of seeking earnestly and constantly, with fear and trembling, under the guidance of the divine Spirit, to distinguish and separate in his inmost being what was of the Spirit from what was of the world, exposed himself to the same causes of dangerous self-deception and consequently to the same fall, as Christians were liable to in other times. There are general sources of self-deception having their seat in human nature itself, to which general sources all particular forms of it may be ultimately referred, and these manifest themselves outwardly in different ways according to different circumstances. There are also particular sources of self-deception, belonging to different ages of the world. Everything

in fact without us, even what in itself considered may be for man's highest advantage, is yet capable, if the true light has not arisen within him, or if he does not watch over his own heart, of proving only an occasion of self-deception. Of nothing outward, no situation, relations, or circumstances, can it be unconditionally affirmed, that by these means *vital Christianity must necessarily* be promoted. That which may promote it in one man, may to another, who uses it otherwise than he ought, prove the occasion of his fall.

The contrast between Christianity and paganism, which was so strongly marked in the life, contributed to preserve the Christian consciousness and life more pure, and to guard it against many a debasing mixture. But here, also, what proved to some the means of awakening many Christian virtues, and in general served to promote the Christian temper of mind, became to others a source of self-deception;—to those, namely, who fancied that by a stern rejection of every thing pagan, they had quite satisfied the requisitions of Christianity, and made out of this an opus operatum;—when they were thus led to conceive of the warfare with the world in too outward a sense, and on this account the more easily overlooked the inner conflict with the inward world; and spiritual pride, uncharitable fanaticism fastened at the root of their religion.

Many among the number who had been led along to Christianity by a profound sense of religious need, fell into a mistake, which hindered them from rightly appropriating to themselves the gospel, and from giving themselves up to its divine, intrinsic power. The longing after reconciliation with God and the forgiveness of sin, often lay, in truth, as we have seen already, at the root of the superstition of this period; but this longing remained covered under a grossly material form. A craving of this sort met with eagerness the annunciation of a Redeemer, the promise of the cleansing away of all sin by means of baptism:—but this was the very source, too, of the delusion which led to the misapprehension—say rather the gross, material apprehension of what Christianity proposed. Such persons sought in Christ, not a Saviour from sin, but the bestower of an outward and magical annihilation of sin. Bringing their pagan notions over with them into Christianity, they were seeking in baptism a magical lustration, which could render them at once wholly pure. That outward view of the church and the sacraments, of which we have spoken before, presented beyond doubt a convenient point of support for this erroneous notion. Hence it was, that many who meant to embrace Christianity, delayed their baptism for a long time, that they might meanwhile surrender themselves without disturbance to their pleasures, hoping to be made quite pure at last by the rite of baptism. Against such delusions, Tertullian thus expresses himself: "How foolish, how wrong it is, to put off the duty of repentance, and yet expect the pardon of sin; that is, to hold back the price, and yet reach out the hand for the goods; for it has pleased the Lord to affix *this* price to the forgiveness of sin. If those that sell, then, first examine the money for which they offered the goods, to make themselves sure that it is neither worn, filed, nor counterfeit, so we may conceive that the Lord also first makes trial of our penitence before he will bestow on us the inestimable treasure of eternal life. The divine grace, full and free forgiveness of sin, awaits those who will come to baptism; but we also must do what belongs to our part, in order to qualify us to receive it. Thou mayst, it is true, obtain baptism easily,—by thy protestations deceiving him whose business it is to confer it on thee. But God guards his own treasure,—he will never suffer it to be surreptitiously obtained by the unworthy. In whatever darkness thou mayst veil *thy* work, God still is light. But many fancy that God is under a certain necessity of performing even for the unworthy, what he has once promised, and thus turn his free grace into an obligation." Tertullian appeals to experience to prove that in those who come in this spirit to baptism, the genuine effects of Christianity cannot be manifested, and that such individuals often fall away from their profession, since they built their house on the sand. With an eye to the same class, Origen remarks that the whole profit of baptism depends on the disposition of the recipient; that it is to be enjoyed by him only who comes to this ordinance with true penitence; that, on the other hand, baptism redounds only to the condemnation of him who is destitute of such penitence; that the spirit of renewal, therefore, which goes with baptism, is not shared by all. To guard men against the mistake of such outward Christians, Cyprian, in his collection of scripture proofs for a layman, (libri testimoniorum,) having laid down the position, that no man can attain to the kingdom of God, unless baptized and regenerated, adds: "It is, however, nothing for one to be baptized, and to receive the communion, who in his life gives no evidence of reformation." And the passages he cites on this occasion from the New Testament, go expressly to show the vanity of such outward Christianity; 1 Corinth. 9: 24, Matth. 3: 10,—5: 16,—7: 22, Philipp. 2: 15. He then proceeds to say that "even the baptized person may lose the grace bestowed, and will do so unless he continues to remain pure from sin," citing in evidence the following passages of warning: John 5: 14, 1 Corinth. 3: 17, 2 Corinth. 15: 2.

It belonged, indeed, to the peculiar essence of Christianity, that as it was capable of becoming all things to all men, of adapting itself to the most different and opposite positions of humanity, so it could let itself down even to those modes of apprehending divine things, which were as

yet altogether sensuous and material; and thus, by the power of a divine *life*, beginning from within, transform them gradually from sensuous to spiritual apprehensions. We should take good care, then, in estimating the religious appearances of these primitive times, how, from the material habits of feeling and thinking which they brought along from some earlier position, we make up our judgment respecting those who might really be wanting in nothing but the appropriate vessel to receive the transcendent, divine element that had, in truth, filled their inner life. In this case, too, the great saying of the apostle might find its verification, that the divine treasure was received—and for a season preserved—in earthen vessels, that the abundant power might be of God and not of man. It would be, therefore, a very superficial and unjust proceeding, to conclude at once, that men who framed to themselves such strange conceptions of God, of the things of God and of his kingdom, could have nothing of the Christian life in them. But in the case of the class just described, when the sensuous element unduly predominated, and they would not yield themselves to the purifying influences of the Spirit of Christ, every motion of the higher life necessarily became vitiated by this sensuous element, and in the end suppressed. Every Christian quality was transformed into some shape of the flesh and secularized;—was thus divested of its true significancy. Thus they apprehended Christ and his kingdom. Even though the expectation of some future state of sensual bliss, of which their fanatical imaginations drew ravishing pictures to the fleshly sense, enabled them to deny the pleasures of the moment, and even to face tortures and death, yet they might be, notwithstanding all this, strangers to the true nature of the new birth, by which alone the kingdom of God can be entered;—might be wanting in the spirit of ennobling love.

Far be it from us, then, to be looking for any such appearance of the church in which it was found without spot or blemish,—a condition of it never to be realized till the final consummation. Nor do the defenders of the cause of Christianity in this period deny the existence of such blemishes. They acknowledge that among those who called themselves Christians, were some whose lives contradicted the essential character of Christianity and gave occasion to the heathen to blaspheme;—yet they declare that such would not be recognized as Christians by the Christian communities; yet they challenge the heathen to judge every man by his life, and to chastise those whose morals deserved it, wherever they found them. Thus Justin Martyr and Tertullian express themselves. Says the latter, "If you assert that the Christians are, in avarice, in riotousness, in dishonesty, the worst of men, we shall not deny that some *are* so. In the purest bodies, some freckle doubtless may be discovered." But neither should we be led away by these blemishes that attached themselves to the surface of the church, to overlook the heavenly beauty which shone through them all. When the eye is fixed exclusively on the one or the other, the picture may be easily colored to an ideal perfection, or sunk to a distorted caricature. An unbiassed observation will shun both these extremes.

That which our Lord himself, in his last interview with his disciples, described as the test by which his disciples might always be distinguished—as the mark of their fellowship with him and the Father in heaven, the mark of his glory dwelling in the midst of them—namely, that they loved one another,—precisely this constituted the prominent mark, plain and striking to the pagans themselves, of the first Christian fellowship. The names "brother" and "sister," which the Christians gave to each other, were not names without meaning. The fraternal kiss, with which every one, after being baptised, was received into the community, by the Christians into whose immediate fellowship he entered—which the members bestowed on each other just before the celebration of the communion, and with which every Christian saluted his brother, though he never saw him before,—this was not an empty form, but the expression of Christian feelings—a token of the relation in which Christians conceived themselves to stand to each other. It was this, indeed, as we have had occasion to remark already, which, in a cold and selfish age, struck the pagans with wonder,—to behold men of different countries, ranks, relations, stages of culture, so intimately bound together,—to see the stranger who came into a city, and by his letter of recognition (his epistola formata) made himself known to the Christians of the place as a brother beyond suspicion, finding at once among those to whom he was personally unknown, all manner of brotherly sympathy and protection.

The care of providing for the support and maintenance of strangers, of the poor, the sick, the old, of widows and orphans, and of those in prison on account of their faith, devolved on the whole church. This was one of the main purposes for which the collection of voluntary contributions in the assemblies convened for public worship, was instituted; and the charity of individuals, moreover, led them to emulate each other in the same good work. In particular, it was considered as belonging to the office of the Christian matron to provide for the poor, for the brethren languishing in prison, to show hospitality to strangers. The hindrance occasioned to this kind of Christian activity, is reckoned by Tertullian among the disadvantages of a mixed marriage. "What heathen," says he, "will suffer his wife to go about from one street to another to the houses of strangers, to the meanest hovels, indeed, for the purpose of visiting the

brethren? What heathen will allow her to steal away into the dungeon to kiss the chain of the martyr? If a brother arrives from abroad, what reception will he meet with in the house of the *stranger*? If an alms is to be bestowed, store-house and cellar are shut fast." On the other hand, he counts it among the felicities of a marriage contracted between Christians, that the wife is at liberty to visit the sick and relieve the needy, and is never straitened or perplexed in the bestowment of her charities.

From the preceding extract, we may readily discover that the Christians of the age of Cyprian,* whose observations the historian has copied, had a tolerably clear negative perception of baptism, by which they unquestionably meant baptism with water. They were fully sensible that baptism with water did not, of itself, confer the grace of which it was understood to be a sign; that it did not wash away the sin of the impenitent soul, nor secure continuance in grace without continued watchfulness, even to those who had once been regenerated. But they leave us very much in the dark as to their apprehensions of the positive advantages conferred by baptism upon its recipients. That baptism was an essential part of Christianity, and a necessary means of introduction into the Christian church, seems to have been admitted with very little hesitation or inquiry; and as this ceremony had the authority of usage, from the apostolic age to their own time, it was not to be expected that the Christians of that day, emerging as many of them were from the grossness and darkness of the pagan mythology, should be prepared so far to perceive and acknowledge the spiritual nature of the Christian dispensation, as to discover in this time-honored rite, only a decreasing and vanishing ceremony. The declaration of John the Baptist himself, that the dispensation of Christ must increase, while he, evidently meaning his dispensation, must decrease, does not appear to have been understood or regarded. And it may be considered as a remarkable circumstance, that the generality of Christian professors, from the days of Cyprian to our own time, while they admit, in concurrence with those early Christians, that baptism with water does not, of itself, confer divine grace, or purge away the sins of its recipients, yet appear to consider it as an essential part of the Christian religion. They, however, have failed to explain, in an intelligible manner, the positive advantages which baptism is supposed to confer. This circumstance may be justly regarded as furnishing an argument of no mean force in favor of the doctrine of Friends on that subject. We have always considered the baptism with water, however or by whomsoever administered, as nothing more than a relic of a preparatory, typical, and now obsolete dispensation, never commanded by the author and founder of the Christian religion. We have always held that the one essential baptism is spiritual, not ceremonial: "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

* Cyprian flourished about the middle of the third century.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 3, 1855.

The article which is the first in the present number, is introduced principally with a view of calling the attention of some of our readers, more particularly our young men, to the sufferings through which some of our early Friends were compelled to pass, in support of a testimony which, no doubt, to many of that day, appeared of very little importance, and which, there is reason to fear, is rather too lightly regarded in our own time. The practice of taking off the hat, when appearing in the presence of persons deemed of superior rank, was unquestionably more insisted upon at the time when the Society of Friends arose in England, than it now is either in that country or this. But it may be well to remember that the exemption from the observance of this ceremony was purchased by our predecessors in religious profession, at a heavy expense of personal suffering. If the ceremony of the hat is less rigidly exacted now than it formerly was, it may be fairly questioned whether the practice of uncovering the head upon entering the halls of legislation or justice, is less prevalent now than it was in the days of William Penn and Thomas Ellwood. It can hardly have escaped the observation of any, that even among the members of our religious society, particularly those of the younger class, the hat generally leaves the head upon entering a room where others are present, almost as regularly, if not as ceremoniously, as among any other class of people.

Now this practice, wherever it prevails, must

have a meaning; and it would not be amiss for those who indulge in it, soberly to consider what that meaning is. The uncovering of the head is one of the modes adopted by Christians in general, and by Friends as well as others, for the expression of reverence, when engaged in prayer or in the ministry of the gospel. If the taking off of the hat is the admitted indication of reverence to the author of our existence, upon engaging in these solemn acts of worship, is there not something seriously objectionable in the manifestation of similar homage to man under any circumstances? It may perhaps be said, that no such expression of reverence is intended by the simple act of taking off the hat upon entering an occupied room. What, then, is intended by it? Would the same individuals so uniformly doff their hats upon entering a house or room which was destitute of occupants? There is, indeed, no obligation to keep on the hat more than another garment, during the time of occupying a room, the temperature of which renders such garment unnecessary or burdensome; but this remark does not apply to the practice in question, nor can the removal of a superfluous garment be soberly assigned as its cause.

It is not intended, in the present instance, to enter upon an enlarged discussion of this subject, but briefly and tenderly to invite our young men, who are desirous of supporting the principles and testimonies of the society, to a sober consideration, whether, by indulging in the practice alluded to, they are not giving up a part of the freedom purchased for them by our predecessors, and preparing the way, at least by their example, for the re-introduction of a slavery which was formerly enforced by pains and penalties. If the testimony against the ceremony of the hat, borne by our early Friends, was worth maintaining in the face of a persecuting world, is it not worth maintaining now, when at most it costs nothing but the appearance of a little singularity?

Baltimore Yearly Meeting.—From information received, it appears that this meeting commenced as usual on Second day, the 22d ult., and came to a conclusion on the evening of the 25th. Epistles were received from London, New England, New York, Ohio and Indiana. The epistle from Dublin appears in some way to have been mislaid, and that from North Carolina did not come to hand at the commencement of the meeting: it was however received before its close. Epistles to these meetings were prepared in the usual manner, by a committee of correspondence, but an address to the Yearly Meeting of Philadelphia, from which no Epistle was received, was referred to a special committee. The Yearly Meeting is represented, by some who were present, to have been a highly favored and satisfactory one.

It is probable some further particulars may appear in the Review, when the printed minutes come to hand.

Robert Lindsay.—By a recent letter from a friend in England, it appears that, when last heard from, our friend Robert Lindsay was in South Africa, but was expected soon to return to England.

Died.—On the 20th ult., at Bedford, Pa., Elizabeth R. Taylor, wife of Abram M. Taylor, of Cincinnati, in the 47th year of her age.

This dear friend was, in early life, favored with a precious visitation of redeeming love, and by yielding obedience to the solemn impressions then made on her mind, she was strengthened to turn her back on the fashions and follies of the world, and to follow her Redeemer in the path of self-denial.

Continuing under the restricting influence of the cross of Christ, she became exemplary in life and conversation, and possessing a sound judgment, though of a gentle spirit, her counsel was highly valued by her friends, who have the consoling belief, that having submitted to the purifying operations of Divine grace, and her heart directed into the love of God, and into the patient waiting for Christ, she has mercifully been admitted into that city "that hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof."

——, At her residence in Berwick, Me., on the 12th of Seventh month last, Salome C., widow of the late Joseph Brackett, aged 73 years, an esteemed elder of Berwick Monthly Meeting.

——, On the 6th of Ninth month last, near Carthage, Rush Co., Ind., Joseph W. Young, after a short though painful illness of two days, in the 41st year of his age, a member of Walnut Ridge Monthly Meeting, and formerly of the city of Philadelphia.

——, In Rushville, Clinton Co., Ind., on the 18th ult., at the residence of her son, Elijah P. Johnson, after a lingering and protracted illness of several months, which she bore with patience and resignation, Sarah Johnson, about 67 years of age, a member of Honey Creek Monthly Meeting.

——, At her residence in this city, on the 21st ult., Sally Norris Dickinson, an estimable member of the Western District Monthly Meeting, aged about 84 years.

DIED, At his residence near Burlington, N. J., on the 22d of 10th mo., PAUL JENNESS, (formerly of Sandwich, New Hampshire,) in the 66th year of his age, a member of Burlington Monthly Meeting.

Our dear friend having in early life, from religious conviction, joined the Society of Friends, was firm and consistent in maintaining its principles. At various times, prior to his last sickness, he evinced his belief that his continuance would be short, and that his "work was done." During a prostrating illness he was enabled to make the Lord his refuge. He spoke instructively to those about his bed, and, although he was very humble in applying to himself the comforting texts which he recited, his friends rejoice in the consoling persuasion that he has realized his hope (which was based upon his Saviour's merit and mercy) of admittance through the gates of praise within the walls of salvation.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher for the Classical Department in this Institution

Application may be made to either of the undersigned, members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philadelphia.
SAMUEL BETTLE, Jr., }

10th mo. 27th, 1855.

IMPROVE SPARE MINUTES.

To be really and practically industrious, one must improve those minute particles of time, known as "spare minutes." Of all portions of our life, these spare minutes are the most fruitful for good or evil, and are literally the gaps through which temptation finds access to the soul. Spare minutes are thegold dust of time, said Young; sands make the mountains; moments make the year! Idleness wastes a man as insensibly as industry improves him: evil deeds and evil thoughts never creep upon him who is assiduously employed upon good ones. The mind and body both require activity to keep them pure and healthy in action. Like water, if it runneth free, it is pure and wholesome; but what is there more noisome and pestilential than a stagnant pool? Diligence of itself alone is a fair fortune, and industry is a good estate to have and to hold.

For Friends' Review.

THE POLAR SEA.

The interesting fact mentioned by Dr. Kane, of there being a sea clear of ice, near the North Pole, would seem to corroborate the theory that at the Equator there is a constantly ascending current of heated air, which passes off to the North and South, in the upper regions of the atmosphere. This heated air must somewhere descend to the earth, to take the place of the air which is continually passing toward the Equator in the Trade Winds, and coming as it does from the warm parts of the earth it must, wherever it descends, have some tendency to raise the temperature. It probably descends to the earth through a large surface surrounding each pole; but it is evident that in the immediate vicinity of the pole, where currents from all points on the Equator would naturally meet, the effect to raise the temperature must necessarily be greatest. Thus the theory of upper currents toward the North and South, a theory founded both on probability and on observation, furnishes an *a priori* argument in favor of the existence of an open sea near the poles; whilst Dr. Kane's actual discovery of such a sea, strengthens, in turn, the theory of the existence of these upper currents. J. M. W.

There are few problems more difficult to solve than that of administering to the wants of the needy, without creating undue dependence, destroying the feeling of self-respect, or encouraging idleness and improvidence among those who have not virtue enough to stimulate them to struggle with the difficulties and privations of poverty. The subject has claimed the close attention of the political economist, and called into active experiment various plans suggested by the benevolent, or devised by those who have been mainly anxious to meet the indispensable demands at the least possible cost. But of the various schemes yet tried, none has been found so perfect, as to shut off all avenues to imposition and abuse, nor can we reasonably expect that such will be the case, while human nature remains what it is, and society is divided into the rich and the poor. It is right, however, to establish what guards we can, against encouraging vice or bestowing a bounty on indolence, while we are seeking to relieve the distresses of the poor, and distributing the alms necessary for snatching the sick or helpless from threatened destruction. But it is necessary at the same time to be on the alert, lest we be betrayed into indifference relative to the wants and privations of the poor, by the frequent detection of imposition, or the reiterated importunities of the thriftless and prodigal, and our hearts become gradually shut against the feeling of commiseration and sympathy which we owe to our suffering fellow-creatures. "The poor ye have always with you," said our compassionate Saviour, and with their presence in the community, is the indissoluble obligation resting on all who are blessed with the means, to open their hearts to feel with and for them, and to make them partakers of a portion of the abundance of this world's goods, with which we may have been entrusted. If we fulfil this obligation according to our ability, and with a proper spirit, it will secure us an ample reward, whether we may have been always successful in guarding against imposture or not.

During the last winter there was extraordinary destitution, and consequent distress among the poorer classes in Philadelphia as well as in most of the other large cities in our country. The high price of provisions, the absence of remunerating

employment, and the crowding together of foreign immigrants in our courts and alleys, combined to increase largely the numbers of those who either chose, or were obliged to resort to the public bounty for support; and imposed a heavy tax on those who were able and willing to contribute for their relief. The demand was liberally responded to by the open-hearted in both town and country, and large sums of money were distributed or disbursed for the mitigation or removal of the apparent want or more concealed destitution which abounded on every side. There cannot be a doubt, that in the absence of systematic inspection into the real condition of the numerous applicants, and the impossibility, in consequence of the want of a proper concert among those who acted as almoners for the public, of detecting those who were indefatigable in urging their appeals at each source of supply, that a portion, perhaps not inconsiderable, of that which was intended for the help of the deserving poor alone, was worse than wasted on sturdy and clamorous beggars; and it may be that in some instances, the feeling of self-reliance and independence was impaired, where, by more judicious management, help might have been extended without producing such effect. But granting this to have been the case, though it is to be deplored, and as we have before said, ought to be guarded against, so far as human wisdom and foresight can do so, yet it should not be allowed to dry up the sources of charity, or induce any to satisfy themselves when they know that "a brother or sister is naked or destitute of daily food," with saying, "depart in peace, be ye warmed and filled, notwithstanding they give them not those things which are needful for the body." If the worthy, the deserving, and the grateful only, were the recipients of the bounty of Divine Providence, how many of us would be in the enjoyment of the blessings which render life comfortable and joyous?

We think the indications are, that the coming winter must bring with it a repetition of the same kind of difficulty and distress among the poorer classes as was witnessed in that of 1854–5, though perhaps not to the same extent. Though there are now *more* sources of profitable employment, the wages paid are not so high, and the prices of provisions of all kinds keep much above what was the average rate a few years ago. Owing to the bad management of the financial affairs of our city, the funds usually appropriated for the use of the destitute poor appear to be nearly exhausted, at least are not available; and if no more certain or liberal provision should be made than is at present promised, a great proportion of the means necessary for the relief of the poor must be drawn from private charity. This will undoubtedly be felt, and will act very unequally; but we trust that the case, whatever may be its exigencies, will be met in the spirit of Christian benevolence, and that each one will be found willing to do their part and contribute their share towards assisting their needy fellow-citizens.

The plan and organization of the Union Benevolent Association, offer a means, which we think very effective, for becoming acquainted with the wants of the poor, and the characters and habits of the applicants for assistance, and we know of no more trustworthy agent to which the application of funds derived from public beneficence, can be entrusted. We hope their appeal for help will be generally and liberally responded to.

We are aware that this is a subject that concerns our city readers more especially, but the general principles advanced are applicable to all, and we trust our distant subscribers will not be indifferent to the more circumscribed and local interests.—*The Friend.*

Blood-blinded! is perhaps a true description of multitudes who, day by day, peruse the columns of the daily press, and read the stirring details of the deadly strife on the devoted shores of the Crimea. A bloody mist would seem to have arisen over the hecatombs of slaughtered human beings, whose mangled corpses strew the ground—a holocaust to the pride, and folly, and wickedness of man. Through this mist too many look, and the judgment is clouded, the conscience deadened, the heart seared. Hundreds of thousands of men, "made in the image of God," have been and are engaged in bloody, fratricidal strife, mutilating and destroying each other, and millions look upon them through the red mist, and dare to call this Glory!

Over how many *pulpits* of our land does this red mist hover. In place of the "fruits of the Spirit," and the angel voices hymning "good-will to men," we have the sacred sanctions of the high and Holy One promised (as we think, *impiously* promised) to the exercise of every ferocious feeling that can dehumanise the heart of man—to the unparalleled fratricidal strife now waging, in which every precept of the Gospel is reversed in its application, and the teachings of Jesus as utterly disregarded as if that Divine One had never walked the earth, with the injunction, "Love your enemies!" Statesmen look through the blood-mist, and, with scarcely a quickened pulse, behold the slaughtered hosts, coolly set the price of tens of thousands of lives against the triumph of some question of disputed and doubtful policy, and scarcely regret the sacrifice! Newspaper Editors look through the same medium (in their case, gilded by the sense of increased profits and extended circulation,) and daily and weekly give columns of stimulating details of battles fought and won, of hospital horrors almost too revolting for credence, of unreasoning and wicked abuse of the people of the great Empire with which we are contending—of

everything that can excite the dark passions of the human heart, and create a thirst for that blood-stained mockery, "Military Glory!!" Oh that *Christians* may regard these horrible deeds, as they are assuredly manifest in the light of the Gospel. Let them think of the Gospel value of *one immortal soul*—and they, with us, will shudder at the frightful and guilty responsibility incurred by those to whom we have alluded, who recklessly do their part to consign tens of thousands of immortal beings to an eternity for which they are unprepared.—*London Friend.*

THE BUFFALO GRAIN MARKET.

Without dispute, the city of Buffalo is the greatest grain market upon the American continent. Here, on a little creek, a convenient harbor for Indian canoes, just where Lake Erie contracts into the Niagara River, a trading post was located, out of which, in half a century, has grown a beautiful city; for it is a truth that besides the great main street and its hundreds of rich stores, Buffalo has some of the most beautiful streets of dwellings—Delaware Avenue, for instance—of any city in the country. There is in that and some other streets, a good, broad wagon way, and then between the curb-stone and the flagging there is a strip of grass, perhaps fifteen feet wide, and two rows of shade trees. In fact, shade trees are among the prominent features of all the streets occupied by good dwellings.

Buffalo Main Street corresponds to our Broadway, only with a much larger proportionate share of all business of merchandising, banking, publishing and hotel-keeping, than Broadway has of that of New York. This street runs nearly north and south, and is thickly settled some two miles, and contains a number of churches, several of them located upon triangular plats made by the intersection of the avenues. In fact, Buffalo is a city of triangles, and it is said that some of her business men acquire a little of the same form, the owners of which it is difficult to turn to any advantage to whoever undertakes to get around them.

The lower part of the city is cut up with canals almost as much as Venice, which unite with the waters of the creek on a level with the lake. The creek is the harbor for all the lake vessels, as well as for a fleet of canal boats, and is entirely too narrow for the great commerce centering here.

Along the north bank of the creek are located the warehouses and counting-rooms of the flour and grain merchants, and with one exception, the steam elevators, by which all the corn, wheat, oats, &c., that comes over the lake in bulk, is lifted from the hold of the vessel and carried to the highest loft of the warehouse, and thence spouted down to separate bins upon either floor, and thence into canal boats. One of the largest of these elevator warehouses is on the south side of the creek, with a slip under the centre long enough to hold and load three canal boats at the same time, with a slip outside for a large vessel. This house can take in 57,000 bushels of grain a day, and deliver 65,000; it can store 400,000 bushels.—There are eleven of these elevators on the creek, which are, altogether, capable of lifting 25,000 bushels of corn an hour; there is storage room for 1,600,000 bushels.

The charge for taking a load of grain out of a vessel and delivering it in a canal boat is half a cent a bushel!—one-half to the vessel and one-half to the boat. If the grain is stored, the charge is one-fourth of a cent a bushel for ten days. The grain is accurately weighed as it is taken up, and that is the measure by which it is bought and sold. And all this work is done by four men—that is, 50,000 bushels of grain are taken up and accurately measured, and delivered to the boats that take it away, or lodged in store, in one day by four men, independent of the shovellers, who throw the corn in the vessel's hold up to the buckets, that carry it up as fast as twenty men can shovel it forward. The leg, as it is termed, that contains the elevating buckets, is lowered down when the vessel comes along side, into the hold, and when the grain is exhausted from that end, the leg is lifted up and the vessel moved forward, so as to receive it in another hatchway.

In these great storehouses at this time, August 10, it is said there are now stored some six hundred thousand bushels of Indian corn, and that as much more is in the storehouses of Chicago, and another like quantity in transitu to tide-water, making, including that in store in New York, some two millions of bushels of the old crop still unconsumed. Enough for a big pile of Johnny cakes. From accurate information, we are assured that the quantity of grain passing through Buffalo last year, including that in the flour, equalled twenty-three millions of bushels. The estimate for this year is thirty millions; and all this will be transhipped in the rapid manner spoken of, for that trifling expense, without loss to the owner; for the elevator owner makes good all waste; and if the owner of corn requires it, he can, at the same time it is elevated, have it screened, and the weight made good, for one cent a bushel. Wheat is screened at the same price, but the owner takes the screenings, and suffers his own loss.

When a merchant desires to sell a cargo of grain, he takes a sample in a small box under his arm, and goes to the corn exchange, where there is a general congregation of all parties at 12 o'clock each day. If the sale is made, the buyer receives the warehouse receipt, and becomes the owner of the grain specified, which he may sell again or remove at his pleasure. A fluctuation of a cent or two a bushel often changes owners

of immense quantities of grain in the space of a single hour during change; and it is no remarkable thing to see a hundred thousand bushels started from the warehouse eastward in a single day. How could all this grain be handled without steam machinery, is the natural question of every observer of the magnitude of the grain trade of this great granary of the world.

A large portion of the grain passing through Buffalo, in due course of time reaches New York, and is there either transferred to ships or storehouses. It all has to be handled and measured, and now let us think how it is done. Is it possible that any of the New York grain merchants ever do think that at Buffalo the grain is all handled by steam—measured by steam, and measured accurately by weight, the only way that it can be legally measured, and all done with the rapidity that steam does its work, while in New York it is all measured and handled in the half bushel, just as it was a hundred years ago, at the same old speed, and same inaccuracy of measurement that inevitably attends measurement in a half bushel. The rule is to weigh every fiftieth half bushel, and calculate the weight of the whole cargo upon those weights, which vary several ounces, but rule the whole fifty. By a little management, the load holds out or falls short—the latter is invariably the case, say the Buffalo merchants, and about an average of fifteen bushels on a canal boat cargo, besides the great loss of time, and double the expense of the same work when done by the elevators. In Buffalo, a cargo could not be sold, to be measured and handled in the old fogy manner that it is in New York, even if the owner would pay the expense, because the vessels would not consent to the delay. In fact, they could not be thus delayed in that harbor, owing to the want of room. As it is now, a vessel is discharged and loaded again, and off on her return voyage, while old Fogy would be hunting up his half bushels.

But the most singular part of the business is that New York should continue the old system, when the new process, notwithstanding the low rates of work, affords the owners of elevators a very large profit.

While grain continues to be carried in bulk, it never should be handled in any other way than that so common at Buffalo. Even the railroad men have adopted the same plan. The New York Central Railroad Company have an immense freight-house on the dock, and an elevator, by which they can take the grain from the vessel's hold up into their storehouse, and then spout it down and load a whole train of cars in less time than one car could be loaded by hand.

Chicago, Buffalo, and Oswego are the only towns in the United States where immense quantities of grain are all measured and handled by steam power machinery. At Oswego, there are eight elevators along the creek, five of which are double—that is, two sets of elevating buckets to each building. Elevators are also to be seen at many other lake towns, and wherever they are known it would be considered the very height of folly to persist in the New York system, by which more than four-fifths of all the grain bought and sold in that market is measured and handled in the half bushel, at an expense—useless expense to the producer and consumer—of a million of dollars a year.

Is it not full time that the mother should take a lesson of her daughter? that New York should learn of Buffalo some useful lesson in the business of buying, selling, storing, and handling grain?—*N. Y. Tribune.*

The following graphic sketch of Singapore is extracted from a private letter written by the wife of an American missionary, on her voyage to China.

"Description of a place like Singapore—so entirely different from any thing we see at home,—is exceedingly difficult, if not altogether impossible. There is nothing in America to compare it to; but I would like, if I could, to give you some idea of this Asian city as it has appeared to me in our numerous rides through and around it. It is built on the west side of the bay; the English quarter in the centre, with Malay town to the north, and stretching back upon the hills that lie behind it, and China town, or the Chinese quarter, on the south. One thing that perhaps you know, but which surprised me to learn, is that it is not a native town taken possession of by the English, as I had supposed, but an English settlement, made for the purpose of trade and commerce, around which 60,000 or more of Malays, Chinese, and other Asians, have gathered. The country around Singapore is very beautiful, something like the rolling country of Chester county, Pa., but with higher hills, covered with the peculiar verdure of this latitude. A plain runs back some distance from the water's edge, and the streets, which divide the town into regular squares, are wide and level, and most delightfully smooth. The business quarter of the English is built up with large stores, looking very business-like and uninteresting. But their residences, which are built in handsome squares, or along the esplanade that is laid out along the shore of the bay, are very handsome. For the most part, they are surrounded by so much ground, filled in so densely with dark foliage, that one might ride carelessly past them without knowing they were there. I believe you might pass through some of the streets with the firm conviction you had walked through a beautiful grove. But it is quite worth the trouble of peering through the green leaves to see the beautiful houses that stand there; not elaborately furnished, nor very costly, I should think, but with spacious rooms, lofty ceilings,

wide verandahs, and handsome colonnades, and a peculiarly oriental finish and expression that makes them appear very elegant to our American eyes. The first time I saw them I was enchanted with the scene, and felt almost afraid some unfortunate accident would waken me out of so beautiful a dream. We went on shore just after tea, when moonlight and sunlight were contesting, and seated ourselves in one of the comical little carriages universal here, for our first drive on land. Imagine yourself seated by my side, in a little square-bodied coach, with Venitian blinds for doors and windows, one little pony, and a shining-skinned Malay, with a picturesque turban and short trowsers, running at the horse's head. We rode slowly along the esplanade and through the English quarter, almost intoxicated by the fresh land breeze laden with scents of grass and beautiful flowers, and with the beautiful and novel scenes that every where met our eyes. It seemed to me nothing could be more beautiful than those houses, all thrown wide open to admit the evening wind, brilliantly illuminated by fanciful hanging lamps; and then the strange-looking tropical plants with which the gardens are filled, lighted up as they were by the moonlight that fell from above, and the lamplight that streamed from within. At this hour, on a pleasant evening, almost everybody is out for a drive, and the whole esplanade is almost covered with just such equipages as I have described. First we pass a carriage load of Chinese ladies, in full dress of scarlet and white, and bonnetless; the next perhaps is filled with Malay half-castes in English costume; then a couple of English gentlemen with hat in hand; then an old Chinese in his national costume, with pig-tail hanging, and the characteristic fan in motion; others are filled with men, women and children, of all the nations and costumes that meet and mingle here. On the side-walk pompously steps the policeman, in brilliant uniform, but black-skinned and barefooted; and on the green, and near the guns that defend the harbor, paces the still more grotesque figure of the still more consequential sentinel.

As we left the English quarter, we drove into the part occupied by Chinese. Here everything was busy life. The Chinese are said to be the Yankees of the East; busy, active, industrious, and particularly shrewd at making bargains. Their houses are built in solid blocks, and the second story, which projects over the first, is supported by a colonnade of pillars, making in the daytime a shady place in which to expose their wares. The stores are all open in front, and well lighted with the odd-looking Chinese lanterns, and their odd-looking, half-naked figures industriously bent over their work, or eating with chop-sticks their supper of rice, or talking and lounging outside, made the scene exceedingly picturesque. You can scarcely tell where the street ends and the house begins. The side-walk is filled with wares to sell, and mechanics at work at their various trades. This is a very thickly-populated part of the town, and the streets are frequently filled with crowds of people. I have seen there a great deal of buying and selling, eating and drinking, laughing, talking, and working; but I have never seen anything that looked like fighting or making a disturbance.

"We did not ride that night through Malay town, but I have seen it often since, both by night and by day. Some parts are closely built and filled with stores, but for the most part it stretches along shady roads, lined with beautiful trees, whose dark foliage almost hides the unpretending little huts beneath them. These men are the house-servants, the coach-drivers, the "dobeys" or washermen, &c., though many of them live on the water, rowing passengers to and from the vessels, supplying ships with provisions, and paddling around boats filled with fruit, birds, monkeys, corals, shells and other curiosities to sell. The dobey grounds are real curiosities; they are large meadows along the streams close by the town. I have often seen whole acres of linen spread out to dry, while dozens of these dobeys stand knee-deep in water, each with a large flat stone before him, on which he beats the garment he has taken to cleanse. To see the process, and the dirty water out of which they are wrung, you would not imagine they would be improved; but they are brought back white and well ironed. The roads on which we have driven are very beautiful; they are wide, perfectly hard and smooth, and so over-arched by the trees with which they are all lined, that you seem to be passing through a grove of oriental trees. The color of the soil is a rich red, and makes a fine contrast with the green, as you see them running long distances before you through noble arches. I see I have quite failed to give you the idea I wished of Singapore, but you will give me credit for the effort; and perhaps, after all, the picture in old Parley's geography and history will give you more real information."

AIR.

Frequent open communion with atmospheric air, if not an absolute necessity of our being, seems an essential condition of vigorous health. The pursuits that promote that intercourse, such as horticulture or floriculture, it is therefore desirable to cultivate.

Once on enquiring for an aged man at his door, a bright-eyed boy said, "My grandfather has gone out on his morning walk. I love to have him go, because he always comes back pleasant and happy." The child had gotten the true philosophy of the case. We met the silver-haired friend returning, with a freshened cheek and a smile, as if he rejoiced in the sweet air, and in Him who gave it. A kind word had he

ever for all, and so he said cheerfully, "I have just set up a banner to wave in the breeze when I am dead."

It seems he had been transplanting a shade tree of a species often destined to attain considerable size. "The soil was not congenial," he added, "so I had it removed, for an area of three or four feet, and stepped into the pit myself, to place the roots and delicate fibres at ease in their new bed. I sprinkled at first, the pulverized earth and rich compost over them, while my man added water gradually, treading down the surface firmly, as much as to say to the new comer, 'keep at home,' and finishing with a cavity round the trunk, as a casket to hold such pearl drops as the clouds may see fit to give."

Perceiving that his practical remarks were listened to with interest, he kindly proceeded:

"I caused the body and principal boughs to be bathed in soap-suds, and rubbed with a coarse cloth, to refresh it hydropathically after the trial of leaving its new home, and before the high winds of winter come, shall have stones laid around to keep the roots from being shaken or troubled. My wife takes an interest in these things. I love to have her hold the tree in its place when I transplant it. I fancy it is more likely to grow and get a blessing if her hand has been on it. We planted a tree at the birth of all our children. Perhaps we shall set out a grove before we die."

The animated countenance of the aged speaker, reminded me of the enthusiasm with which Sir Walter Scott used to expatiate on the "exquisite pleasures of planting." The greater part of the noble trees at Barley Wood were planted there by the hand of the venerable Hannah More, and a cabinet table, which she prized, and often pointed out to the attention of visitants, was inlaid with small, diamond-shaped pieces of wood, from different trees of her own rearing. Those who in early life rejoiced in the culture of flowers, their own emblem of hope and beauty, might with propriety in later years transfer this care to the nurture of fruit and shade trees, those types of bounty and beneficence; acceptable parting gifts to mankind, as well as to the birds of the air who make their nests and "sing among the branches."—*Past Meridian, by L. H. Sigourney.*

FIVE HUNDRED DOLLARS WORTH OF LIQUOR DESTROYED.

Our little neighbor, Noblesville, up north, seems determined to lead the State in devotion to temperance and hostility to the liquor traffic. Only a few days ago we recorded its stinging verdict in the case of a liquor seller who had made a decent man a drunkard, and now we are called upon to relate an act if possible more creditable to them. The story, as told us by a gentleman of that place, runs thus:

An Irishman, whose name our informant did not know, got beastly drunk on Tuesday, a bitter cold day, and in order to raise money to buy the liquor, pawned a portion of his clothes. Towards evening he started for home, but being overcome by liquor and the cold, he stopped and tried to crawl into a deserted house a short distance from the town, to sleep. He froze to death; and some time the next day his body was discovered and brought to town and deposited in the court house. A good deal of feeling was aroused in the place, and a Temperance lecturer from Ohio, calling himself the "Ohio Self Sharpener," who happened to be in town, announced that he would preach the man's funeral that night (Wednesday) at the Court house. When the time came a very large crowd was in attendance. The lecturer, with the poor Irishman's corpse before him, spoke of the evils of intemperance with such feeling and effect that the excitement of the crowd, when he quit, was intense. As soon as he was done, it was proposed that a committee of the oldest and most respectable citizens of the place should wait upon the men, Messrs. Roquet & Russell, who had sold the liquor to the unfortunate man, and ascertain on what terms they would sell out and bind themselves never to sell liquor in the town again.

The committee, with Dr. T. T. Butler at their head, at once went to see the liquor dealers, and were assured that for the cost of the liquor, (about $500) they would sell out, and bind themselves as required. The committee returned to the meeting and reported, and it was at once determined to raise the money. One hundred and fifty dollars were raised in ten dollar contributions, and in a very short time enough was secured to justify the committee in closing their bargain with the dealers.

They at once proceeded to the grocery, secured the liquor, brought it up to the Court House, burnt what of it would burn, and threw the rest into the gutter. A bonfire was made of the barrels; there was *no more liquor in Noblesville* to make anybody drunk. Everybody, men and women, old and young, the whole town in fact, turned out to witness the ceremony.—*Indiana State Journal.*

TWO CHARACTERS.

Some murmur, when the sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's great mercy, gild
The darkness of the night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a weary task,
And all things good denied;
And hearts in poorest huts admire
How love has in their aid—
Love that not ever seems to tire—
Such rich provision made.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Africa, from Liverpool, arrived at Boston on the 25th ult., and the Ariel from Havre, at New York on the 27th, with news to the 13th.

A detachment of the Allied fleet anchored off Odessa on the 8th ult., and it was expected that the town would be bombarded, but nothing had been done up to the evening of the 9th. Many of the inhabitants were leaving the place.

The construction of roads near Sebastopol by the Allies, progresses slowly, but they are well and solidly made, so far as they go. The work is one of great labor and difficulty, owing to the distance the stones must be transported, and the deep mud produced by every rain. Timber and other materials from the ruined buildings in the town are used in preparing shelter for the troops against the approaching cold weather, and General Simpson states, that he hopes to have a considerable portion of them under cover before that time. The Russian fire from the North forts is sometimes very heavy. A number of infernal machines have been dug up in various parts of the town and batteries. By the explosion of one, twenty men were wounded. The Allies appear to be extending their line on the left wing of the Russians, as if to surround them. The works of the North side of Sebastopol, as seen from the town, are apparently of great strength.

The idea of forming a new steam fleet at Nicolaieff, to replace the one destroyed at Sebastopol, is announced by the Russian organs. It is said the sunken vessels may be easily raised, as all the ports but one were closed, and hose attached, by which the water might be pumped out when required. Fortifications are about to be constructed around Nicolaieff, and 500 gun-boats are to be built there.

Vessels under friendly and neutral flags, are permitted by the Allies to ship grain in the ports of the sea of Azoff, under certain restrictions. Russia has also given consent to the measure, so far as concerns neutral vessels.

The Austrians are quitting the frontiers of Wallachia, to take up their winter quarters in the towns of the interior. A French force of 50,000 is to occupy Silistria and the neighboring points along the Danube.

The garrison of Kars still held out at the last accounts, though reduced to great extremities. Part of Omar Pasha's force was advancing from Batoum, to attempt to raise the siege. An engagement had taken place between the Turks and Russians, in which the former were defeated.

In the Baltic, the Russians are repairing Sweaborg with great activity. Eleven Russian vessels anchored off Buran, a small town in Finland, have been captured, and eight other vessels.

Denmark.—The government has invited all maritime powers, including the United States, to meet in Congress at Copenhagen during the present month, to settle the question of Sound Dues.

England.—The drain of gold appears to be checked, and there has been no further change in the rate of discount, but it is thought likely to be raised to 6 per cent. The crops of barley, oats and potatoes are above the average, especially the last. Trade generally is dull.

France.—The Universal Exhibition is to close on the 15th inst. The Bank of France has raised its rate of discount to 5 per cent., and limited bills for the future to a duration of 70 days instead of 90. Corn has fallen in price. All the railroads have diminished their charges for the transportation of grain. The action of the government in regulating the price of meat arises from the extortions of the butchers, who, having a monopoly of the trade, had raised the price unreasonably.

Spain—The cholera is again prevailing in Madrid. The Democrats are gaining ground, and it is doubtful whether Espartero will be able to sustain himself much longer unless he unites with them. He has offered his resignation for the third time, but it was not accepted.

Italy.—A despatch from Cagliari, on the 10th ult., stated that the laying down of the submarine telegraphic cable between that place and the coast of Africa had been interrupted by the breaking of the cable, and that the English vessel engaged in the operation would return to England with the cable, which cannot be laid down till more favorable weather. Inundations have occurred in the neighborhood of Rome, destroying crops and sweeping away houses. In some places the grape crop is destroyed by hail.

Mexico.—The latest advices include a report that Alvarez has resigned the Presidency, on account of his advanced age and feeble health, and that Comonfort has been elected to fill the vacancy. The northern part of the country appears to be in a state of anarchy.

Domestic.—Many depredations and murders having been recently committed by Indians on the western frontier of Texas, an expedition was sent out to endeavor to capture them. Finding that the Indians had crossed the Rio Grande into Mexico, the Texans pursued them thither, and a battle took place, in which the Texans were victorious. The latter subsequently took possession of a town on the Mexican side of the river, where they fortified themselves, expressing an intention to hold their position until reinforced. The commander alleges, as a justification of his conduct, that the Mexicans have protected and aided the Indians in their incursions, and calls on the citizens of Texas for aid.

A considerable emigration is said to be taking place into Kansas from Arkansas, the emigrants being those who desire to escape the evils of slavery, and hence will aid in making Kansas a free State. Emigrants from Virginia with their slaves, and from the Northern States, are also reported. Many pro-slavery men and slaveholders are said to favor the Free State movement there, from considerations of political economy rather than philanthropy.

The subject of a ship canal across the Isthmus of Darien, has been again brought to the attention of our Government, by F. M. Kelley, who exhibits maps of surveys which are thought to demonstrate the practicability of the measure. He has been authorized to select an officer of the navy and two engineers from the army, to examine the correctness of the surveys made by those in his employ, to whom the Navy and War Departments will give facilities for the work; but it does not appear that the Government assumes the responsibility of the undertaking.

The total number of deaths from yellow fever in New Orleans this season, to the 14th ult., was 2584.

FRIENDS' REVIEW.

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THE CEREMONY OF THE HAT.

(Concluded from page 115.)

After giving an account of a visit to Isaac Penington's, and of a meeting which he attended while there, Thomas Ellwood continues :

"The next day I returned home, under a very great weight and exercise upon my spirit. For I now saw, in and by the farther openings of the divine light in me, that the enemy, by his false reasonings, had beguiled and misled me, with respect to my carriage towards my father; that the honor due to parents did not consist in uncovering the head and bowing the body to them; but in a ready obedience to their lawful commands, and in performing all needful services to them. Wherefore, as I was greatly troubled for what I already had done in that case, though it was through ignorance; so I plainly felt I could no longer continue therein, without drawing on myself the guilt of wilful disobedience; which I well knew would draw after it divine displeasure and judgment.

Hereupon the enemy assaulted me afresh, setting before me the danger I should run myself into, of provoking my father to use severity towards me; and perhaps to cast me utterly off. But over this temptation the Lord, whom I cried unto, supported me, and gave me faith to believe, that he would bear me through whatever might befal me on that account. Wherefore I resolved, in the strength which he should give me, to be faithful to his requirings, whatever might come of it.

Thus laboring under various exercises on the way, I at length got home, expecting I should have but a rough reception from my father. But when I came home, I understood my father was from home. Wherefore I sat down by the fire in the kitchen, keeping my mind retired to the Lord, with breathings of spirit to him, that I might be preserved from falling.

After some time I heard the coach drive in, which put me into a little fear, and a sort of shivering came over me. But by the time he was alighted and come in, I had pretty well recovered myself; and as soon as I saw him, I rose up, and advanced a step or two towards him, with my head covered, and said, Isaac Penington and his wife remember their loves to thee.

He made a stop to hear what I said, and observing that I did not stand bare, and that I used the word thee to him; he, with a stern countenance, and tone that spake high displeasure, only said, 'I shall talk with you, sir, another time;' and so hastening from me went into the parlor, and I saw him no more that night.

Though I foresaw there was a storm arising, the apprehension of which was uneasy to me, yet the peace which I felt in my own breast, raised in me a return of thanksgivings to the Lord, for his gracious supporting hand, which had thus far carried me through this exercise; with humble cries in spirit to him, that he would vouchsafe to stand by me in it to the end, and uphold me, that I might not fall.

My spirit longed to be among Friends, and to be at some meeting with them on the first-day, which now drew on, this being the sixth-day night. Wherefore I proposed to go to Oxford on the morrow, which was the seventh-day of the week, having heard there was a meeting there. Accordingly, having ordered my horse to be made ready betimes, I got up in the morning and made myself ready also. Yet before I would go, that I might be as observant to my father as I possibly could, I desired my sister to go up to him in his chamber, and acquaint him, that I had a mind to go to Oxford; and desired to know, if he pleased to command me any service there. He bid her tell me, he would not have me go, till he had spoken with me. And getting up immediately, he hastened down to me before he was quite dressed.

As soon as he saw me standing with my hat on, his passion transporting him, he fell upon me with both his fists; and having by that means somewhat vented his anger, he plucked off my hat and threw it away. Then stepping hastily

out to the stable, and seeing my borrowed nag stand ready saddled and bridled, he asked his man whence that horse came? who telling him he fetched it from Mr. ——— such an one's: 'Then ride him presently back,' said my father, and tell Mr. ——— I desire he will never lend my son a horse again, unless he brings a note from me.'

The poor fellow, who loved me well, would fain have made excuses and delays; but my father was positive in his command, and so urgent, that he would not let him stay so much as to take his breakfast, though he had five miles to ride, nor would he himself stir from the stable, till he had seen the man mounted and gone.

Then coming in he went up into his chamber, to make himself more fully ready, thinking he had me safe enough now my horse was gone; for I took so much delight in riding, that I seldom went on foot.

But while he was dressing himself in his chamber, I understood what had been done, and changing my boots for shoes, took another hat, and acquainting my sister, who loved me very well, and in whom I could confide, whither I meant to go, went out privately and walked away to Wiccomb, having seven long miles thither, which yet seemed little and easy to me, from the desire I had to be among Friends.

As thus I travelled all alone, under a load of grief, from the sense I had of the opposition and hardship I was to expect from my father—the enemy took advantage to assault me again, casting a doubt into my mind, whether I had done well, in thus coming away from my father, without his leave or knowledge?

I was quiet and peaceable in my spirit before this question was darted into me; but after that, disturbance and trouble seized upon me, so that I was at a stand what to do; whether to go forward or backward. Fear of offending inclined me to go back; but the desire of the meeting, and to be with Friends, pressed me to go forward.

I stood still awhile, to consider and weigh the matter as well as I could. I was satisfied, that I had not left my father with any intention of undutifulness or disrespect to him; but merely in obedience to that drawing of spirit, which I was persuaded was of the Lord, to join with his people in worshipping him; and this made me easy.

But then the enemy, to make me uneasy again, objected, How could that drawing be of the Lord, which drew me to disobey my father?

I considered thereupon the extent of paternal power; which I found was not wholly arbitrary and unlimited, but had bounds set to it: that as, in civil matters, it was restrained to things lawful, so in spiritual and religious cases, it had not a compulsory power over conscience; which ought to be subject to the heavenly Father. And therefore, though obedience to parents be enjoined to children; yet it is with this limitation, in the Lord: "children, obey your parents in the Lord; for this is right."

This turned the scale for going forward, and so on I went. And yet I was not wholly free from some fluctuations of mind, from the besettings of the enemy. Wherefore, although I knew that outward signs did not properly belong to the gospel dispensation; yet for my better assurance, I did, in fear and great humility, beseech the Lord, that he would be pleased so far to condescend to the weakness of his servant, as to give me a sign, by which I might certainly know, whether my way was right before him or not?

The sign which I asked was, That if I had done wrong in coming as I did, I might be rejected, or but coldly received at the place I was going to; but if my undertaking was right in his sight, he would give me favor with them I went to, so that they should receive me with hearty kindness and demonstrations of love. Accordingly, when I came to John Raunce's house, where, being so much a stranger to all, I chose to go, because I understood the meeting was commonly held there; they received me with more than ordinary kindness, especially Frances Raunce, John Raunce's wife, who was both a grave and motherly woman, and had a hearty love to Truth, and tenderness towards all that in sincerity sought after it. This kind reception, confirming me in the belief that my undertaking was approved of by the Lord, gave great satisfaction and ease to my mind; and I was thankful to the Lord therefor.

Thus it fared with me there; but at home it fared otherwise with my father. He supposing I had betaken myself to my chamber, when he took my hat from me, made no inquiry after me till evening came; and then sitting by the fire, and considering that the weather was very cold, he said to my sister, who sat by him, 'Go up to your brother's chamber, and call him down; it may be he will sit there else, in a sullen fit, till he has caught a cold.' 'Alas! sir,' said she, 'he is not in his chamber, nor in the house neither.' At that my father starting, said, 'Why where is he then?' 'I know not, sir,' said she, 'where he is; but I know that when he saw you had sent away his horse, he put on shoes, and went out on foot, and I have not seen him since.' 'And indeed, sir,' added she, 'I don't wonder at his going away, considering how you used him.' This put my father into a great fright, doubting I was gone quite away; and so great a passion of grief seized on him, that he forebore not to weep, and cry out aloud, so that the family heard him, 'Oh! my son! I shall never see him more! For he is of so bold and resolute a spirit, that he will run himself into danger, and so may be thrown into some gaol or other, where he may lie and die before I can hear of him.' Then bidding her light him up to his chamber,

he went immediately to bed, where he lay restless and groaning, and often bemoaning himself and me, for the greatest part of the night.

Next morning my sister sent a man, whom for his love to me, she knew she could trust, to give me this account; and though by him she sent me also fresh linen for my use, in case I should go further, or stay out longer, yet she desired me to come home as soon as I could.

This account was very uneasy to me. I was much grieved that I had occasioned so much grief to my father. I would have returned that evening after the meeting, but the Friends would not permit it; for the meeting would in likelihood end late, the days being short, and the way was long and dirty. And besides, John Raunce told me, that he had something on his mind to speak to my father, and that if I would stay till the next day, he would go down with me; hoping perhaps, that while my father was under this sorrow for me, he might work some good upon him. Hereupon, concluding to stay till the morrow, I dismissed the man with the things he brought, bidding him tell my sister, I intended, God willing, to return home to-morrow; and charging him not to let any body else know that he had seen me, or where he had been.

Next morning John Raunce and I set out, and when we were come to the end of the town, we agreed that he should go before and knock at the great gate, and I would come a little after, and go in by the back way. He did so; and when a servant came to open the gate, he asking if the justice were at home, she told him 'yes;' and desiring him to come in and sit down in the hall, went and acquainted her master, that there was one who desired to speak with him. He, supposing it was one that came for justice, went readily into the hall to him. But he was not a little surprised when he found it was a Quaker; yet not knowing on what account he came, he staid to hear his business. But when he found it was about me, he fell somewhat sharply on him.

In this time I was come by the back way into the kitchen, and hearing my father's voice so loud, I began to doubt things wrought not well; but I was soon assured of that. For my father having quickly enough of a Quaker's company, left John Raunce in the hall, and came into the kitchen, where he was more surprised to find me.

The sight of my hat upon my head, made him presently forget that I was that son of his, whom he had so lately lamented as lost; and his passion of grief turning into anger, he could not contain himself; but running upon me, with both his hands, first violently snatched off my hat and threw it away; then giving me some buffets on my head, he said, 'Sirrah, get you up to your chamber.'

I forthwith went; he following me at the heels, and now and then giving me a whirret on the ear; which, as the way to my chamber lay through the hall where John Raunce was, he, poor man, might see and be sorry for, as I doubt not he was, but could not help me.

This was surely an unaccountable thing, that my father should, but a day before, express so high a sorrow for me, as fearing he should never see me any more; and yet now, so soon as he did see me, should fly upon me with such violence, and that only because I did not put off my hat, which he knew I did not keep on in disrespect to him, but upon a religious principle. But as this hat honor, as it is accounted, was grown to be a great idol, in those times more especially, so the Lord was pleased to engage his servants, in a steady testimony against it, what suffering soever was brought upon them for it. And though some, who have been called into the Lord's vineyard at later hours, and since the heat of that day hath been much over, may be apt to account this testimony a small thing to suffer so much upon, as some have done, not only to beating, but to fines, and long and hard imprisonments; yet in those times, they who were faithfully exercised under it, durst not despise the day of small things; as knowing that he who would do so, would not be thought worthy to be concerned in higher testimonies.

I had now lost one of my hats, and I had but one more. That therefore I put on, but did not keep it long; for the next time my father saw it on my head, he tore it violently from me, and laid it up with the other, I knew not where. Wherefore I put on my mountier cap, which was all I had left to wear on my head, and it was but a very little while that I had that to wear; for as soon as my father came where I was, I lost that also. And now I was forced to go bare-headed wherever I had occasion to go, within doors and without.

ACCOUNT OF ANN WHITEHEAD.

Ann Whitehead, wife of George Whitehead, of London, was an early believer in the blessed truth. In the year 1656 she travelled on foot about two hundred miles, into Cornwall, to visit George Fox and other Friends in Launceston prison, in that county; and in that journey convinced many people, some of whom were of account; and in her return confirmed and established many who were newly convinced. She continued a faithful woman to the end, and was very serviceable in the Church of Christ, not only in respect to her ministry, but also to the poor widows and orphans, and to the sick, whom she did truly consider, and spared not herself to serve them who were in distress, so that nothing might be wanting.

In the year 1686, finding herself indisposed in health, she went a few miles out of London to a friend's house, where, continuing weak, about four days before her decease, she declared in the

presence of several, saying, 'Friends, I would not have you too much concerned about me; as to my going hence. I am in the hand of the Lord. I desire the God of peace and love may be among all Friends, and that they may be kept in love and peace and concord, unto which we were gathered in the beginning; and that the same that gathered us in the beginning, may always preserve Friends in the spirit of love, and of the same mind: as the God of love and peace may please to dispose of me, I am content in his will.'

Her ancient friend, Mary Stout, of Hartford, visiting her, and she being asked if she knew her, replied, 'Yes, very well; it is Mary Stout. I have my memory very well, and my understanding is clear, though I am very weak; but I am given up to the will of the Lord, whether to die or live; for I have been faithful to him in what I knew, both in life and death.' When she discovered any friends to be troubled, she would say, 'There is no cause for you to be troubled or concerned, for I am well, and in peace, and have nothing to do.'

Besides the many seasonable, tender and Christian exhortations and counsels, which on her dying-bed she gave, in the love of God, to particular friends, some friends from London coming to visit her, she said, 'What! do you come on purpose to see me? I take it as an effect of the love of God; and I pray God bless your children.' Another time to one of the same friends, she said, 'Remember me to all Friends. I pray God bless your families, and if I never see thy face more, it is well with me. God doth know my integrity, and how I have been and walked before him; and I am in charity with all Friends; and be not over careful or troubled for me, but be retired and quiet.'

The evening before she died she said to her husband, George Whitehead, 'The Lord is with me; I bless his name; I am well. It may be you are afraid I shall be taken away; and if it be, the will of the Lord be done. Do not trouble yourselves, nor make any great ado about me; but, my dear, go to bed, go to rest; and if I should speak no more words to thee, thou knowest the everlasting love of God.' Another time, said she had done with all things in this life; that she had nothing troubled her, but was at true peace and ease every way. And but a few hours before she departed, said, 'Though I am in a dying condition, yet it is a living death; and though weakness doth seize on my body, yet my understanding and sense is as perfect and clear as when I was in perfect health.' And so, in true love and charity with all, she quietly departed this life on the 27th of the Fifth month, in the year 1686.

Your word is your servant, as long as you retain it; but it becomes your master when you suffer it to escape.

SCIENTIFIC BASIS OF PROHIBITION.

The following letter of Mr. Delavan, with the reply of Mr. Youmans, has been communicated to us for publication. The argument of Mr. Youmans will speak for itself.—*N. Y. Tribune.*

Letter of Mr. Delavan.

BALLSTON, Saturday, Sept. 15, 1855.

MY DEAR SIR:—The views of the prohibitory question which you recently communicated to me in a conversation we had upon the subject, I think if widely circulated would be of important service to the temperance cause. They cast the clear and certain light of science upon a grave question of private and public duty. In this country, where the people are the ultimate source of power, it is important that they be well acquainted with the principles which lie at the foundation of government and law. *These* men may change, but the truths of nature and science are unchangeable. I believe there never has been a time when the broad diffusion of correct views was so much demanded as in the present crisis of action. Your mode of treating the subject seems to me to open a new route of scientific demonstration to the prohibitory policy; it is just what is required, and I should be greatly obliged, and I have no doubt thousands of others would also be glad if you would write it out as early as possible for newspaper and tract publication. Grateful for what you have heretofore done in developing the application of science to this important subject, I remain, my dear sir,

Very sincerely yours,

EDWARD C. DELAVAN.

E. L. YOUMANS.

Reply of Mr. Youmans.

DEAR SIR:—I take the earliest opportunity which multiplied and pressing engagements will allow, to comply with the request contained in your letter, and prepare a statement of some thoughts which seem to have an important bearing upon the present aspect of the Temperance movement, and which (I think) have not been sufficiently pressed upon public consideration. The question presented is: "Shall Alcoholic "Liquors as common beverages be commercially "outlawed?" and we are required to determine what there is about them in relation to the human constitution which demands that their sale shall be prohibited. I propose to show that there is a part of man's physical organization upon which his mental nature depends, and which is therefore the real foundation of all society and government; that Alcoholic Liquors, when drank, seek out this portion of the bodily system in preference to all others, and so disorganize it as to disturb the mind, pervert the conduct and invade the responsibility; that their properties in these respects are so peculiar and remarkable as to separate them widely from all

other substances in nature and art, and confer upon government a right of control over them which is necessary, fundamental and absolute.

Of Alcohol itself, little need be said. Its scientific history has been thoroughly canvassed, and no question is better settled than that of its origin and nature. It comes into existence through the chemical destruction of food, and is that common and active principle of all fermented and distilled liquors which gives them the power of producing intoxication. It is hence both customary and proper to employ the term *Alcohol* when its various mixtures are referred to.

Before considering the way man is affected by this agent, it will be necessary that we direct attention to certain fundamental facts concerning the nature of his constitution. Before we can understand how a machine is acted upon by any foreign influence, we must first have a somewhat distinct idea of the mechanism itself. In this case it is of extreme importance; and I may, therefore, be pardoned for first calling attention to certain facts and laws of the human structure.

Offices and rank of different parts of the Structure.

If we ideally take the human system to pieces, we shall at once discern the uses of its leading parts. The bony framework is designed to support it in firmness and strength, and the elastic muscles to throw it into movement. As the production of force involves waste of matter, or decomposition of the parts in action—a gradual perishing of the living atoms—there is needed a circulatory system to distribute new matter to all parts, and to take up and carry away the products of change which are constantly formed. This requires a digestive system for the preparation of nutriment. A heart is needed to impel and regulate the vital current, and lungs to supply air to the body, its oxygen being the motive power of animal life. In addition to these organs, there is still another part of the fabric, the specific purpose of which is not at first so obvious.

The upper portion of the head is occupied by a mass of matter which differs in aspects and qualities from all other parts of the system. It is not hard and resisting like the bones, nor firm and contractile like the muscles, nor hollow and receptive like the stomach, nor spongy and porous like the lungs. It is clearly different in nature and uses from all other parts, and yet it is evidently of the first importance. Situated at the summit of the body, it overlooks all the other and subordinate portions; superior in position, we suspect it is also superior in consideration; surrounded and guarded by a strong bony case, its protection is apparently a matter of the first necessity; connected with all parts of the body by a complex and curious system of minute threads or lines, it is in some way intimately associated with the general action of the mechanism.

I refer to the brain, which is inclosed within the skull. It consists of a large sheet of nervous matter which is packed within the bony cavity so as to crumple it, and cause folds and convolutions and consequently hollows and furrows. Anatomists say that, when taken out and soaked, it may be unfolded or dilated out, so that the convolutions disappear; and that then it has a surface of more than six hundred square inches. The weight of the brain in the adult male ranges usually from forty to sixty ounces, the average being about fifty ounces. The heaviest healthy brain is sixty-four ounces, and the lightest about thirty ounces, although in idiots it sometimes falls as low as twenty ounces. The brain, like all other parts of the system, contains innumerable circulatory vessels, and is filled with blood; but it differs from them in this, that it receives a very much larger share of blood than any other equal portion of the organism. Although its average weight is to that of the body, but as one to thirty-six, it receives, according to different authorities, from one-fifth to one-tenth of all the blood which is sent from the heart. An arterial torrent rushes into it, and a venous stream flows out of it continually. Those decompositions or changes in the blood, therefore, which give rise to force, go forward in this organ with rapidity, so that, whatever may be its uses, it is evidently an engine of power.

The brain is well known to be the centre of bodily sensations; the seat of the will; the residence of the intellectual and moral attributes of man; the point at which the spiritual and material worlds blend and unite. The soft, pulpy sheet, so curiously folded away in the cavity of the skull, and which is kept constantly flooded with bright, arterial blood, is the material structure that God has prepared as the organ of thought. How mind and matter are joined—how the immortal spirit, during the life-period of its being, dwells, and can only dwell, in the ever-changing cerebral fabric, is an inscrutable mystery. Nevertheless, such is the fact. We know nothing of mind except as bound up with matter in the brain, and in this alliance there arises an intimate dependence of the former upon the latter—of the mind upon its material organ. Bodily conditions exert a powerful influence over mental feelings, conceptions and states, independent of the will. In fainting, there is a transient suspension of the circulation, and hence a temporary pause in the flow of blood through the brain, and the mind disappears in unconsciousness. Sir Astley Cooper checked the vital current in the arteries that led to the brain of a dog, when the animal fell senseless; as the circulation was restored it revived. Bichat showed that the influence of the scarlet or arterial blood is necessary to the due performance of the cerebral functions. If dark colored or venous blood

be substituted for it, and transmitted to the brain by the arteries, the animal falls into a state of total insensibility. If, when a portion of the skull is removed, slight pressure be made upon the brain, mental paralysis instantly follows, and continues until the pressure is removed. A case is recorded where consciousness, which had been extinguished for six months, was restored by removing a small portion of the skull which pressed upon the brain. In fever, the blood acquires a diseased condition, and so disorders the brain as to replace the normal course of thought by the ragings and phantasms of delirium. Unusual rapidity of the flow of blood through the brain, or undue pressure within it, as in "determination of blood" or "congestion," disturbs the mind's action. Nitrous oxyd gas respired, so affects the brain as to arouse the mind into preternatural violence of action; while the respiration of carbonic acid gas, even in the small proportion often found in unventilated apartments, depresses and stupefies the mind in spite of the utmost efforts of volition. The opinion is now generally entertained by the most eminent physiologists that derangement of mind involves disorder of its material instrument. Dr. Beck, in his Medical Jurisprudence, says: "The "causes of insanity are usually divided into "physical and moral, or bodily and mental; but "a separation of this kind is not conducive to "just views of the disease. Insanity is essen- "tially a bodily disease, and the moral causes "operate in producing it as they do in producing "other complaints."

We gather from these, and numerous other facts of a similar nature which I have not space to mention, that when the mind acts naturally it is because the changes within the brain go on in a normal way, and that a perverted material organ produces corresponding derangement of mind. Accompanying every thought, each act of the recollection, or of the reasoning and imaginative and emotional powers, there is a certain kind and amount of material transformation which is essential to these mental acts; and any agent or force brought to bear upon the brain, which arrests or modifies or hinders these material changes, necessarily disturbs and perverts the mental operations. This fact of the essential dependence of mental processes upon cerebral mutations we are too much inclined to overlook. We regard the mind's acts alone, abstracted from all their conditions, separated from the corresponding material acts upon which they depend. We have such a habit of contrasting mind and matter—of considering them as separate and even antagonist forms of being—that we, as it were, detach our conceptions of mental existence and action from their vital connections. Habituated to conceive of mind in its final and highest destiny as disencumbered of matter, we neglect the inexorable fact that such is not its condition *here* and *now*. As children, when out at play, are utterly unconscious of that lever-action of bones, the contractility and spring of muscles, and the lightning dispatches that are continually flying in all directions over the nerve-wires from head-quarters to the hands, feet, tongue, lips, eyes, and the whole mobile and sensitive system, so we are all apt to forget that when we think, and hope, and reflect, and wish, and remember, and calculate, or exert the mind in any way, we are really spinning the wheel-work of that most complicated and wonderful of all machines, that masterpiece of divine invention, the human brain. I do not affirm that intellectual operations *originate* or *consist* in material changes of the brain, but only that, in the present state of existence, the mental principle cannot act except through its organ, by which such changes necessarily occur. The fact is undeniable that, in this stage of being, the Creator has so woven the mental element into brain-tissue that the former cannot work except through the latter and in accordance with its laws.

Let us consider the practical importance of these facts: A man, for example, moving free in society discharges his duties and regulates all his conduct properly. We at once refer this course of action to his will, and say that *he chooses* it. This is true, but it is not the whole truth. That right action of his mind rests for its basis upon a sound brain—that is, a brain in such a condition of harmonious and rapid physiological change as makes this course of thought and action possible. In another instance he may take advantage of his liberty to commit wrong and inflict injury upon others, and we then attribute his course to a *depraved* will. But here again we must go further back to that state of the mind's organ which permitted the freedom of choice, for the liberty of volition depends upon a prior condition of the instrument of thought. Or, in still another instance, brain-derangement may annihilate the free action of the voluntary faculties, and drive the insane individual to destructive deeds, for which he is not to be held responsible. In all these cases the final basis of individual action is the condition of the organ of thought. Government by means of law prescribes in certain respects a course of action for the citizen, and appeals to certain motives as inducements to it. It promises the protection of natural rights as a consequence of obedience to law, and threatens punishment as the result of its violation. Government thus makes its appeal to mind; and we hence say that it *rests* upon mind—that its foundation is the responsible intelligence of its subject. This is quite true; but we must go deeper. Government is built upon responsible mind, and that in turn depends upon cerebral conditions. Hence states of the material brain become the real foundations of government. Its true basis is that which holds and sustains the

intelligent nature of man, in its harmony and integrity.

There is a class of persons who are destitute of brains, or, rather, they have only a part of the organ, just sufficient to regulate and control the animal life. They have no intellectual brain; their minds are therefore low and fragmentary, and we call them *idiots*. Now, within the constitution of an idiot there is nothing which government can reach so as to make him its subject. There is a deficiency of that portion of the organism upon which government is based; and it therefore, in this case, has no basis. The idiot is simply an animal lacking that organic part which, when superadded, confers intelligence, responsibility and subjection to law. Or though the brain of an individual may have been formed perfect, if from any cause it becomes disordered, so that the mind can no longer use it, the relation of such person to society is at once dissolved, all moral obligations and legal demands upon him cease, and he passes beyond the limit of social and civil accountability.

These facts disclose the relative rank of different parts of the human body. Each has its importance; but there is an infinite difference in their respective values. The organs are all bound together by such ties of sympathy and mutual dependence as to constitute a harmonious unit; but when any one becomes disordered, so as to interrupt or defeat its peculiar action, we behold at once the wide gradation of their offices. If the bones be broken, the body is no longer supported; if the muscles be paralyzed, motion is impossible; if the lungs are disordered, respiration becomes affected; or if the stomach, there is disturbed digestion. Yet all this is but a perversion of the subordinate machinery of the human constitution. If disease fastens upon the organ of mind, there is dethronement of the intellect, and a total wreck of manhood. God and man—religion, government, and all the multiform relations which cluster around the intelligent being—are blotted out of existence, for we know nothing of these except by rational and coherent ideas, which are impossible if the temple of thought be thrown into tumult and disorder. The bodily system of man may thus be contemplated as an indivisible whole in its subjection to physical laws, but is divisible into two widely different portions in respect of the purposes it serves. The first consists of the apparatus of animal life, and this is made subservient to another and more sacred part, devoted to nobler objects, and to which appertains whatever is glorious and godlike in man's nature—a part which controls the citizen in the whole circle of his private and public responsibilities, in which, therefore, society and government have an especial and peculiar interest—upon which, indeed, they rest as a foundation.

(To be continued.)

THE CARE OF THE EYES.

Until one begins to feel the effects of impaired vision, he can hardly estimate the value of eyesight, and consequently, from ignorance or carelessness, he is apt to neglect a few simple precautions, by the observance of which, his sight might be preserved. We are aware that the columns of a newspaper do not afford the space, nor is an editor qualified to treat scientifically of the injuries which accrue to the organs of vision; but certainly the knights of the sanctum ought to have some practical experience upon artificial light, more of which they consume than falls to the lot of other men.

Let us then give our readers a few hints upon the preservation of sight, which we deduce from our own experience, and if we are incorrect, our medical friends, and particularly opticians, are welcome to our columns, to correct our errors.—We are not about to interfere with those who have resorted to spectacles, for the optician alone can benefit them; but there are multitudes, who, perhaps, ought to wear spectacles, but will not, either from their inconvenience or from an idea that thereby they confess that time has taken too strong hold upon them. Such ask, whether they can see better than they now do without the use of glasses? To the most of these we answer, yes—provided you will never use a writing desk or table with your face towards the window. In such a case, the rays of light come directly upon the pupil of the eyes, and causing an unnatural and forced contraction thereof, soon permanently injures the sight. Next—when your table or desk is near a window, sit so that your face is turned *from, not towards* the window, while you are writing. If your face is towards the window, the oblique rays strike the eye and injure it nearly as much as the direct rays when you sit in front of the window. It is best always to sit or stand while reading or writing, with the window behind you; and next to that with the light coming over your left side—then the light illumines the paper or book and does not shine abruptly upon the eye-ball.

The same remarks are applicable to artificial light. We are often asked what is the best light, gas, candles, oil or camphene. Our answer is, it is immaterial which, provided the light of either be strong enough and do not flicker. A gas fish-tail burner should never be used for reading or writing, because there is constant oscillation or flickering of the flame. Candles, unless they have self-consuming wicks, which do not require much snuffing, should not be used. We need scarcely say that oil wicks, which crust over and thus diminish the light, are good for nothing; and the same is true of compounds of the nature of camphene, unless the wicks are properly trimmed of all their gummy deposit after standing twenty-four hours.

But whatever the artificial light used, let it

strike the paper or book which you are using, whenever you can, from over the left shoulder. This can always be done with gas, for that light is strong enough, and so is the light from camphene, oil, &c., provided it comes through a circular burner like the argand. But the light, whatever it be, should always be protected from the air in the room by a glass chimney, so that the light may be steady.—*Boston Herald.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 10, 1855.

Case of Passmore Williamson.—The extraordinary nature of this case, and the principles which were avowed in connection with it, may well cause the people, not only of Pennsylvania, but of the Union at large, to forget the man who has been so unexpectedly brought into public view, and simply to remember that he is a native of the State in which he resides, who has taken a decided interest in the cause of emancipation, is a member and officer of the old Abolition Society of Pennsylvania, of which Franklin was the first president, and has never, as far as we know, engaged in any other than sober and lawful measures for advancing the cause which that Society was established to promote.

Let us then take a brief review of the case.

In the year 1780, though the war of the Revolution was still raging, the Legislature of Pennsylvania passed an "Act for the Gradual Abolition of Slavery," by which all slavery of children who might be born in the State subsequent to this enactment "was utterly taken away, extinguished and forever abolished." It was, however, provided, that the slaves then in the State might be held as such during life, by having their names and the names of their owners recorded in books to be provided for the purpose, "before the first of November then next ensuing." The 10th section of this act contains the following declaration: "No man or woman, of any nation or color, except the negroes and mulattoes who shall be registered as aforesaid, shall at any time hereafter, be deemed, adjudged or holden within the territories of this commonwealth, as slaves or servants for life, but as free men and free women; [except the domestic slaves attending upon delegates in Congress, from the other American States, foreign ministers and consuls, and persons passing through or sojourning in this State, and not becoming resident therein, and seamen employed in ships, not belonging to any inhabitant of this State, nor employed in any ship owned by any such inhabitant. *Provided*, Such domestic slaves be not alienated or sold to any inhabitant, *nor* (except in the case of members of Congress, foreign ministers and consuls,) *retained in this State longer than six months.*"]

Here we observe that sojourners and persons passing through the State, are placed in one category, and if the words, which we have enclosed in brackets, had been omitted, it is difficult to perceive how persons passing through or sojourning in the State could have held their slaves for any time, however short, within the limits of the commonwealth. A fair construction of the law would unquestionably have set such slaves instantly free. Had the words which we have printed in italics been omitted, slaveholders wishing to pass through the State with their slaves, would no doubt have claimed the privilege, under this law, of deciding for themselves the speed with which they should travel, and consequently the time they should occupy in passing through the State. They were, however, restricted to a journey of not more than six months. But the Act of 1847 repealed "so much of the Act of 1780 as authorized the masters or owners of slaves to bring and retain such slaves within this commonwealth for the period of six months, in involuntary servitude, or for any period of time whatsoever;" thus making the law of 1780 substantially what it would have been had the part enclosed in brackets been totally omitted; expressing, however, somewhat more strongly, the intention of the Legislature, that slaves should not be held within this commonwealth for any time, however short.

In the Seventh month last, John H. Wheeler, a citizen of North Carolina, arrived at Philadelphia, accompanied by three colored persons, Jane Johnson and her two children, whom he held as slaves. The woman found means, while at Bloodgood's hotel near Walnut street wharf, to inform a person of her situation and of her wish to be free, which information was communicated to Passmore Williamson, who, as an officer of the Penn'a Abolition Society, repaired to the hotel, but learned that Wheeler and the woman and children were on board a ferry boat moored at Walnut st. wharf. Here Passmore Williamson found them, and informed the woman that if she

wished to be free, she might step on shore and enjoy her freedom; but as the boat was about to leave its moorings, an immediate decision was requisite. She thereupon rose, when Wheeler attempted by force to detain her; on which Passmore Williamson laid hold upon him and released the woman from his grasp. She then immediately went on shore, aided and accompanied by some colored men, by whose assistance she was placed in a carriage and driven away, accompanied by one of their number. Passmore Williamson and John H. Wheeler followed at some distance, till they saw her driven off, but the former took no part in the transaction, and it is not pretended that he manifested, either by word or gesture, any disposition to break the peace. He quietly handed his card to J. H. Wheeler, and immediately repaired to his usual place of business; and it is an unquestionable fact that he has never since that time seen Jane Johnson or her children.

Shortly afterwards a writ of Habeas Corpus was served upon him, founded, as it would appear, upon the testimony of J. H. Wheeler, charging him with detaining from him his property, viz., the three colored persons in question. This writ was issued by John K. Kane, Judge of the District Court of the United States, for the Eastern District of Pennsylvania, commanding Passmore Williamson to produce the bodies of the said Jane Johnson and her children in his Court, at a specified time. To this mandate he made return that the said Jane Johnson and her children were not under his control at the time the Habeas Corpus was served upon him, nor had they been at any subsequent or preceding time. Though the truth of this return has been clearly established, the Judge chose to construe it as evasive and insufficient, and on that assumption, after a full statement by Passmore, under solemn affirmation, of all the circumstances of his connection with the case, and his prompt and definite answer to each and every interrogatory which the District Attorney then saw proper to propound to him upon the stand, taken, at the instance of the Judge, in purgation, pronounced him guilty of contempt of Court, and committed him to prison without bail or mainprise, where he was incarcerated for about fourteen weeks. During this time, efforts were made in various ways to procure his release, both through the instrumentality of the Judges of the Supreme Court of Pennsylvania, and by application to the District Court by which he was committed to prison. At one time, an affidavit signed by Jane Johnson herself, was offered to the latter Court, stating that she left the service of J. H. Wheeler voluntarily, and that she was not then or at any other time, under restraint by Passmore Williamson: thus confirming, in the most positive manner, the statement of the latter, which had been pronounced by the Judge evasive and contemptuous. This affidavit, however, was rejected by Judge Kane, on the plea that Jane Johnson had no *status* before the Court, the Judge apparently assuming, throughout the investigation, that she was legally a slave. P. Williamson was at length given to understand, that before he could be released from his confinement, he must purge* himself of the contempt on account of which he stood committed. The exact meaning of this purgation, and the manner in which it was to be effected, appear to have been, for a time, beyond the comprehension either of the prisoner or his counsel.

Without attempting to trace the minutiæ of this entangled and complicated case, it may be briefly stated, that on the 3d instant, Passmore Williamson was permitted personally to appear in the District Court, attended by his counsel, and to purge himself of the alleged contempt by answering a certain interrogatory which was propounded to him, and which he certainly would have answered, if it had been propounded to him, at any preceding time. The substance of this interrogatory was, whether he had sought to obey the mandate of the Court, contained in the writ of habeas corpus, by producing the bodies of Jane Johnson and her children. In his answer he affirmed that he did not seek to obey the writ by producing the persons therein mentioned before the Court, because he believed it was impossible for him to do so. This answer was finally accepted, and the prisoner was declared to be thereby purged of the imputed contempt, and was discharged. Thus, after a detention in prison for fourteen weeks, this injured man has been restored to liberty, without retracting a syllable of the return upon which his imprisonment was ostensibly founded. That return was unquestionably true, and afforded no possible ground of censure or imprisonment.

* Johnson defines *to purge*, "To clear from *imputation* of guilt;" Webster, "To clear from *accusation* of a crime."

Slavery in a Free State.—We learn from the New York Tribune that a case not less outrageous than that of Passmore Williamson, lately occurred in Indiana. T. B. McCormick, a citizen of that State, a native of Kentucky, and for twenty years past a minister in the "Cumberland Presbyterian Church," was indicted last Spring in the Circuit Court of Union County, Kentucky, for aiding the escape of certain slaves from that county about eighteen months since. As it is not pretended that McCormick has been in Kentucky for several years, the offence must have been committed, if committed at all, on the soil of Indiana. Even of this, however, there appears no proof whatever; the only grounds of suspicion being the following: In the Spring of last year, Thomas Brown, of Henderson, Ky., was arrested and imprisoned on suspicion of aiding slaves to escape, and his wife and children were driven from the State. They removed to the place of McCormick's residence, and he, though previously a stranger, befriended them in their distress. In the ensuing autumn, Eli Bryant, a citizen of Indiana, was arrested in Henderson, thrown into prison, and detained there more than six months, merely on suspicion, and was then discharged without trial, on signing a bond never again to enter the State, where his relatives reside. While in confinement, he wrote to his wife, advising her to consult McCormick in respect to obtaining assistance for his family, as they were poor. This letter was intercepted, and furnished the final ground of proceedings against McCormick. A reward of one thousand dollars was privately offered, to any one who would either decoy him into Kentucky, or take him thither by force.

A few months afterwards, Brown was sentenced to two years imprisonment for abducting slaves, upon the testimony of a single witness, whose evidence really amounted to nothing, and was never published; and upon the same testimony the indictment above-mentioned was found against McCormick. On this indictment the Governor of Kentucky founded a requisition upon the Governor of Indiana to deliver up McCormick as a fugitive from justice in the State of Kentucky, and the Governor of Indiana issued a warrant for his surrender. Though conscious that he had committed no crime, the accused, convinced that his prospect of obtaining justice was faint indeed, thought best to leave the State to avoid arrest, and he is now, or was quite recently, in New York.

This case is another striking illustration of the aggressive spirit of slavery, and of the servility of too many northern politicians. The monstrous assumption that citizens of one State are amenable to the laws of another for acts not committed within its limits—that in fact the jurisdiction of every slave State extends over the free States, though not now asserted for the first time, has not before, we believe, been admitted by any northern executive, and if the case were reversed, would be repelled with indignation by those of the south. Indeed, not a year since, this very Governor of Indiana made a requisition upon the Governor of Kentucky for a criminal who had committed an offence *upon the soil of Indiana*, and his surrender was refused, upon the ground that the offence charged was not a crime according to the laws of Kentucky.

There are other circumstances connected with this case which illustrate the influence of slavery in the professedly free States, but our limited space obliges us to pass over them in silence, at least for the present.

Married,—At Friends' Meeting House, New Salem, Howard Co., Ind., on the 25th ult., Caleb Moon to Maria P. Chandler, both members of New Salem Monthly Meeting.

——, On the 13th of Ninth month last, at Friends' Meeting House, Sand Creek, Ind., James Cox to Sarah, daughter of John and Elizabeth Hall, all of that place.

——, At Twelfth Street Meeting, on the 31st ult., Dr. James Carey Thomas, of Baltimore, to Mary, daughter of John M. Whitall, of this city.

Died,—Of congestive fever, at his residence in Howard Co., Ind., on the 13th ult., Naaman Colyar, a member of New Salem Monthly Meeting.

——, On the 1st of last month, at her residence in Cincinnati, Ohio, Elizabeth C., wife of James Taylor, aged 39 years.

——, Near Azalia, Ind., of typhoid fever, on the 21st of last month, Isaac Newsom, a valuable member and overseer of Driftwood Monthly Meeting, in the 41st year of his age.

——, Near the same place, on the 12th of the same month, of typhoid fever, Sarah Wilson, a member of Driftwood Monthly Meeting—a very sober and promising youth of about 15 years of age.

——, In this city, on the 17th ult., at the residence of his father, John Sharp, Simeon W. Sharp, in the 21st year of his age—a member of the Western District Monthly Meeting.

——, On the 8th ult., at the residence of his father in Macedon, Wayne Co., N. Y., Allen M. Purdy, son of Alexander and Esther A. Purdy, in the 19th year of his age—a member of Farmington Monthly Meeting, N. Y.

Died, Suddenly, on the 3d ult., at her father's in Randolph Co., Ind., Lavina, daughter of John and Katharine Diggs, in the 16th year of her age—a member of Poplar Run Monthly Meeting of Friends.

——, In Williamsburg, New York, on the 24th of last month, Elizabeth K., wife of George Wood, and daughter of William Keese, of Keeseville, aged 32 years—a member of New York Monthly Meeting.

Although summoned hastily in the prime of life, her friends are comforted with the assurance that she was through mercy enabled to meet her Saviour in peace.

——, At the residence of his father near Martinsville, Clinton County, Ohio, on the 11th of last month, Jesse, son of Nathan and Rachel Hunt, in the 28th year of his age—a member of Fairfield Monthly Meeting.

He bore his protracted illness with Christian patience and resignation, and frequently near his close expressed much peace of mind.

——, On the 9th of last month, at Richmond, Indiana, whilst there with her husband for the purpose of attending the Yearly Meeting, Hannah Hadley, wife of David Hadley, in her 40th year—a member of Honey Creek Monthly Meeting of Friends in Howard Co., Ind. She bore her sufferings with much Christian fortitude, expressing at various times her entire resignation to her lot, in being separated from her family, relatives and friends. She was an exemplary and consistent Friend, and an active and useful member of Society. "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Friends' Boarding School for Indian Children at Tunessassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians.

Application may be made to

Joseph Elkinton, 377 S. Second St.
Thomas Evans, 180 Arch St.

Philada., 11th mo. 1st, 1855.

(Extract of a letter from the Dublin correspondent of the North American.)

NATIONAL AGRICULTURAL TRAINING INSTITUTION.

"Yesterday his Excellency, (the Lord Lieutenant,) drove to the National Agricultural Training Institution, more generally known as the Model Farm. This institution, which was established by the Commissioners of National Education in Ireland in the year 1838, is designed to supply such instruction, both in the science and practice of agriculture, as is requisite to qualify young men for discharging the important duties of teachers of agriculture, land stewards, farmers, &c. With this view the pupils, some seventy-five in number, are instructed alternately in theoretical and practical husbandry, while their literary teaching, which, in addition to all the branches constituting a sound English education, embraces all matters relating to, or that may be useful in, the performance of farm operations, is cultivated to a point surpassing by many degrees anything of the kind to be met with in ordinary schools. The boys are all trained to habits of order and neatness, whilst their moral character is subjected to the most rigid scrutiny, even for some time after they have quitted the institution. The buildings, which were completed in 1853-4, comprise an extensive dining hall, lecture and school room, museum, library and laboratory, with apartments for the staff of resident officers, the upper apartments being devoted to the range of dormitories, which are upon a scale fully equalling, if not superior to any other institution in point of arrangements, whilst the scenic panorama visible from the windows, is probably not excelled in point of grandeur and varied combinations by the far-famed beauties of Killarney. The farm contains 185 statute acres, upon the separate divisions of which, with a view of exemplifying the most approved systems of culture, various rotations of crops are followed; while in the comprehensive range of farm offices, the process of house-feeding cattle is pursued both in winter and summer. The completeness of the machinery attached to this department affords a fair idea of the perfection visible in every other quarter of this truly "model farm;" for, by the medium of the steam power, the straw is chopped and cooked for the cattle, turnips are washed and sliced, liquid manure forced through pipes to the most distant portion of the grounds, and every requisite operation, including the churning in the dairy, performed with marvellous rapidity and ease in and about the buildings. The entire work of the farm is performed by the pupils; but in order that they may be made practically acquainted with the most approved appliances of steam power, they have been granted the use of a very select collection of farm implements, which, while affording great assistance in the cultivation and permanent improvement of the soil, are also of much value in economising labor. The distribution of the liquid manure is among the most remarkable of these appliances. Two large tanks, placed under ground, receive the droppings from the cattle sheds and the water from the lavatories, which, when thus collected, form a valuable admixture; and this liquid being forced in pipes to a certain distance, is then conducted by a hose to the precise portion of the grounds to which it is to be applied, and a top-dressing of guano having been lightly shaken over the surface, it is then washed into the bosom of the earth by this fluid manure. So wonderful are the effects of this system—which can, of course, only be imitated on a large scale—that two cuttings of grass have been already obtained this year in the same field, and it is confidently anticipated that there will be, at least, three more before the end of the season. It having

been found highly desirable in practice that the pupils should, in addition to a knowledge of husbandry, be, to a certain extent, proficient in horticulture, additional sessional lectures upon botany are now delivered, and the gardens and greenhouse are entrusted to a gardener of long practical experience."

Inside View of Slavery; Or, A Tour among the Planters. By C. G. Parsons, M. D. 12mo., pp. 318. John P. Jewett & Co.

With the design of becoming acquainted with the practical working and results of the Slavery system, the author of this work made an extensive tour in the southern States during the years 1852 and 1853. Having a number of influential friends connected with the institution, he enjoyed an opportunity to gain a more intimate access to its secret operations than is usually in the power of "outsiders." His visit, moreover, was at a favorable time. It took place just after the adoption of the Compromise measures in Congress. The temporary lull which ensued was friendly to observation. Many persons at the South believed that all agitation had ceased, and the espionage of slaveholders over the movements of northern men was less than had been known for years. Dr. Parsons travelled through Florida, Alabama, Tennessee, Virginia, and the Carolinas, but his principal inquiries with regard to the condition of learning and religion, and the effect of the system upon masters, non-slaveholders, and slaves, were made more particularly in the State of Georgia. No single State, in his opinion, exhibits a fairer view of the whole system. Though not in so mild a form as in Virginia and Maryland, still more repulsive aspects of it may be seen in the Carolinas and the southwestern States. In order to obtain a correct knowledge of the manners and customs of the people, the author engaged at different times in various occupations. For some time he travelled in the interior as agent for a commission house in the city of Savannah, purchasing cotton, corn, hides, &c. At another time he was employed by a lumber company to superintend the building of their mills in the county, and take charge of their manufacturing business. His attention was especially directed to the planting districts, where the native slaveholder is found alone with his slaves, free from the influence of northern men, and where the legitimate results of the institution are fully disclosed.

With regard to the question of the contentment of the slaves in a state of bondage, Dr. Parsons makes some apposite suggestions:

"Northern men and women who visit their relations in the South, usually find them in the cities and villages, where they see the slaves enjoying the comforts of a poor bed and other privileges, which slaves in the country seldom, if ever, enjoy. They are liable, therefore, to form too favorable opinions of the condition and treatment of the slaves; and they often honestly arrive at the conclusion that they are in a better condition than the poor colored population of the North.

"Sometimes one is allowed to inquire of the slaves themselves how they fare. The answer almost invariably is, that they fare well—have kind masters—are contented and happy—do not desire their freedom if it can only be obtained by leaving the family of their master, and their good home, to which they are ardently attached; and the inquirer decides that the northern abolitionists have greatly exaggerated their sufferings. He does not know that the slave has been educated to deceive in these matters; and he believes that he is contented and happy simply because he says so.

"At a hotel where I was boarding in the city of Savannah there was a Christian slave named "John." His wife had been torn away from him and carried into the back country a distance of twenty-five miles. John's affection was so strong that he had several times "run away" to see her, though he was always whipped severely on his return. At last the master told him he must give up the old wife and take a new one. Accordingly, he "bought a wife for John," and commanded the slave to regard and treat her as his wife. John refused to obey and was whipped again and again, but he did not yield. A northern gentleman, who was not acquainted with these facts, had frequently asserted that the slaves were happy, and I suggested that inquiries be made of "*honest John*," touching his domestic enjoyments. The bell was rung and John came in.

"'Now John,' said my friend, 'I want you to tell me if you would like to be free.'

"'O no, master,' replied John quickly; 'I don't want to be free no how.'

"'Then you have a kind master, have you, John?'

"'Yes, I have a kind master, and I don't want to be sold away.'

"'Then you prefer to stay with your present master, John, rather than to be made free, or go to any other place to live, you say?'

"'I reckon I rather remain here,' answered John, 'because I don't know what worse hands I may fall into.'

"'There, now what do you say,' said the gentleman, turning to me, 'about the discontent of the slaves?'

"'I think John has deceived you, sir,' I replied.

"'How so?'

"'Has he satisfied you that he is contented and happy?'

"'Most certainly; I have no doubt he is so.'

"'In this you are entirely mistaken, sir, and John sees it, but he dare not undeceive you. I secured his confidence a few days ago, and he told me the story of his wrongs, afflictions and sufferings.'

"'And now, John,' said I, 'will you state the facts connected with your treatment on account of your wife, that my friend here, who is also your friend, may know the truth in this matter? Speak freely; you shall not be betrayed.'

"John then threw off the mask, and stated the simple facts. The affecting story would melt any heart except that of a slaveholder. The northern merchant acknowledged that he was never before so artfully deceived. And these false representations, which the slaves are compelled to make for their own security, have kept northern men in ignorance of their true condition."—*N. Y. Tribune.*

[To be continued.]

THE BEAVER IN CANADA.

To see the beaver to advantage, we must study his habits as he exists in North America, where his skin forms so important an article of commerce, and where he appears to be so much respected, that in Canada he figures in the national shield, as an emblem of industry and sagacity. The following notice, indeed, from the columns of a Canadian journal, would represent him as a sort of model lumberer or backwoodsman, whose provident and temperate habits might with advantage be imitated by those settling on the banks of the St. Lawrence.

"One cannot fail to be struck with admiration and astonishment on visiting the haunts of the beaver, nor can we wonder that the red men should place him at the head of animal creation, or make a Manitou of him, when Egypt, the mother of the arts, worshipped such stupid and disgusting deities. Whether you call it instinct, or whether it is to be called reason, one thing is certain, that if half of humanity were as intelligent, as provident, as laborious, and as harmless as the beaver, ours would be a different world from what it is.

The beaver is the original lumberman and the first of hydraulic engineers. Simple and unostentatious, his food is the bark of trees, and his dwelling—a mud cabin, the door of which is always open, but under water—conditions which secure retirement, and are favorable to cool contemplation. The single object of his existence being to secure bark enough for himself and family, one would suppose there would not be much difficulty in that; but as neither beaver nor any other animals, except man, are addicted to works of supererogation, we may be sure that the former in all his laborious arrangements—and those too which alter the face of nature to such an important degree—does no more than is absolutely necessary for him to do. Cast in an inhospitable climate, nearly the whole of his labor is for the purpose of laying in his necessary winter supplies, and water is the only medium by which he can procure and preserve these. Too highly civilized for a nomadic life, he builds permanently, and does not quit his habitation until driven from it, like other respectable emigrants, by stern necessity. We cannot better illustrate the habits of this interesting animal than by accompanying a beaver family, on some fine evening in May, in search of a new home. The papa beaver, with his sons and sons-in-law, wife, daughters and daughters-in-law, and it may be grandchildren, sallies forth 'prospecting' the country for a good location—that is, a stream of easy navigation, and having an abundant supply of their favorite food, the silver birch and poplar, growing as near the river as possible. Having selected these 'limits,' the next step is to place their dwelling so as to command the greatest amount of food. For this purpose they go as far below the supplies as the character of the stream will permit. A pond of deep still water being an indispensable adjunct to their dwelling, this is obtained by the construction of a dam, and few engineers could select a site to produce the required result so efficiently and economically. The dam and dwelling are forthwith commenced, the materials employed in both being sticks, roots, mud and stones, the two former being dragged by the teeth, the latter carried between the fore paws and the chin. If the dam is extensive, whole trees are gnawed down, the largest of which are of the diameter of an ordinary stove pipe, the stump being left standing about eighteen inches above the ground, and pointed like a crayon. Those trees which stand upon the bank of the stream they contrive to drop into the water as cleverly as the most experienced woodman: those which are more distant, are cut up by their teeth into pieces, which can be dragged to the water. These trees and branches are floated down to the site of the dam, where they are dragged ashore and placed so that the tops shall be borne down by the current, and thus arrest the descending *detritus* and form a strong and tight dam. Critical parts are built up 'by hand,' the sticks and mud when placed receiving a smart blow from the beaver's tail, just as a bricklayer settles his work with the handle of his trowel. The habitation or hut of the beaver is almost bomb-proof; rising like a dome from the ground on the margin of the pond, and sometimes six or eight feet in thickness in the crown. The only entrance is from a level of three or four feet under the water of the pond. These precautions are necessary, because, like all enterprising animals, the beaver is not without enemies. The wolverine, who is as fond of beaver tail as an old nor'wester, would walk into his hut if he could only get there; but having the same distaste for water as the cat, he must forego the luxury. It is not, however, for safety that the beaver adopts the submarine communication with his dwelling, although it is for that he restricts himself to it. The same necessity which compels him to build a dam, and thus create a pond of water, obliges him to maintain communi-

cation with that pond when the ice is three feet thick upon its surface. Living upon the bark of trees, he is obliged to provide a comparatively great bulk for his winter's consumption; and he must secure it at the season when the new bark is formed, and before it commences to dry; he must also store it up where it will not become frozen or dried up. He could not reasonably be expected to build a frost proof house large enough to contain his family supply; but if he did, it would wither and lose its nutriment: therefore he preserves it in water. But the most remarkable evidence of his instinct, sagacity, or reason, is one which I have not seen mentioned by naturalists. His pond we have seen must be deep, so that it will not freeze to the bottom, and so that he can communicate with his food and his dam, in case of any accidents to the latter requiring repairs; but how does he keep his food —which has been floated down to his pond— from floating, when in it, and thus becoming frozen in with the ice? I said, that in gnawing down a tree the top of the stump was left pointed like a crayon: the fallen tree has the same form, for the beaver cuts like the woodman, wide at the surface, and meeting in an angle in the centre, with this distinction—the four-legged animal does his work more uniformly, cutting equally all around the log; while the two-legged one cuts only from two opposite sides. Thus every stick of provender cut by the animal is pointed at both ends, and when brought opposite his dwelling he thrusts the pointed ends into the mud bottom of his pond sufficiently firm to prevent their being floated out, at the same time placing them in a position in which the water has the least lift upon them; while he carefully apportions his different lengths of timber to the different depths of water in his pond, so that the upper point of none of them shall approach near enough to the surface to be caught by the winter ice.

"When the family are in comfortable circumstances, the winter supply nicely cut and stored away, the dam tight, and no indications of a wolverine in the neighborhood, the patriarch of the hut takes out the youthful greenhorns to give them lessons in topographical engineering; and in order to try the strength of their tails encourages them to indulge in amateur damming. The beaver works always by night; and to 'work like a beaver,' is a significant term for a man who not only works earnestly and understandingly, but one who works late and early.

"From what has been said it will be readily seen that the maintenance of the dam is a matter of vital importance to the beaver. Some say that the pilot beaver sleeps with his tail in the water in order to be warned of the first mishap to the dam; but as there is no foundation for such a cool assertion, it may be set down as a very improbable tale. The Indians avail themselves of this well known solicitude to catch them: having broken the dam, the risk is immediately perceived by the lowering of the water in the hut, and the beaver, sallying forth to repair the breach, is slaughtered in the trenches.

"As the supply of food in the vicinity of the dam becomes diminished, the beaver is obliged to go higher up the stream, and more distant from its banks, to procure his winter stores; and this necessity gives rise to fresh displays of his lumbering and engineering resources. In consequence of the distance, and the limited duration of the high water period favorable to transport, the wood is collected into a sort of raft, which, a lumberman asserts, is manned by the beaver and steered by its tail, in the same manner as Norway rats are known to cross streams of water. When the raft grounds, forthwith a temporary dam is thrown across the stream below the 'jam,' by which the waters are raised, and the raft floated off, and brought down to the dam, which is then torn suddenly away, and the small raft thereby flushed over the adjoining shallows."—*Leisure Hour.*

(To be continued.)

THE FEAST OF FLOWERS.

It is the month of May—that loveliest of months, when nature resumes her holiday robes, when magical life starts forth on every side, and the joyous birds send their notes of thanksgiving to the skies. The breath of the Creator has passed, as it were, over the earth, and the world is resuscitated as from the sleep of the grave. Who has not felt his heart thrill with emotions of gladness and gratitude at this blest revival, this outpouring of life and vigor, this anticipatory fulfilment of the promise, that "while the earth remaineth, seed time and harvest, day and night, summer and winter, shall not cease." The very leaves seem to tremble with joyousness in their new being, while the gentle breeze, kissing their fair forms, passes on to whisper in harmony with the rippling waters of the brook.

It is the month of May, and the florists of our land have collected together to spread before our delighted gaze a feast of some of the loveliest of the Creator's gifts to man. Whilst contemplating their beauties, how many a heart is teeming with silent and grateful adoration of Him who pencilled those delicate tints, who gave those varied and graceful forms, who lent that sweet fragrance! Ah! who can help exclaiming, with our immortal poet—

"These are thy glorious works, Parent of good, Almighty;
Thine this universal frame, thus wondrous fair;
Thyself how wondrous then! unspeakable!"

Most of those whose eyes may glance over this page have probably been present at one or more of these horticultural *fêtes;* it is, therefore unnecessary to enter into any description of the gay and brilliant scene: but there is another to which we would now advert, and of which,

perhaps, few, comparatively speaking, may have ever before heard—we mean the feast of flowers of the Thibetan Llamas of Kounboum. These flowers are not the produce of the genial summer months, nor do they start into being at the bidding of nature. No; they are the work of man's hand, and brought forth in the chill, icy bosom of dreary winter. What, then, is the material employed in their composition? Rice paper, painted muslin, or feathers, of which such exquisite *bouquets* excited our admiration and astonishment at the great exhibition of 1851? No, something more fragile far, and, to our ideas, far less calculated for the purpose. This material is nothing more nor less than—fresh butter!!

The festival is held on the 15th day of the first month of the year, and is attended by thousands of pilgrims, not only from all parts of Thibet, but even from the most distant Tartar regions. Three months are employed in preparing for this singular and beautiful exhibition, of which the following description, drawn from Huc's travels through Tartary, Thibet, etc., cannot fail to be deeply interesting.

Behold, then, twenty Llamas, selected for their artistic talents, occupied in kneading and working up enormous heaps of fresh butter, and even during the severity of a Tartar winter, plunging their hands continually in cold water to prevent the heat of their fingers injuring the delicate work. When thoroughly kneaded and prepared, this butter, without any admixture of extraneous matter, is moulded into representations of various Asiatic nations in their different costumes, landscapes, subjects taken from the history of Buddhism, etc. The flowers, as they are styled, are formed into colossal bas reliefs, framed in with animals, birds, and flowers, all of the same plastic material. When the models are prepared and ready, they are passed over to another set of artists, who put the finishing stroke to the work, by coloring them in an exquisite manner, giving to the whole an almost perfect resemblance of nature.

The author to whom we are indebted for these interesting details says, in describing these flowers:—"The figures were animated, the attitudes natural, the costumes easy and graceful, and at the first glance you could readily distinguish the kind and quality of the texture meant to be represented. The skins of the sheep, tiger, wolf, and other animals, were so well executed, that one was tempted to touch them with the hand to assure one's-self that they were not real."

On the evening of the fête-day the flowers are placed on light scaffoldings before the Buddhist temples; vases of red and yellow copper are interspersed, and the whole is tastefully and brilliantly illuminated. In the different streets between the temples are displayed miniature bas-reliefs, representing battles, hunts, scenes of nomadic life—and all in butter. In the course of the evening the Grand Llama, or Buddha, goes round to inspect the flowers, his way through the crowd being cleared by Llamas armed with large whips. When this inspection is over, and the great dignitary has retired within his sanctuary, the whole scene becomes one of mad excitement. Dancing, singing, shouting, screaming, tumbling head over heels—all is carried to the highest and wildest pitch during the night; but when the sun again opens the portals of the east, peace has resumed her sway, the pilgrims may be seen slowly, and with drooping heads, wending their homeward way along the mountains, and the calm seems more welcome, from the contrast of the preceding eve.

But what has become of the wondrous flowers? Alas! every trace of them has disappeared; the bas-reliefs have been demolished and thrown into the ravines; and the work on which so much skill, time, and patience have been bestowed, in a few short hours is cast a prey to the ravenous crows. How lamentable is this waste, not only of a material applicable to the sustenance of man, but, far worse, of the talent thus vainly lavished on a production of so evanescent a character—a talent which, under better auspices, might doubtless be rendered subservient to high and noble purposes. Let us hope the time is not very distant when a brighter light will illumine the simple but still darkened minds of our Thibetan brethren; when the knowledge of the true God and Saviour shall supersede the vain and superstitious worship of Buddha, and the divine image, reimpressed upon the soul, shall lead every faculty to be dedicated to the glory and service of the Creator.

Before we quite take our departure, may not this visit to the feast of flowers present to the thinking mind the following most valuable reflection? If we, in our enlightened state, individually examine our labors of the past three months, and bring all to the touchstone of utility, how much will there remain that is more solid and more permanent than the flowers of the Llamas of Kounboum?—*Leisure Hour.*

GIVE.

See the rivers flowing
Downward to the sea,
Pouring all their treasures
Bountiful and free—
Yet to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies.

Watch the princely flowers
Their rich fragrance spread,—
Load the air with perfumes,
From their beauty shed—
Yet their lavish spending
Leaves them not in dearth;
With fresh life replenished
By their mother earth.

Give thy heart's best treasures!
From fair nature learn!
Give thy love—and ask not,
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Baltic arrived at New York on the 3d inst., bringing Liverpool dates to the 20th ult.

The news from the Crimea is to the 17th. Nothing of importance had occurred there up to that time. The attempt to surround the Russian forces was continued. The movement upon Odessa appears to have been merely a feint, as the ships sent thither left the place on the 14th, without having attacked it, and sailed to Kinburn, at the extreme western point of the coast which bounds the estuary of the Dnieper on the south. On the 17th, that place was taken by the Allies. As the road from Nicolaieff to Perekop, by which most of the Russian supplies for the Crimea are conveyed, leads along the left bank of the Dnieper, the object is supposed to be to obtain the command of that river, and thus of this road. The towns of Taman and Fanagoria, on the Straits of Kertch, have been destroyed.

A statement, said to have been prepared from the official reports, represents the loss of the British army, from the first landing in the Crimea to the capture of Sebastopol, at 2472 killed, 11,377 wounded, and 504 missing. This does not include the losses in the naval force, or those who died from disease; the number of these is not stated.

The Russians attacked Kars on the 29th of 9th month, but were repulsed after a severe conflict. It was reported that they were preparing to abandon the siege. A portion of Omar Pasha's army had landed at Souchum Kaleh, in the Russian province of Abasia, east of the Black Sea, but the season was so far advanced that little or nothing could probably be effected before winter.

England.—Grain has risen in price, owing to large purchases for France. As gold continued leaving the country, without a new supply coming in from Australia, the Bank of England has raised the rate of discount to 6 per cent. on bills for two months, and 7 per cent. for three months. Some commercial uneasiness exists in consequence, but it is not great. A meeting of about 5000 persons was held in Hyde Park, London, on the 14th ult., to consider the high price of bread in the metropolis. The proceedings appear to have been confined to speeches, and no serious disturbance occurred, though a baker who attempted to speak was somewhat abused.

France.—The international association for bringing about a uniform system of coins, weights and measures, assembled on the 17th ult., at the Exhibition Palace, Paris. A permanent international committee, to sit at Paris, was constituted. The price of bread continues very high, but the potato crop is of great abundance and good quality. The prices of meat fixed by the government are considered moderate. The ravages of the grape disease have been less severe than was anticipated, and the vintage is favorable.

Italy.—Sicily is in a very disturbed state, there being several armed bands in the island, with some of which sanguinary conflicts had taken place.

The Emperor of France has strongly advised the Pope to secularize the administration, and to adopt the code Napoleon, which was once for about ten years the law of the country; but the Pope declined accepting the advice.

Denmark.—The King has removed his uncle, Prince Ferdinand, the nearest heir to the throne, from the command of the army, on account of his refusal to sign the new Constitution, and it is thought probable he will be banished from the capital. Some of the other magnates of the kingdom also refuse to acknowledge the new Constitution.

India.—Dates from Bombay are to Ninth mo. 12th. The Bengal insurrection, though not entirely subdued, was not characterised by the outrages with which it commenced, and 7000 of the rebels had surrendered. Their deportation to British Burmah is proposed. A timely fall of rain had averted famine, which was seriously apprehended some time since, but scarcity of food was still anticipated. The Parsees were agitating for reforms in their laws and institutions.

South America.—The cholera has been raging in various parts of Brazil. The mortality has been very great.

The Constitutional Convention in Peru has adopted a provision entitling those to vote who are over 21 years, able to read and write, or proprietors of landed property. About one in seven of the entire population of Chili can read. The assembly of Panama has granted to foreigners resident on the Isthmus the right of voting for and being elected to local offices. The constitution of Panama was proclaimed on the 15th ult.

Mexico.—The report of the resignation of Alvarez is repeated, but is not yet confirmed. The revolutionary leaders in the north appear disposed to support his government. The Constituent Congress has been convoked. The freedom of the press is unlimited. The papers are unanimous against allowing the clergy any influence in temporal matters.

Central America.—Col. Walker attacked Grenada, the capital of Nicaragua, on the 13th ult., and captured it. Gen. Corral, commander of the government forces, subsequently surrendered to Walker, and a treaty of peace was formally ratified between them. The steamer carrying passengers for California, was fired upon by the government troops, at the mouth of the San Juan, on the 5th ult., and two passengers killed; and on the 19th, the returning Californians were attacked at Virgin Bay, five killed and ten wounded. The American Minister, J. H. Wheeler, having visited Rivas, where Corral then was, at the request, it is said, of many citizens, with propositions for peace, was detained as a prisoner for two days, but was released some days previous to Corral's surrender.

Domestic.—Late accounts from Oregon represent a general Indian war in that Territory as probable. Murders of whites by Indians, and Indians by whites, are not unfrequent. Efforts are making, however, to effect treaties with several tribes. Governor Stevens, who was reported to have been murdered by the Indians, has reached Fort Benton safely. The grasshoppers have committed great ravages in Oregon and Utah. A Horticultural Society has been formed in the latter Territory. The Pacific Express Company has established a regular express between Salt Lake City and California.

FRIENDS' REVIEW.

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Testimony of the Monthly Meeting of Philadelphia, concerning JOHN PEMBERTON.

He was the son of our valuable and much esteemed friends, Israel and Rachel Pemberton. By an early sense of the Divine fear, joined to their parental care and pious example, he was preserved from the delusive vanities and evils into which youth, through the force of temptation and overlooking the monitions of Divine grace, are often seduced; so that under the Lord's favor and blessing, the remark of Solomon was verified in him, viz: "Train up a child in the way he should go, and when he is old he will not depart from it."

He was born in this city, the 27th of eleventh month, 1727. On coming to manhood he proceeded on a voyage to England, in the same vessel with our beloved friends John Churchman and William Brown, who were drawn in gospel love to visit the churches in that country and parts adjacent. His inducements to this voyage appear to have been business, and for the benefit of his health; but soon after his arrival in London, feeling his mind religiously inclined to accompany John Churchman to a few meetings in the country, he was further engaged to continue with our said Friend in his travels through most parts of England, Ireland, and Holland.

In the early part of this journey, at a meeting held at Penzance, in Cornwall, he said a few words in public testimony; and, as John Churchman relates, "tender and broken, accompanied with a good degree of the savor of truth." Thus, though he left home on temporal concerns, having received a Divine call, he may be said to have done, in measure, as the disciples of our blessed Lord, who left their nets and followed him. Having travelled together about three years, they parted in much love and unity.

His ministry was sound, instructive and edifying; being concerned to inculcate the necessity of great circumspection of life and purity of conversation, that thereby our religious profession might be adorned through humility and a reverent sense of the Lord's omnipotent care over us. He was very useful in our meetings for discipline, being zealously concerned for the support of our Christian testimony and the good order of the church; manifesting a tender regard to such as had missed their way and became the objects of care on that account.

He was careful in the remembrance of the apostle's exhortation, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world; so that it may be truly said of him, he was ready to do good, and to communicate, and to honor the Lord with his substance and with the fruits of his increase.

Feeling an engagement of gospel love to visit the churches in Europe, and having the concurrence of his brethren, he embarked for London, at New York, in company with our friend William Mathews, in the twelfth month, 1782. The vessel being taken on her passage, in the English channel, near the isle of Wight, by a privateer from France, they were carried to Dunkirk; though soon after released, and arrived in England in the second month following.

He continued in England, visiting the meetings of Friends in divers parts, until the ensuing yearly meeting held in London, which he attended; from whence he proceeded to the northern counties, and embarked at Liverpool for Dublin, where he arrived in the seventh month.

In the fifth month, 1785, he returned to England, and attended the yearly meeting held at London in the sixth month following; from whence he proceeded to the western part of that nation, and thence to Scotland, visiting the Orkney islands and divers other places. He spent about two years in that country, where his religious labors appear to have been very acceptable, especially to the poor people inhabiting the Orkneys.

After his return from thence, he remained in England, visiting the meetings in London and divers other places, till the seventh month, 1789, when he embarked on his return to this city.

After continuing mostly with his family severa

succeeding years, sometimes visiting meetings in the neighborhood of this city, and those more remote in the adjacent country, a concern under which his mind had been exercised previous to his last return from Europe, from an apprehension of not being fully clear of some parts thereof, continuing and becoming increasingly weighty, he revived and spread the same before his brethren; and obtaining their concurrence to return thither, embarked in a ship bound for Amsterdam, the 28th of fifth month, 1794, arriving there the 12th of seventh month following.

Previous to his embarkation, his mind being deeply impressed with reflections on the uncertainty of life, and affected with a tendering sense of the Divine goodness and mercy extended for his preservation, he left some observations in writing, from which the following is extracted:

"When I view my steps in life, and reflect how greatly deficient I have been, I am humbled, and have great cause to admire the great compassion and long-suffering kindness of a gracious God, and with abasement, acknowledge it will be of his mercy, if I am saved. If I have been helped at times to be found faithful, it has been, and is, through the efficacy of grace, and therefore no room to boast. My failure in duty and watchfulness has been very great. Through the religious care of pious parents when young, and an early sense of the Divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favor. But I have often passed under many hidden conflicts for disobedience and failure in duty, and at times ready to despair, and had to acknowledge the Lord is righteous, whatever might be my portion; but after days of sorrow and nights of deep exercise, he has been pleased to renew light and favor; under a sense of which I desire to be found more attentive, diligent and faithful, the residue of my days, esteeming the light of the Lord's countenance and the evidence of his peace, beyond all terrestrial enjoyments."

He remained at Amsterdam a few weeks; in which he appears to have been engaged in religious labor towards the inhabitants of that city, to whom he addressed some "Tender caution and advice," which was printed in Low Dutch, and distributed among them.

Finding his mind drawn to visit the few Friends settled at Pyrmont, in Germany, he proceeded on the journey, and got to Hertford, in Westphalia, the 27th of eighth month. The next day, walking about five miles to see some religious people, and being caught in the rain, he took a heavy cold, from the effect of which he never fully recovered. After being some time confined there, he was enabled to proceed by Ufélen, Bielefield, Lemgo, Barrentrop, &c., to Pyrmont, where he arrived the 12th of ninth month, having had meetings and acceptable service at all the before mentioned places, and many others on his way from Amsterdam, particularly at Bielefield, where he had a large public meeting, and many select opportunities, and also visited numbers of the principal inhabitants, being generally well received, and his religious labors appearing to be acceptable. A memorandum made on the 6th of ninth month, when at Bielefield, says, "The chill and fever renewed; I was very unwell all the afternoon, and it continued till midnight with a great thirst: yet, through the adorable mercy of a gracious God, I felt more of the incomes of his love and life-giving presence, than I have experienced a long time; that I was enabled to make melody in my heart, and recount his fatherly care and tender dealings with me, from the days of my infancy; and I had to bless his holy name. And this comfortable visitation of his love and mercy continued for some hours, that I was ready to conclude I might soon be released from the trials and afflictions of this life."

Between this time and the latter end of the tenth month, he had several public meetings at Pyrmont, Barrentrop and Lemgo, though not without some opposition at the two last places; and notwithstanding his weak state of health, he regularly attended the meetings of those professing the truth at Pyrmont, having also many private opportunities with them in their families; faithfully laboring for their settlement on the true foundation. His bodily weakness increasing, he was unable to travel, and was much confined to his bed; but about the middle of the first month, 1795, he was so much better as to be able to walk about his chamber, and his physician thought him almost out of danger. A few days after, he was suddenly seized with a chill and fever, which again confined him to his bed; and his illness so increased the succeeding night, that his surviving until the morning appeared doubtful. He continued very ill for several days, yet was favored with much calmness and resignation of mind. On the 27th he was easier, but said, "If I get through this time, it will be a hard struggle." On the 28th, being raised up by his desire, he expressed himself to this import: "Friends who live in the truth, and are concerned to fulfil their religious duty, have often deep proving seasons to pass through, before they come to a clear discerning of the Divine will, with respect to leaving their own habitations; and when they come at that, and travel abroad in the service of the gospel, they have also many and deep baptisms to pass through." The 29th, his natural strength being much exhausted, he said, "It seems to draw nearer the solemn close." On the 30th, the disorder much increased. In the afternoon he said, "I have not been so tried in any sickness in all my life; although I never experienced so much of the love of God in any of my journeys heretofore, as I have in this."

On the 31st, about three o'clock in the morning, being a little relieved from the oppression and difficulty of breathing which he had labored under, he said, "It is a great favor to know that my Redeemer lives, and because he lives, I live also." Between nine and ten o'clock the physician intimated his opinion, that he would not continue much longer: asking what the doctor said, and being informed, he replied calmly, "we must be resigned—we must be resigned." This answer, and the composed manner in which it was delivered, affected the physician so much, that he expressed his surprise to see him, in such circumstances, so resigned: on which he said, "This is all we are taught to labor for—we should perfect holiness in the fear of God." About noon, he said, triumphantly, "I am departing for heaven, from you all, to the kingdom of God and of Christ."

His mind now seemed to be wrapped up in Divine love, continuing to speak of God, of Christ, and of his kingdom; and the last words which could be distinetly understood, uttered (about two o'clock) in a melodious voice, were, "I can sing the songs of Zion and of Israel." Near seven in the evening, he departed, being in the sixty-eighth year of his age—a minister about forty-three years.

On the 3d of the second month, his body was solemnly interred in the burying ground of the Society professing with Friends, in Pyrmont, in a plain manner, which he had directed; the spectators of this, to them new scene, appearing to be much affected on the solemn occasion.

Testimony of the Monthly Meeting of Friends at Pyrmont, in Westphalia, Germany, concerning JOHN PEMBERTON, *of Philadelphia, in North America.*

Seeing it is recorded in Holy Writ, and confirmed by experience, that the "memory of the just is blessed;" and our beloved friend John Pemberton, having, on a religious visit to Friends and friendly people in this nation, finished his course, and laid down his head in peace amongst us; the consideration of his religious service, and the lively sense thereof remaining fresh and as a good savor on our minds, has engaged us to transmit a testimony concerning this our beloved friend, to posterity.

He was often led, in a manner unusual in these parts, to go into unknown houses, gather the family about him, and after an awful pause, to distribute wholesome doctrine, counsel and advice among them. This manner, as it were, like in the apostles' days, to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible power which accompanied his words, and the witness of truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affectionate manner.

His arrival at Pyrmont was on the 12th of the ninth month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and monthly meetings, and visited Friends in their families, but had also many private opportunities and several public meetings with the town's people, which were very numerous, and wherein he was enabled to preach the free gospel of Christ with Divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness of God in them reached, by his living testimony. At such opportunities, he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavoring to show that God has given a measure of his Spirit, light or grace, to all men, as a talent, which he has placed in their hearts.

His ministry was in plainness of speech, and attended with Divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom it concerned; and he has often spoken, both in our meetings and at other opportunities, so exactly to the state of individuals, that there was no doubt left, but he was led by the unerring Spirit of Truth; and more especially in his particular service among us, as fellow-professors of the same principles of that unchangeable truth, for the promotion of which he spent his life.

The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness; and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of grace in themselves; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptizing power of the Spirit; which must needs enliven them if they be truly profitable.

After his return to Pyrmont, he had repeatedly accesses of an inflammatory fever; and on the 23d of the first month, in the evening, it seized him so suddenly with a violent chill, that he was obliged to leave the company of some friends, who were come to see him, and go to bed. Next morning the physician came to see him, and at parting, wishing that he might get better, he replied, "my hope is in the Lord;" and he continued in a patient, resigned state of mind; al-

though to appearance, in great pain of body. His mind seemed to be totally free from temporal concerns, and only occupied with objects relating to everlasting truth: and particularly, he seemed much concerned for the welfare of the little Society of Friends in this place, even to his very last moments.

A few days before his decease, his companion mentioned to him a strait and difficulty that Friends of Pyrmont were brought under, by reason of several hundreds of French emigrants who were come to take up their winter quarters, and to be billetted on the inhabitants of Pyrmont. After a little pause, he said in substance as follows: "Friends are often brought to the strait and narrow gate; and therefore it is necessary and incumbent for them to act in the counsel of best wisdom; and if any thing is imposed on them by the laws of the country and the authority of the magistrate, to suffer it in the meek and patient spirit of Jesus."

His disorder having much increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had labored under, he said, "It is a great favor to know that my Redeemer lives, and because he lives, I live also." This he expressed about three o'clock in the morning of the 31st, being the day of his decease; and a little after, he said to his companion and the Friend that assisted him, "You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is good, and become a spiritual and holy house unto God." A while after, a friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows: "Ah! we may see, miracles have not ceased; great and marvellous are his works; he is mighty to save and able to deliver to the very uttermost, all those that trust in him; his ways are ways of wonder and past finding out." About nine o'clock, he said, "The Spirit searches all things; yea, the deep things of God." Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, "Some are now very full of themselves, and are persecuting the Lord's church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. They run from one evil spirit to another; and it is a deceiving spirit. My heart is heavy on account of these things." A while after this, he said again, "The Spirit searches all things, yea, the deep things of God." And then, a little after, he expressed himself nearly as follows: "The fear of the Lord is a fountain of life, which opens the mysteries of God's kingdom; but the wisdom of this world is foolishness with God;" adding, "but I don't want to launch into many words, but to bring into a sameness of soul." About twelve o'clock he said in a triumphant manner, "I am departing for heaven, and from you all, to the kingdom of God and of Christ." After this he said, "You can prove these things, whether they are agreeable to the scriptures of God and of Christ, yea or nay." And then he expressed in a weighty manner nearly as follows: "It is not circumcision nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the word of God, which lives and abides forever." And a little after, "They who are justified, are justified by the faith of Jesus Christ." And afterwards he earnestly said, "Woe unto the world because of offences."

His mind seemed to be overcome with divine love, and his words were of God, and of Christ and his kingdom; and the last that could be distinctly understood, which he uttered with a melodious voice, were these: "I can sing the songs of Zion and of Israel;" which is a demonstrative proof that he had not followed cunningly devised fables; but the living substance of Truth and true religion.—*Friends' Library.*

EXTRACT FROM THE MEMOIRS OF FREDERIC SMITH.

A circumstance occurred during the Yearly Meeting, which led me to consider the nature of appointments to services in the church, and the manner of their being made. The nomination of Friends to their rightly allotted services, has appeared to me to be a matter of great importance; and that those who nominate should do it under a feeling of its propriety, rather than from the apparent qualification or ability of the individual, or a partiality for him; remembering that He who alone can rightly qualify, often sees meet to dispense the gift to the meanest instrument, that thereby His name may be more eminently glorified; and that unless we wait upon Him for a right influence, His work may be marred in our hands, as I fear is often the case, by the officiousness of forward and unskilful spirits, who are more earnest to maintain an authority in the church, than to submit to be led by Him, whose ways are in the deeps. The hasty refusal of Friends to accept appointments, when perhaps the nomination has arisen from a weighty impression as to the fitness of the individual named, has appeared of equal importance. Some refuse through diffidence; others, from not having felt anything towards the service; and too many from an unwillingness to give up their time for the service of Truth, the things of this world standing too much in the way. To the diffident I would say, that they should recollect, the work, if rightly entered into, is not theirs but the Master's, "who putteth forth his own and goeth before them." The same may be said to those who have felt nothing toward the service to which they are nominated; and that if they do not feel anything against the ap

pointment, it is better to accept it, because by going blindfold to the work, with their dependance wholly on the Good Shepherd for help and guidance, they may be enabled to do it more to His honor than if they had a clear sight beforehand. As to those who grudge the time that the Master's business requires, the little experience I have had has shown me, that such as these have almost imperceptibly dwindled to nothing, at to the substantial part of religion, and have degenerated into mere lifeless formalists; according as it was said of those who lusted after things that were not convenient for them, "He gave them their desire, but sent leanness into their souls."

"And He spake many things unto them in parables saying, behold a sower went forth to sow."

"Some fell on stony places," hard hearts not softened and made penetrable to receive this engrafted word with meekness, with humble yielding and submission to it—the rocks; yet in these there is often some receiving of it, and a little slender moisture above them, which the warm air may make spring up a little; they receive with joy, have a little present delight in it, are moved and taken with the sermon, possibly even to the shedding of some tears, but the misery is, there is want of depth of earth, it sinks not.

No wonder if there is some present delight in these. Therefore, the word of the kingdom, especially if skilfully and sensibly delivered by some able speaker, pleases. Let it be but a fancy, yet it is a fine, pleasant one, such a love as induced the Son of God to die for sinners; such a rich purchase made as a kingdom; such glory and sweetness. Therefore, the description of the New Jerusalem, Rev. xxi., suppose it to be but a dream, or one of the visions of the night, yet it is passing fine; it must needs please a mind that heeds what is said of it. There is a natural delight in spiritual things, and thus the word of the prophet, as the Lord tells him, (Ezek. xxxiii. 32,) was as a minstrel's voice, a fine song so long as it lasted, but which dies out in the air. It may be, the relish and air of it will remain a while in the imagination, but not long; even that wears out and is forgotten. So here it is heard with joy, and some is springing up presently; they commend it, and, it may be, repeat some passages, yea, possibly desire to be like it, to have such and such graces as are recommended, and upon that, thinking they have them, are presently good Christians in their own conceit; and to appearance some change is wrought, and it appears to be all that it is, but it is not deep enough; they talk, possibly much more than those whose hearts receive it more deeply; there, it lies hid longer, and little is heard of it; others may think it is lost, and possibly themselves do not perceive that it is there; they are exercised and humbled at it and find no good in their own hearts, yet there it is hid; as David says, "Thy word have I hid in my heart." And as seed in a manner dies in a silent smothering way, yet it is in order to the fructifying and reviving of it; so it will spring up in time, and be fruitful in its season—with patience, as St. Luke hath it, of the good ground; not so suddenly, but much more surely and solidly.

Oh rocky hearts! How shallow, shallow are the impressions of Divine things upon you! Religion never goes further than the upper surface of your hearts. You have but few deep thoughts of God and of Jesus Christ, and the things of the world to come; all are but slight and transient glances. LEIGHTON.

THE BEAVER IN CANADA.

Continued from page 142.

The following additional remarks and statements respecting this animal, are extracted from Godman's Natural History:

"Truth, alike the object and reward of all rational inquiry, is too delicate and unobtrusive to be advantageously approached or estimated, unless the mental vision be entirely free from prejudice, and her votaries, for the sake of her unostentatious though unfading charms, forego the pride of worshipping the fantastic creatures of their own imaginations. Accessible to all who in the proper disposition seek her presence, how many ages have elapsed during which fiction has been pursued in her stead, till at length opinion gains such strength, and prejudice so deep a root, that the semblance passes into general acceptation for the substance, and what was at first the mere breath of speculation, becomes finally received and accredited as indubitable. Thankless is the office of the individual who ventures to overturn any of those *idols* of the mind; to displace the illusions of fancy by cold reality, and disperse into thin air the fairy world which credulity first called into existence, and indolent imagination perpetuates. It must be confessed that occasionally this is no pleasant task; yet it is one of the duties especially incumbent on the teacher of natural history, inasmuch as the exercise of imagination is always prejudicial to the study of nature, the sober reality of which, when correctly examined, possesses an interest far transcending that of all the fugitive beauties bestowed by this deluding faculty of the mind.

Who has not heard of the wonderful sagacity of the *beaver*, or listened to the labored accounts of its social and rational nature? Who that has read the impassioned eloquence of Buffon, to which nothing is wanting but truth in order to render it sublime, can forget the impression which his views of the economy and character of this species produced? The enchanter waves his wand, and converts animals, congregated by instinct alone, and guided by no moral influence,

into social, rational, intelligent beings, superior to creatures high above them in organization, and even far more exalted than vast tribes of that race which has been justly and emphatically termed "lords of creation." Alas, for all these air-drawn prospects! while we endeavor to gaze upon their beauties they fleet away and leave no trace behind.

The injury the mind receives from this source is scarcely to be appreciated, and among others, the false notions we form concerning the relative perfection and excellence of the plan of nature, may be considered as of the first magnitude. The beaver, for instance, is endowed with singular instincts, and performs acts worthy of our admiration; yet the beaver is not more sagacious than the ant or the bee, creatures far removed from it in every respect, neither are its moral qualities better than those of the common rat. Each, according to its instinct, provides for the safety and support of itself and offspring, each obeys the impulse of a power beyond its own control, and each remains through countless generations the same in point of intelligence;—untaught, incapable of teaching, and as well qualified to perform all the singular actions of its predecessors, if removed at the earliest age from its kind, as if it had grown to maturity in their midst, and aided in their operations from the time its strength became sufficient to the task.

After rejecting the exaggerated facts, as well as the numerous fictions relative to this animal, ample scope will still remain for the exercise of our admiration; for although the beaver is in no respect exclusively wonderful, yet its character and habits are such as to render it highly interesting.

The general aspect of the beaver, at first view, would remind one of a very large rat, and seen at a little distance it might readily be mistaken for the common musk-rat. But the greater size of the beaver, the thickness and breadth of its head, and its horizontally flattened, broad and scaly tail, render it impossible to mistake it for any other creature when closely examined. In its movements, both on shore and in the water, it also closely resembles the musk-rat, having the same quick step, and swimming with great vigor and celerity either on the surface, or in the depths of the water.

In a state of captivity or insulation, the beaver is a quiet or rather stupid animal, evincing about as much intelligence as a tamed badger, or any other quadruped which can learn to distinguish its feeder, come when called, or grow familiar with the inmates of the house where it is kept. It is only in a state of nature that the beaver displays any of those singular modes of acting which have so long rendered the species celebrated: these may be summed up in a statement of the manner in which they secure a sufficient depth of water to prevent it from being frozen to the bottom, and their mode of constructing he huts in which they pass the winter."

The account of the construction of their dams and dwellings, being similar to that in our last number, is here omitted.

"In situations where the beaver is frequently disturbed and pursued, all its singular habits are relinquished, and its mode of living changed to suit the nature of circumstances, and this occurs even in different parts of the same rivers. Instead of building dams and houses, its only residence is then in the banks of the stream, where it is now forced to make a more extensive excavation, and be content to adopt the manner of a musk-rat. More sagacity is displayed by the beaver in thus accommodating itself to circumstances, than in any other action it performs. Such is the caution which it exercises to guard against detection, that were it not for the removal of small trees, the stumps of which indicate the sort of animal by which they have been cut down, the presence of the beaver would not be suspected in the vicinity. All excursions for the sake of procuring food are made late at night, and if it pass from one hole to another during the day time, it swims so far under water as not to excite the least suspicion of the presence of such a voyager. On many parts of the Mississippi and Missouri, where the beaver formerly built houses according to the mode above described, no such works are at present to be found, although beaver are still to be trapped in those localities. The same circumstances have been remarked of the European beaver, which has been thought to belong to another species, because it does not build. This, however, as may readily be inferred from what we have just stated, is no test of difference of species.

These animals have also excavations in the adjacent banks, at rather regular distances from each other, which have been called *washes*. These excavations are so enlarged within, that the beaver can raise his head above water in order to breathe without being seen, and when disturbed at their huts, they immediately make way under water to these washes for greater security, where they are more readily taken by the hunters, as we shall presently discover.

The beaver feeds principally upon the bark of the aspen, willow, birch, poplar, and occasionally the alder, but it rarely resorts to the pine tribe, unless from severe necessity. They provide a stock of wood from the trees mentioned, during the summer season, and place it in the water opposite the entrance to their houses. They also depend in a great degree upon the large roots (of the *nuphar luteum*,) which grow at the bottom of the lakes, ponds and rivers, and may be procured at all seasons. It is remarked that these roots, although they fatten the beaver very much, impart a rank and disagreeable taste to their flesh.

The number of young produced by the beaver at a litter is from two to five. The young beavers whine in such a manner as closely to imitate

the cry of a child. Like the young of most other animals they are very playful, and their movements are peculiarly interesting, as may be seen by the following anecdote, related in the narrative of Capt. Franklin's perilous journey to the shores of the Arctic Sea :—"One day a gentleman, long resident in the Hudson's bay country, espied five young beavers sporting in the water, leaping upon the trunk of a tree, pushing one another off, and playing a thousand interesting tricks. He approached softly, under cover of the bushes, and prepared to fire on the unsuspecting creatures, but a nearer approach discovered to him such a similitude betwixt their gestures and the infantile caresses of his own children, that he threw aside his gun and left them unmolested."

The beaver swims to considerable distances under water, but cannot remain for a long time without coming to the surface for air. They are therefore caught with greater ease, as they must either take refuge in their vaults or washes in the bank, or seek their huts again for the sake of getting breath. They usually, when disturbed, fly from the huts to these vaults, which, although not so exposed to observation as their houses, are yet discovered with sufficient ease, and allow the occupant to be more readily captured than if he had remained in the ordinary habitation.

To capture beavers residing on a small river or creek, the Indians find it necessary to stake the stream across to prevent the animals from escaping, and then they try to ascertain where the vaults or washes in the banks are situated. This can only be done by those who are experienced in such explorations, and is thus performed :—The hunter is furnished with an ice-chisel lashed to a handle four or five feet in length ; with this instrument he strikes against the ice as he goes along the edge of the banks. The sound produced by the blow informs him when he is opposite to one of those vaults. When one is discovered, a hole is cut through the ice of sufficient size to admit a full-grown beaver, and the search is continued until as many of the places of retreat are discovered as possible. During the time the most expert hunters are thus occupied, the others with the women are busy in breaking into the beaver-houses, which, as may be supposed from what has already been stated, is a task of some difficulty. The beavers, alarmed at the invasion of their dwelling, take to the water and swim with surprising swiftness to their retreats in the banks, but their entrance is betrayed to the hunters watching the holes in the ice, by the motion and discoloration of the water. The entrance is instantly closed with stakes of wood, and the beaver, instead of finding shelter in his cave, is made a prisoner and destroyed. The hunter then pulls the animal out, if within reach, by the introduction of his hand and arm, or by a hook designed for this use, fastened to a long handle. Beaver-houses found in lakes or other standing waters offer an easier prey to the hunters, as there is no occasion for staking the water across."

(To be continued.)

Inside View of Slavery; Or, A Tour among the Planters. By C. G. Parsons, M. D.

Continued from page 141.

Having spent his early years upon a farm, the author was naturally led to examine the agricultural resources and condition of the country in his excursions into the interior. He gives a good deal of interesting information upon this subject.

The Atlantic coast of these States is a broad, level table-land, varying in width from one hundred to two hundred miles, and seldom attaining an elevation of more than 150 feet. It is said to be divided into three terraces rising one above another as you go back from the seaboard, each one being distinctly marked by different kinds of plants and trees. But the elevation is so small as scarcely ever to be noticed without accurate measurement. The whole of it is evidently of marine formation, and was at some remote period submerged. The soil is not deep, and is entirely formed from the decomposition of vegetable deposits upon a base of sand, which every where underlies it.

The first terrace includes what are called the bottom lands, which have a deep, rich surface soil, formed of silica and clay loam, combined with large quantities of vegetable matter deposited in the freshets, which are very frequent in winter, and cause most of the rivers to overflow their banks. They extend back from a half mile to one or two miles from the rivers. Being situated so low as to be overflown every heavy rain, they are not much cultivated. A little Yankee enterprise would dike them, and thus easily convert them to valuable wheat fields.

Forest Trees.

The table lands produce a luxuriant growth of hard pine, pitch pine and yellow pine. All these species of pine are very valuable for ship timber, and vast quantities of it are annually transported to the North for that purpose. The hard and yellow pine are both sometimes found on the bottom lands, where they attain a mammoth size among the magnificent forests of oak that abound there. The large pine trees used for masts of ships are usually taken from the low lands.

The white oak, as well as the live and red oak, grows to an enormous size on the bottoms. This species—*quercus albus*—(called "basket" oak in the South,) is so heavy that it cannot be rafted green, and hence little of it is seen in market. The wood is tough and durable, and is used in making all kinds of farming utensils,

carriages, and even *baskets*—whence its name. In one of my excursions, finding one of these trees blown down, I measured it. It was six feet in diameter at the butt, and four feet in diameter eighty feet from the root. The cypress tree and sweet-gum are found in swamps or bottom lands. Both are often seen from four to six feet in diameter. The cypress is a light, soft wood, and is often used for making canoes. Boards and shingles are also made from it, and as it is easily wrought, it is a frequent substitute for Northern white pine for the interior finishing of houses. The sweet-gum is very heavy and hard when seasoned. It is the best wood in the country for keels of vessels, naves of wheels, or any purpose where iron firmness and tenacity are required.

These lowland forests present a beautiful appearance when adorned with deep foliage and enlivened with the variegated flowers of spring. But in winter, when denuded of leaves, the long, gray, living moss that grows thick and hangs from every branch, gives them a sombre and dreary aspect far from agreeable. This moss is sometimes used for beds.

The reckless waste of these valuable forests of timber in the South, is truly astonishing to a Yankee. The pine and oak standing on the banks of their rivers, so near that the axe man can fell them in—and so near the harbors that the chopper's blows can be heard from the vessels—are girdled and destroyed for no purpose but to let the rays of the sun in upon the cotton and corn. And whole forests of pine are frequently destroyed to obtain a "crop of turpentine." On the banks of the Altamaha, within a dozen miles of the old city of Darien, I saw all the pines "boxed" for a distance of several miles. The outer bark is all taken off up eight or ten feet from the ground, spiral grooves are then cut round the tree, and near the ground a deep notch is cut into the tree, lowest on the inside, next the heart, forming a vessel in which to catch the turpentine. This process destroys the life of the tree. The timber is all wasted, the fires soon get in and burn up all the growth and the soil, and the lands are left barren and worthless.

Timber lands on the banks of that river and its tributaries, covered with large pine and oak, from twenty to fifty thousand feet to the acre, were in the market when I was there, at one dollar per acre. Make Georgia a Free State, and these lands would be worth from five to twenty dollars per acre, and would not long remain unsold.

Productions.

Of the agricultural productions of the South it is unnecessary for me to give a detailed account. The great staple is well known to be cotton, which is the leading article among the exports of our country. Some account of the manner of cultivating this, as well as other crops, will be found in another chapter. Besides cotton, rice, sugar and tobacco are produced in large quantities. Corn, wheat, rye, oats, beans, barley, and other grains common in the North can be raised as well in the South, and if cotton, rice, tobacco and sugar, were not more profitable, and especially if they were not better adapted to slave labor, cereal productions would abound in the South more than in the North. Sweet potatoes are raised in great abundance in most of the Slave States. The soil and climate are also peculiarly favorable for the cultivation of silk, which free labor would produce in great quantities and to great profit. The cultivation of silk was introduced into Virginia as early as 1629, and in a pamphlet published about that time it was said that "there are silke-worms, and plenty of mulberie trees, whereby ladies, gentlewomen and little children, being set in the way to do it, may be all imploied, with pleasure, making silke comparable to that of Persia, Turkey, or any other." But slavery was soon afterward introduced into Virginia, and "ladies and gentlewomen" were above labor, and the slaves, being incapable of cultivating silk, were set to raising tobacco. In 1703 the cultivation of silk was commenced in South Carolina, but failed for the same reason. Slaves could raise rice more profitably. It was also introduced into Georgia when it was first settled, in 1733. Like all new enterprises, success was not always uniform. But considerable quantities were produced, and being encouraged by bounties, it bid fair to become a permanent branch of industry. But Slavery was introduced in 1749, and the culture of rice, and afterward of cotton, gave it the death blow.

Cotton.

The cotton plant is an annual one, very vigorous, and it exhausts the soil rapidly. It requires less moisture than corn, and therefore suffers less in the severe drouths of a long, hot season. The seeds are planted as early in the Spring as corn, as it requires a long time to grow. The field is formed into beds by the double furrow, about three feet apart, and the seed is sown on the top of the bed, a few inches apart, like apple-seeds in the nurseries. The cotton plant resembles little apple trees of three or four years growth, when both are seen in Winter, denuded of foliage. The capsule, or ball, which contains the cotton, is an inch or more in diameter, and resembles, in color and consistence, the puff remaining from a decomposed apple or potato.

When the cotton capsule is broken by the early frosts, the cotton expands and unfolds, appearing at a little distance like the full-blown white rose. Its attachment to the capsule, when fully matured, is so slender that it can be picked off as easily as the leaves of the rose

just ready to fall. The pickers take it in their baskets to the gin house. This building always reminds the Yankee of the old cider mill where the horse walked around on the ground, and the apples were put into the hopper in the story above.

The cotton-gin is a very valuable machine, of Yankee invention, for which cotton growers have expressed peculiar gratitude. Like most useful inventions, the gin is very simple in its construction. As you look upon it, it appears like a cylinder made of circular saws. But it is a drum of wood, about three feet in length, the size of the bass-drum used by bands of music, encircled with saws two feet in diameter. The saws are one-fourth of an inch apart, in a horizontal position, with teeth all looking forward, like the splitting saw. It is made to revolve with sufficient velocity by a single-horse power. The cotton is brought in contact with this drum of saws by the receiver, which has one side covered by strong parallel wires. The saws tear the cotton apart, and draw it between the wires, which are too near together to admit the seeds, and they fall to the ground. The cotton is swept from the saws by a revolving brush, and is then ready to be baled for the market.

The volatile oil and ammonia of the seed render it valuable as a manure. After fermentation in the heap has destroyed its power to vegetate, it is often used for this purpose, being dropped in the hill with corn, and seeds of other annual plants. Cotton is the most certain and profitable production of all dry, arable lands in hot climates. And they plant the old fields as long as they will yield two dollars' worth to the acre.

To be continued.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 17, 1855.

After our preceding number was prepared for the press, a printed copy of the minutes of the late Yearly Meeting of Baltimore was received, from which the following extracts have been selected for insertion.

Second day, 10th mo. 22d.—The following Certificates and Minutes for brethren and sisters in attendance at this Meeting, from within the limits of other Yearly Meetings, were now presented and acceptably read.

One for Samuel Taylor, Jr., a minister from Sidney Monthly Meeting, endorsed by Fairfield Quarterly Meeting, State of Maine.

One for Rebecca Updegraff, a Minister from Short Creek Monthly Meeting, endorsed by Short Creek Quarterly Meeting, Ohio.

One for Edith Griffith, a Minister from Redstone Monthly Meeting, endorsed by Redstone Quarterly Meeting, Pennsylvania.

One for Elizabeth Gifford, a Minister from Sandwich Monthly Meeting, endorsed by Sandwich Quarterly Meeting, Massachusetts.*

One for Amos Griffith, an Elder from Redstone Monthly Meeting, companion to Edith Griffith.

One for Daniel K. Aiken, an Elder from Sandwich Monthly Meeting, Massachusetts, companion to Elizabeth Gifford.

One for David Updegraff, a member from Short Creek Monthly Meeting, Ohio, companion to Rebecca Updegraff.

One for Moses Baily, a member from Litchfield Monthly Meeting, Maine, companion to Samuel Taylor, Jr.

Epistles of Correspondence were produced from the Yearly Yeetings of London, New England, New York, Ohio and Indiana,—which were read.

And the valuable and affectionate counsel contained in the same, together with the evidence contained therein of the unity of our faith and their love to the precious doctrines and testimonies which, as a people, we are called upon to uphold in their fulness and spirituality, have been comforting and encouraging to us, and we earnestly desire that this correspondence may be continued and carried on in that life which will make it truly valuable and cementing.

The printed General Epistle from the Yearly Meeting, held at London, was now read to our edification and comfort, and with a view to the circulation of its valuable and instructive contents among our members and others, five hundred copies were directed to be reprinted.

Third day.

The meeting having been engaged in the consideration of the state of Society, as brought up in the answers to the Queries from the Quarterly Meetings, and the Half Year's Meeting of Virginia, was introduced into a living exercise for the removal of the deficiencies which were apparent in the answers to the queries. Friends were exhorted not to be satisfied with attending regularly their meetings on first days, but however it might sometimes appear to involve a sacrifice, to be faithful in presenting themselves regularly at all their meetings. That a blessing was believed to rest upon such as were livingly concerned to embrace every opportunity of publicly making an acknowledgment of their allegiance to, and dependence upon their Heavenly Father. It was believed that if love to God prevailed in our hearts, we should not neglect the assembling of ourselves together. Parents and heads of families were exhorted to a more earnest concern in the proper training of their

*A minute for Betsey Aiken, companion of Elizabeth Gifford, was read at a subsequent sitting.

children in the nurture and admonition of the Lord. And though under a view of the weightiness of the engagement, the query might be raised: "and who is sufficient for these things?" it was believed that if faithfulness in the little strength that was vouchsafed were abode in, more would be added. They were exhorted to collect their families together daily, to wait upon the Lord, and to read a portion of the Holy Scriptures to them, and to take their children regularly to all their meetings; above all, to manifest by their conversation and example, that their chief concern for themselves and for their children, was more to secure a heavenly inheritance than the possession of earthly riches and honor.

They were encouraged to endeavor to imbue the tender minds of their children in early life, with the principles of Divine Truth, and the testimonies of our Society—to direct them to the Heavenly Teacher within them, and to encourage them in their desires to walk in the right way; not to fear that these subjects are too sacred or too high for them, but to strive under the Divine blessing to bring their children to Jesus even in their early years.

The young were exhorted no longer to put off that great work of their soul's salvation, but even now to yield their hearts unto Him whose right it is to rule and to reign over them. "To-day, to-day, if ye will hear his voice, harden not your hearts." "Now is the accepted time, now is the day of salvation."

The great blessing of a free gospel ministry was feelingly brought to view, and Friends encouraged to faithfulness in the maintenance of this very important testimony, and not to violate it by giving countenance or public support to any other.

The subject of Slavery was also felt to be a very interesting one, and it is our earnest desire that our testimony against it may be faithfully maintained, and not be in any degree balked or compromised.

The subject of select schools was seen to be of great importance, and Friends were exhorted and encouraged to do all in their power to provide such schools for their children as would most conduce to their best interests.—That parents might be willing to make the sacrifices and exertions necessary to accomplish so desirable an end.

Trusting, in the exercises which have been ours, at this time, that we have been favored with the overshadowings of heavenly love and best help, and desiring that our dear Friends not now assembled with us, may be made partakers of the benefit, we have directed the above minute to be sent down in the minutes, to our subordinate meetings.

By the Report of the Committee on Indian Concerns, which was produced and read, it appears that no active exertions of this committee have taken place during the past year; the interest, however, in this concern, remains unabated, and the following Report of the Committee of Indiana Yearly Meeting appears:

"This committee, during the past year, has been engaged in endeavoring to promote the prosperity of Friends' Establishment amongst the Shawnee Indians in the territory of Kansas. We regret to say that the condition of the School established for the education of the Indian children has not been as prosperous as we could have desired; but the Acting Committee, in prosecuting this interesting concern, has had to encounter many difficulties—the unsettled state of the Indians, in consequence of their having disposed of a portion of their land—the excitement prevailing in that territory on the subject of Slavery, together with the prevalence of the cholera, which proved fatal to three of the scholars, having all had an unfavorable influence on the prosperity of the School, which, on account of the sickness, has been suspended for a time.

Owing to the condition of the school and the circumstance of a change of Superintendents, which took place in the 9th mo. last, our Acting Committee deemed it necessary to appoint a Deputation to visit the Establishment, to make such arrangements as they might deem necessary, to deliver an address to the Indians, and to labor amongst them and others as ability might be afforded, and way open, to promote the prosperity of the School.

It appears by the last Report of our Superintendent, that there have been, during the past year, twenty-nine children in the School—ten boys and nineteen girls—twenty-two of which were Shawnees, three Wyandots, two Sacs, one Muncie and one Kanzas. Ten have been engaged in spelling, writing, reading and arithmetic; six in spelling, reading and writing; four in spelling and four in the alphabet. Nineteen have read lessons in the New Testament once each day. The First day School has been kept up, the exercises of which consisted in reading the Scriptures and other religious books. The Indian girls have made their own garments, and spun the yarn, and knit all the socks and stockings used in the family; and the boys have assisted in cultivating the vegetable garden.

The Superintendent, in his last Report, says, they have fifty-five acres in corn, twenty in oats, ten in Spring wheat, and five in potatoes and garden vegetables. The Fall wheat (twenty-five wagon loads) had all been put in the barn, and was pretty good. They had also put up about forty tons of hay.

One of the Friends appointed by the Acting Committee to visit the Establishment, having returned, informs that they visited a considerable number of families amongst the Shawnees, many

of whom, particularly the females, had been educated at Friends' School, and it was truly gratifying to witness the neatness of their dress, the order, cleanliness and comfortable appearance of their dwellings, and the strict propriety of their deportment; giving evidence of the good fruits produced by the labor of Friends and other amongst them. They afterwards attended a large Council, at which the two Chiefs, all the Counsellors and the principal men of the nation were present. After briefly stating the object of their visit, they presented an Address, prepared by the Acting Committee, which was read, and appeared to be well received.

We have been most agreeably disappointed with reference to the fears that we, in common with others of the Acting Committee, had entertained, that the Indians had lost confidence in the Friends. We think we have witnessed many, very many manifestations in our visits to families amongst them to convince us that a large majority, and some of the best and most intelligent amongst them, are still earnestly solicitous to hold Friends by the hand, and to renew our ancient friendship; and that such as these (and of them there are not a few) are very desirous to have their children educated and taught to work, and to have them instructed in the Christian Religion.

The Indians generally manifested great partiality for Friends, and spoke of their former labors amongst them with feelings of gratitude; and many of them seemed to feel a deep interest in the prosperity of the School, which would probably be filled without any difficulty. Applications had already been made for the admission of twenty-six scholars, mostly girls, and many more were expected."

New England Yearly Meeting having informed us through their Epistle, that they had under appointment, a Committee to advise and assist the Indian tribes west of the Mississippi, our Indian Committee is authorized to confer and correspond with them as way may open for it.

Fourth day.

The Committee appointed last year, to visit Nottingham Quarterly Meeting, under a weighty concern for the support of our Christian discipline and order, made a report which is acceptable, and the Yearly Meeting now directs that Nottingham Quarterly Meeting and all the Meetings constituting it, except Deer Creek Monthly and Preparative Meetings, be dissolved, and that Deer Creek Monthly Meeting be attached and made accountable to Baltimore Quarterly Meeting, and that the members belonging to Nottingham and Little Britain Monthly Meeting, be attached and made accountable to Deer Creek Monthly Meeting.

Deer Creek Monthly Meeting to report to Baltimore Quarterly Meeting in 3d month next.

The proposal of Indiana Yearly Meeting to establish a new Yearly Meeting, to be styled "The Western Yearly Meeting of Friends," on which the judgment of other Yearly Meetings was requested, being brought into view, and deliberately considered, was fully approved by this Yearly Meeting, and an expression of this approbation was directed to be included in the Epistle to Indiana Yearly Meeting.

Fifth day.—The Joint Committee of men and women Friends who were appointed to consider the relation in which we are placed towards Philadelphia Yearly Meeting, and to prepare a communication to that meeting, if way should open for it, reported, that after full and free consideration of the subject, they had united in preparing an Epistle to that meeting.

It was now read and approved, and the Clerk was directed to transcribe, sign and forward it.

And now as all the business which has come before us, has been brought to a satisfactory and harmonious conclusion, and we are about to separate and return to our homes, we desire reverently to acknowledge the belief that our several sittings have been graciously favored by a precious sense of the Lord's presence, solemnizing our minds, and qualifying us for acceptable service in the church. That it has been a season of renewed visitation to not a few of our members, to the awakening of some, and the edification and encouragement of very many. We have felt that it has been good for us to have been here. Desiring to be truly thankful for the blessings vouchsafed, unworthy as we are of the least of them.

The Meeting concluded, to meet at the usual time next year, if the Lord permit.

RICHARD H. THOMAS,
Clerk to the Meeting this year.

DIED,—On the 30th of last month, at Center, in Guilford Co., N. C., JOSHUA STANLY, aged 70 years. The deceased was a consistent member of the Society of Friends, and for many years an exemplary elder. During his last sickness he suffered the most extreme bodily pain, which he bore with truly Christian patience and resignation.

——, In Madbury, on the 3d inst., SARAH EVANS, in the 93d year of her age—a worthy member of Dover Monthly Meeting, N. H.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians.

Application may be made to

JOSEPH ELKINTON, 377 S. Second St.
THOMAS EVANS, 180 Arch St.

Philada., 11th mo. 1st, 1855.

KANSAS AFFAIRS.

Colonization of Kansas from the South.—A new scheme is started for making a slave State of Kansas. In a Georgia print, with a long name, the Southwestern Corner Stone, it is announced that "an old line whig, and a member of the American party," has proposed to be one of a thousand persons, each of whom is to contribute a hundred dollars towards forming a fund, which is to be used in sending men and slaves from the South to Kansas. Five subscribers to this fund have already been obtained.

Mr. Allen Eiland, of Crawford, in Alabama, has written a letter to General James N. Bethune, in which he proposes that southern emigration societies be established in every town in the Southern States, with a view of sending forward slaveholders to Kansas and to purchase lands in that territory, which are only to be resold to slaveholders. He proposes to go himself to Kansas, if he can meet with suitable encouragement, and thinks he can by the first of February bring into the territory twenty-five voters, who are to be depended upon. The Augusta Constitutionalist seconds the scheme in the following manner:

"Now that the excitement of the recent election is in a manner over, we invite the attention of the people of Georgia to a practical movement for securing Kansas as a slave State. It is nothing more or less than a counteracting movement to the 'Emigrant Aid Societies' of Boston, and other Freesoil communities of the North, organized to send Freesoilers and Abolitionists into Kansas to put down slavery. The movement is to raise funds at the South, for the purpose of equipping and sending to Kansas sound and reliable southern emigrants and slaves, with a view to sustain there a preponderating influence.

What say you, wealthy and patriotic men of Georgia? Will not each of you contribute from your abundance, one hundred dollars each, to achieve this great political good for the South? If so, send your names to the editors of the Columbus Corner Stone."

Ho! for Kansas.—Last Saturday we saw ten wagons, drawn by well-fed, good-looking horses, loaded with children, black and white, followed by a lot of likely looking negroes on foot, wending their way to Kansas. The emigrants were from Virginia, and seemed to be persons of substance. In the crowd there were as many as twenty negroes. This is a considerable addition to the pro-slavery population.

Per contra: the boats from the Ohio river are daily bringing from Ohio, Pennsylvania, Indiana and Illinois, crowds of emigrants on their way to the Territory, besides which no inconsiderable number of settlers are arriving from the East by rail, and striking for the same region.

Thus between the emigration from the free and slave States, Kansas is rapidly filling up, notwithstanding the deplorable condition of things that has for so long a time retarded her progress. The population of the territory will be nearly doubled by the accessions made this fall, and the territory will soon be prepared to make a strike for Statehood. We wish her success. She has been made a hobby long enough, and it is time that she should be controlled and governed by prudent and sober citizens, who have the whole interest of the territory at heart. —*St. Louis Evening News.*

The National Era has a correspondent at Leavenworth city who signs himself John H. Byrd. In a letter dated Sept. 25th, Mr. Byrd gives the public some interesting and important facts in relation to the Free State movement, and the class of men who are coming to their assistance to shake off the odious tyranny of the Missourians. We ask a careful reading of the following extracts from this letter:

The Convention at Topeka, called by the Free State men, to take measures for a State organization, was well attended, and an excellent spirit of harmony prevailed. The National Democrats go into the measure heartily. A Platte county slaveholder, now a resident of the territory, was a delegate to the Convention. An Arkansas man, who said he was the owner of fifty slaves, gave in his adhesion. A Virginia slaveholder, at a previous meeting, had adopted the Free State platform. I am informed that other pro-slavery men are coming over to the Free State side. It is proper to say that a large body in the Free State party is intensely anti-abolition, being opposed to slavery merely from considerations of political economy, and not because of its unrighteousness. The Convention called a Constitutional Convention, and fixed the qualifications of voters and of delegates. A voter must have resided in the territory thirty days, and a delegate six months. The election is to be held on the second Tuesday of October, the day appointed by the previous Free State Convention for the election of delegate to Congress.* The Convention is to meet at Topeka, the latter part of October. It is expected that it will be engaged three or four weeks in the work of framing a Constitution. This will doubtless be forthwith submitted to the people for ratification, and at the beginning of the next session of Congress, Kansas will ask for admission to the Union.

The unsettled and disturbed condition of affairs here is in part the reason for urging this matter so rapidly. But I apprehend the question of National party politics is in no small matter involved. It is believed that the interests of the Democratic party can only be subserved by the immediate settlement of the Kansas question. The prospect is, that it will ruin the party if it is left open. The Nebraska

*The returns of this election, so far as received, indicate a decided majority in favor of Freedom.

Democrats, who so suddenly have allied themselves with the Free State men in this movement, manifestly expect the co-operation of their party abroad. It is confidently maintained, by old politicians, that Kansas will be early received into the Union.

At a mass meeting in Lawrence City, previous to the late election, Ex-Governor Reeder made a speech, from which we extract the following passages:—

"We say to our brethren of the Union, who differ from us, that although we might deny their right to hold slaves in the territory, yet, in the spirit of liberality, we will find no fault that they bring their slaves along, when they come to enter into fraternal contest at the ballot box, for determining the character of our institutions, and will recommend that their slaves be in the meantime unmolested; and we declare that when free institutions shall be established, the right of property which they claim in the slave, within our bounds, shall be treated with that moderation and charity which should exist between brethren of a great republic who differ in opinion. Thus far our prospects have at every step improved. We know that our numbers have increased—our organization has grown in strength and efficiency—and our friends in all parts of the territory have emerged from a state of distrust and silent apprehension to the bold outspoken cheerfulness and willing united effort of sanguine and determined men. Enemies have become friends, and friends have become more united, cordial and efficient. It needed the outside pressure we have received, to complete our organization and develope our strength. That we are in a most decided preponderance of numbers over our opponents, no opponent who resides in the territory and values his reputation, will pretend to deny. All about us in every portion of the territory, as you well know from the report of the canvassing committees, our friends are fervent in the cause, and those who a few short months ago were pro-slavery men, and some of whom are slaveholders yet, convinced by the contrast presented in the creed and conduct of the two parties, and awakened to a sense of their own disfranchisement, are rallying in numbers to our flag, and identify themselves permanently with our party.

The pro-slavery men around you, who still adhere to their opinions, to a large extent, as you know, concur with us in repudiating the acts of the Legislature, and avow their determination to fight on the side of Kansas, and stake their lives beside the ballot box, whenever another invasion shall make it necessary. These are cheering signs indeed, and give us high assurance that Providence in its wisdom has decided the fate of Kansas—that our institutions are fixed far beyond the power of small demagogues and their misguided followers to change or affect; and that in due time, instead o congratulating each other on our prospects and our hopes, we shall be rejoicing over the consummation; and instead of my assurance to the few hundred persons within these walls, the shout of thousands shall boom along our lovely plains, and the blazing bonfire from every hill shall announce that our work is done, and that Kansas is free!

Delegates to the States.—The Executive Committee of Kansas territory, says the Herald of Freedom, have appointed four Delegates to visit the several States and legislatures, to present to them by living witnesses the grievances of the people of Kansas, that they may have full knowledge of all the facts. John Hutchinson, Esq., one of our worthy expelled members from the House, has been appointed to visit New York and New England, and will leave on his mission on Tuesday next.

A Grand Mass Convention of the Pro-Slavery men has been called for the 14th of November, to be held at Leavenworth city. The object stated is to sustain "the constituted authorities" and "the laws." The call is published in the St. Louis papers, and is signed by the Attorney General and various members of the State Legislature, who sign themselves a committee.

The St. Louis Republican calls attention to this manifesto, and says that the purpose of the convention is to aid the "authorities" in enforcing the laws enacted by the Legislature. This it calls conservative, discreet and right, and in order to accomplish the purpose, it advises the pro-slavery party to cease its violence, and the pro-slavery press of Kansas to stop its abuse. This article of the Republican appears to be the herald of a change of policy which has been determined upon by the borderers. Mr. Johnson, of Leavenworth, announced this change in a recent speech at Lexington, of which we have a report, but have not room to publish it. Mr. Johnson said that violence can no longer do any good, and therefore it must be stopped. He urged the Missourians to try the effect of argument, and the Republican merely follows suit. The explanation of this is quite simple. The Missouri usurpers have insulted and offended the pro-slavery men of Kansas, who have, in consequence, joined the Free State men in force. Hence the alarm which causes this effort to persuade them to come back again.

The movement, indicated in the above extract, to fill up the territory of Kansas as rapidly as possible with immigrants from the slaveholding States, to be assisted by funds raised exclusively for the purpose of stimulating such immigration, may be viewed by the advocates of freedom with some degree of satisfaction, as it fully admits the legitimacy of such means for increasing the population of the territory. If the question whether Kansas is to be a free or a

slaveholding State, is to depend upon the relative number of emigrants which the free and slaveholding States can respectively supply, and upon the amount of money which they can respectively furnish, to defray the expense of opening the land to cultivation and settlement, we need not entertain much solicitude for the result; for, besides the important fact that the whites in the free States outnumber those in the slave, nearly in the ratio of two to one, and that the disposable wealth of the former bears to that of the latter a still higher ratio, it is well understood that a large portion of the whites in the slave States, when they can venture to think and speak for themselves, are convinced of both the injustice and impolicy of slaveholding. Hence we may readily believe that in such a competition between the two sections of our country, the preponderance must be greatly on the side of the free States.

SCIENTIFIC BASIS OF PROHIBITION.

(Continued from page 135.)

Law by which Agents act upon different parts of the Constitution.

I call attention now to an important physiological law, according to which foreign substances affect the bodily constitution. The first action of the system upon the various nutritive materials which are designed to nourish it, is, by means of the digestive process, to prepare a uniform homogeneous liquid, which is to circulate through all the parts. This liquid, the blood, contains the elements necessary to form all the structures of the body. The nutrition of these parts, therefore, consists in taking out of the circulatory current and appropriating those special elements which each tissue requires. There is no one part which demands all the constituents of the blood in its growth: it therefore only withdraws such elements as it needs; other parts of the body taking the rest. Nutrition, therefore, involves a kind of vital analysis of the sanguinary fluid, and the local appropriation of its constituents. For example: where the bones are required to grow, compounds of lime are withdrawn from the blood; the muscular tissues select from it compounds containing sulphur, and the nervous tissue those containing phosphorus. And so each individual secretion and part—tears, saliva, gastric juice and bile, as well as ligaments, tendons, hair, teeth and nails—each separates from the blood at some particular place just those peculiar ingredients which are necessary to form it. Local attraction for chemical substances in the bodily system is thus the fundamental law by which the living mechanism is perpetuated.

Now, this physiological ordinance is not confined to nutritive substances; it governs also the destination of medicines. Everybody understands that, to combat disease in various parts of the fabric, different medicines are resorted to, which will take effect upon the different diseased parts. Medicines swallowed and absorbed into the circulation, or applied externally and imbibed by the tissue, enter the revolving stream and are thence drawn out and lodged in parts which have for them a special attraction. The highest authority in *Materia Medica*, Dr. Pereira, says: "The specific operation of medicines, after "their absorption, on particular organs, is well "known." Indeed, eminent medical authorities, as Eberle, Dunglison and others, have made the action of remedies upon different parts of the system the basis of their classifications. Thus, one group has a specific action on the intestinal canal; another upon the respiratory organs; and others upon the circulatory, muscular and nervous systems. Then there are sub-divisions based upon the mode of action of each part. One class of remedies acts upon the blood; some upon its corpuscles and others upon its plasma; some to thicken and others to thin it, and others to affect it in still different ways. To such an extent is this law of localization carried, that not only do medicines select particular organs, but (as Dr. Carpenter observes) their action is often limited to particular spots upon the organ.

Now, precisely the same law of local attraction which governs nutriment and medicines, controls also the physiological action of *poisons*. Poisonous agents are drawn by special affinities to particular parts, upon which they produce morbid, disorganizing or fatal effects. An English writer of high authority in toxicology, Dr. Christison, says: "Poisons are commonly, but I "conceive erroneously, said to affect remotely "the general system. A few of them do, in- "deed, appear to affect a great number of the "organs of the body; *but much the larger pro- "portion seem, on the contrary, to act on one or "more organs only, and not on the general "system.*" Thus, for example, arsenic in poisonous doses, attacks and inflames the mucous membrane of the alimentary passages; strychnine takes effect upon the spinal cord, and lead fastens upon the muscles of the wrist, paralyzing them and producing what is known among painters and white-lead manufacturers as *wrist drop*. The disturbance occasioned by the poisonous agent may not be confined to a single part; yet, under the action of this fundamental law of the constitution, the tendency of poisons is to seek out and fasten upon particular portions of the organism which first and most directly suffer from their action.

With this hasty analysis of the relative value of various parts of man's constitution, and of the law under which they are acted upon by foreign agents, I proceed to examine the manner in which it is affected by alcohol.

All alcoholic liquors, when drunk, pass into the stomach as a matter of necessity, this being the route of introduction for liquids and solids to the general system. But they do not long remain in this organ, for their presence there would speedily and utterly arrest the digestive process. "It is a remarkable fact," says Dr. Dundas Thompson, "that alcohol, when added "to the digestive fluid, produces a white preci- "pitate, so that the fluid is no longer capable of "digesting animal or vegetable matter." This precipitation is the coagulation of the *pepsin*, an essential element of the gastric juice. Those distinguished physiologists, Todd and Bowman, in their late work, say: "The use of alcoholic "stimulants also retards digestion by coagula- "ting the pepsin, and thereby interfering with "its action. Were it not that wine and spirits "are rapidly absorbed, the introduction of these "into the stomach *in any quantity* would be a "complete bar to the digestion of the food, as "the pepsin would be precipitated from solution "as quickly as it was formed by the stomach." Alcoholic mixtures are, therefore, promptly absorbed: they penetrate the tissues of the stomach, and are quickly launched into the circulation.

Alcohol attracted to the nervous system—it is a brain disorganizer.

The question now is, after alcohol has passed into the vital stream, and thus gets free course through the general system, what then becomes of it? Under the influence of the great physiological law to which I have referred, what is its destiny? To what part of the organism is it first and chiefly attracted? It is the nervous system, and especially its great controlling centre, the brain, that is singled out and becomes the chief focus of its ravages. This is a truth acknowledged and beyond dispute. For while it is a matter of notorious observation that spirituous liquors, when drunk, have a tendency to "fly to the head," as is evidenced by the prompt mental disturbance which they produce, the dissector shows that the organ of mind is the rallying-point of palpable disorganization and disease, and the ablest apologists of alcohol also bear explicit testimony to the fact. A late able writer in *The Westminster Review*, who has attempted a scientific defence of alcohol, recognizes fully its special relationship to the nervous system, "*by its great affinity and the selective* "*eagerness with which it acts on that tissue.*" In a controversy which you had some years since with Dr. Hun, of Albany, upon the question of stomach diseases induced by alcohol, your adversary affirmed that "*it is on the nervous system* "*that its most terrible effects are produced.*" That alcohol has been extracted from the matter of the brain after death by intoxication, is a well-established fact; and repeated instances are on record where it has been taken from the cavities (ventricles) of that organ in sufficient strength to be set on fire and burn with its characteristic blue flame. Alcohol has been obtained from the brain several days after the victim's death, and it has been found in the cerebral substance when it could not be detected either in the ventricles of the organ or in any other part of the body. But cases in which the action of alcohol upon the *human* brain can be directly or satisfactorily studied are, from the nature of things, rare and accidental. For the thorough and accurate exploration of the subject, therefore, resort has been had, as in the elucidation of many other important physiological problems, to experiments upon the inferior animals. We are indebted to Dr. Percy, of Edinburgh, for a course of experimental inquiries of this kind, which completely settle the question, and verify the conclusions drawn from observations upon the brain of man. He destroyed the animals by injecting strong alcohol into the system, and then subjected to analysis the brains and other parts to detect the presence and proportion of the poison. The result of his investigations was not only that alcohol was drawn to the brain by special attraction, but that it existed rather in the cerebral substance than in the vessels of the organ. He says: "Although I have subjected to analysis a "much greater quantity of blood than can pos- "sibly be present within the cranium, yet I *have* "*in general been enabled to procure a much* "*larger proportion of alcohol from the brain* "*than from all this quantity of blood.* He "hence infers the existence of an "*affinity* "*between alcohol and the cerebral matter.*"

[To be continued.]

From the Sunday School Journal.

THE CROSS AND THE CROWN.

Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare thou art called to bear
With foes who aim at more than life.

Where is thy cross? oh, look within,
And scan those thoughts of swelling pride—
The heart so prone to every sin—
The will, which scarce can be denied.

Where is thy crown? the sacred hour
Within thy closet's hallowed walls,
When Sin and Satan lose their power,
And God's own peaceupon thee falls.

The "still small voice" which answers prayer,
And keeps unholy passions down—
Yes, weary Pilgrim! only *there*,
While yet on earth, thou'lt find thy crown.

L. M. N.

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the Arago, from Havre and Southampton, at New York on the 7th, and of the Asia from Liverpool, at Boston on the 8th, we have Liverpool dates to the 25th and 27th ult. respectively.

The latest accounts from the Crimea are to the 22d. The day after the capture of Kinburn, the Russians blew up the fortifications of Oczakow, on the opposite side of the mouth of the Dneiper. The English gun-boats subsequently reconnoitred

the river almost up to Nicolaieff. It is represented as too shallow for ships of war. The Czar had left Nicolaieff for Elizabsgood, one hundred miles to the north.

The Allies had marched 40,000 troops from Eupatoria towards Toulat, but they afterwards fell back in consequence of being flanked by Russian lancers. The advices from Sebastopol show that the Allies were advancing in strong force, and the Russians falling back in good order upon their fortified positions. The Allies were close upon the Russian position at Arabat, where it was thought a battle was inevitable. The Russians on the north side still kept up a constant fire upon Sebastopol, but were believed to be withdrawing their troops, and concentrating them on Perekop.

The Allied troops, officially reported in the Crimea, including sick, amount to 210,000. French troops continue to arrive.

A new levy of 23 men in 1000 of the population has been commanded in the Russian provinces of Orenberg and Samara, which is calculated to produce 33,000 soldiers, and will bring the total number of the militia embodied in the course of the present year to 380,000, exclusive of the Cossacks. In some parts of Poland, it is stated, only women and children are left to do the agricultural work.

In Asia, Omar Pasha, having concentrated his troops in Curusku, had marched to Urzughet, and made himself master of the place without much difficulty. He received there a deputation of the Georgian nobility, who made their submission to the Porte in the name of the inhabitants of the district. He designed going to the relief of Kars.

The Baltic fleet had been driven from the Gulf of Bothnia by stormy weather; a part of it was still near the Aland isles, and the gun-boats were returning to England.

Great Britain.—The discount market was quiet. The immediate demand of gold for the Continent appeared to have been satisfied after the last Australian arrivals, and some parcels had been sent into the bank. The amount of bullion in that institution has decreased £500,000. The Liverpool Chamber of Commerce has adopted a resolution that the government should anticipate any break down in public confidence by suspending the operation of the Bank act of 1844.

A considerable addition has been ordered to the West Indian Squadron. Its precise destination is not known, but the Times intimates that it is intended to watch the proceedings of lawless expeditions from the United States, which may menace the safety of any British possessions, and which, though not sanctioned by the American government, it is not strong enough to prevent. There seems reason to believe, however, that the movement is connected with the difficulties in Central America. The British government declines to comply with its part of the treaty of 1850, which binds the United States and Great Britain equally not to colonize, fortify, or in any way appropriate any part of Central America, by relinquishing its protectorate of the Mosquito coast, and its colony in the Bay of Islands; and this refusal is considered as releasing our government from its corresponding obligations.

France.—The Bank of France has arranged a loan of several millions of silver from the Bank of Amsterdam.

Denmark.—It is proposed to settle the Sound Dues question by paying to Denmark a sum sufficient to produce the yearly revenue she derives from those tolls, each maritime power paying its proportion. It is not likely the proposition will be accepted.

Italy.—A treaty between the United States and Naples has been signed, conceding some new commercial privileges. A request for an extension of religious privileges was answered by a declaration that the subject must not even be discussed, that no treaty could be concluded on such grounds, but that perfect practical religious liberty exists in the kingdom.

A rupture has taken place between Sardinia and Tuscany, originating in the appointment as a member of the legation from the former to the latter government, of an individual who was objected to by Austria.

Spain.—The American Minister has been endeavoring to effect a new treaty, to supersede that of 1795, with a view to render our intercourse less complicated; but he has been obstructed by the procrastination of the Spanish government.

Central America.—Col. Walker, leading the Democratic party in Nicaragua, has concluded a treaty of peace with the Chamorro party. Gen. Rivas was appointed provisional President, Walker having declined, and was inaugurated on the 31st ult. Walker was appointed Commander-in-Chief of the army, and P. H. French, one of his associates, Commissary of War. The people of Nicaragua are said to be pleased with this state of things. The late Secretary of State, whose party fired on the California passengers last month, has been executed. All was quiet on the Isthmus, and the passengers from California crossed safely and in good time. Kinney was still at Greytown, with but twelve men, some of whom were sick. Walker's party were desirous to drive Kinney and his men out of the country.

California.—Accounts are to the 20th ult. Business had improved. Part of a volunteer force to aid Walker, in Nicaragua, which was to sail from San Francisco, was intercepted by the authorities of the city. The Indian troubles in Oregon continued.

Domestic.—The Kansas territorial convention to draft a State Constitution, was organized on the 24th ult. Standing committees were appointed on all the leading departments of a State Government, to digest and report their appropriate sections. No effort has yet been made in the territory to enforce the laws passed by the spurious Legislature. Ex-Governor Reeder has notified Whitfield of his intention to contest the latter's right to a seat in Congress.

The German Emigrant Company, during the last two years, has introduced more than 10,000 settlers into Texas. These German immigrants are opposed to slavery.

The Texan troops who invaded the Mexican territory in pursuit of the Indians, have since been disbanded, their term of enlistment having expired. It now appears that they did not pursue the Indians into Mexico, but after vainly endeavoring to find them, presumed that they had retreated thither, and accordingly invaded that country. Being greatly outnumbered, the Texans were finally forced to retreat across the Rio Grande, after burning the Mexican town of which they had taken possession.

Passmore Williamson has instituted a suit against Judge Kane for false imprisonment, in the Court of Delaware County.

FRIENDS' REVIEW.

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Introductory Chapter to Observations on the Distinguishing Views and Practices of the Society of Friends, by J. J. GURNEY.

In confining my attention, in the present work, chiefly to those points in religion, by which Friends are *distinguished* from other bodies of true Christian believers, nothing can be farther from me than any desire to throw into the shade those fundamental doctrines, in which all such believers agree. To unfold these doctrines, and to prove their truth from Scripture, is, in some other works, the sole object which I have pursued; and to maintain them fully and freely (as ability is afforded) in the presence of all men, I deem to be both my first duty, and my dearest right. When we reflect on the unutterable importance of eternity, on the value of never-dying souls, on the pains of hell, and on the joys of heaven, we cannot deny that to dwell on essential, saving truth, is the main business of every religious teacher.

Dearly ought we to prize the many noble testimonies which have been borne by the Society of Friends, not only in the present day, but from its earliest rise, to the truth and importance of the doctrines of the New Testament. *Christ* has been the centre around which they have delighted to gather; and those who have quitted that centre have never failed to lose, in a spiritual sense at least, their unity with the body.

Since the Holy Scriptures contain a *divinely* authorized standard of revealed truth, and *are fully sufficient for their purpose*, Friends have always refused to bind themselves by any other written creed. Nevertheless, in every period of the Society's history, the acknowledged faith of the body has been sound and unquestionable. Repeatedly have they confessed their belief in the ever living God, all-wise, almighty, omnipresent, the Creator and Ruler of the universe, holy, just, true, and merciful; in the immortality of the soul; in the resurrection of the dead; in the eternity of future rewards and punishments; in the mysterious union and distinction of the Father, the Word, and the Holy Spirit; in the deity of our Lord Jesus Christ; in his incarnation and birth of the Virgin Mary; in his sinless human nature; in his meritorious obedience, sufferings, and death; in his resurrection and ascension; in his supreme and universal reign; in his spiritual presence with his people; and in his glorious future coming to judge the quick and the dead.

They are well aware of the fatal effects of the transgression of our first parents—that man is a fallen creature, by nature the child of wrath, prone to iniquity, and absolutely incapable of true holiness and happiness, unless he be born again of the Spirit; and they have been among the foremost to proclaim the power and devices of Satan, our tempter and accuser, who rules, in every age of the world, over the children of disobedience.

They know that "all have sinned and come short of the glory of God," and have often declared in the most explicit manner, that it is only through the precious blood of Jesus Christ, shed for us on the cross, that our "iniquity is forgiven," and our "sin covered." This awful sacrifice they have always regarded as ordained in the eternal counsels of the Father, and as the highest proof both of his holiness and his love; and boldly have they asserted that it was made for *all men;* Christ was "the propitiation for our sins, and not for ours only, but for the sins of the whole world."

I conceive that the views of our Society on this subject are remarkably comprehensive, and not more comprehensive than just. Not only have Friends at all times ascribed the forgiveness of sin to the free mercy of God in Christ Jesus; but they have set forth the sacrifice of Jesus Christ on the cross as the very centre of all the virtue and all the hopes of our species. They have always believed that according to the gracious purposes of God our Father, this sacrifice (ordained before the foundation of the world, and accomplished in due season) was the means of procuring for fallen man the gift of the Holy Spirit; and that CHRIST HIMSELF, manifested

by his Spirit in the heart, is that "true light which lighteth every man that cometh into the world."

Our frequent declaration of the Christian principle, that without holiness none can see the Lord, or enter into his kingdom, has led some persons to imagine that our Society underrates the importance and necessity of *faith*. Yet there is probably no truth on which Friends have been more accustomed to insist, than the Scripture doctrine, that the "just shall live by faith." They freely acknowledge that *faith* is the appointed instrument of man's salvation; and that as is the light bestowed upon us, so is the *belief* required of us. They rejoice in the assurance of Scripture, that "God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them;"* that "we are justified freely by his grace, through the redemption which is in Christ Jesus,"† and that whosoever *believeth* in the Son of God, shall "not perish," but shall "have everlasting life."‡

But Friends have not failed to declare their sentiment, that the faith by *which we are saved*, is not the result of learning, or the mere conviction of the human understanding, but a divine gift—an effect of the Spirit—infallibly productive of a life of righteousness—as a tree produces its natural fruit. Neither do they allow that even a saving faith is anything more than the *instrument* of our justification—the *hand* by which the penitent sinner, made sensible of the terrors of the law, and *turned away from his iniquities*, is enabled to put on the robe of the righteousness of Christ. They ever held that, under the pardoning love of the Father, the procuring cause of our acceptance with God, and of our final salvation, is CHRIST ALONE, received in the heart of the believer as the sole object of his confidence, and ruling there by his Spirit.§

We plainly learn from Scripture that the Mosaic priesthood, with all its ceremonial rites, was in point of authority abolished by the death of Christ; and that, under the dispensation of the gospel, the glorified Jesus *alone* is invested with the sacerdotal office. Not only has he offered once for all a sacrifice for the sins of mankind, but now he "appears in the presence of God for us," pleads our cause, rebukes our enemy, and intercedes with the Father, on our behalf. He is the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;"‖ and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted."¶ Now I conceive that among the various classes of true Christians, there are none who have more faithfully maintained these truths than the Society of Friends. It has always been with them a point of leading importance, that Christ is the *only* High Priest of our profession; the *sole* mediator between God and man, on whom the Christian believer may place his reliance. How often has it been proclaimed within our borders, that Christ "is able to save them to the uttermost who come unto God by him; seeing he ever liveth to make intercession for them;" and that "such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens!"*

It was a part of the office of the high priest of the Israelites, to conduct the worship of the people, to preside over their religious assemblies, and to bless them in the name of the Lord. Friends have always been strongly attached to the corresponding features in the priesthood of our Redeemer. They delight in the assurance that he still condescends to preside over the solemn meetings of Christian believers, to hallow their worship, and to spread over them the peaceful canopy of his presence. Long have they been accustomed to realize that ancient prophecy—"In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty to the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."†

What a noble view did our forefathers take of the doctrine of the Holy Spirit! They were bold to assert that as, on the one hand, Christ died for all men, so on the other, all are made partakers of a measure of the light, life, power and spirit, of the Redeemer of men—that there is not a man born into the world who has not his day of visitation—that a law is written with the finger of God, on the hearts of all men, by which, in *various degrees*, the natural conscience is enlightened and guided.

They knew indeed that this light is often very faint in the children of ignorance and idolatry that it shines "in a dark place," and that the darkness comprehends it not; but they also knew that it is pure and unchanging in its character. Never did they dare to consider it as part of fallen man's corrupt nature; never did they hesitate to ascribe it to the free and universal grace of God, through Jesus Christ our Lord.

The view which our early Friends took of this great doctrine, appears never to have suggested to them a single doubt of the importance of spreading a knowledge of the gospel of our Lord Jesus Christ. On the contrary, many of them were diligently engaged in this work, and labored for the diffusion of true Christianity, not only in their own land, but when they ran to and fro in the earth, and in the distant isles of the sea. George Fox in particular was a zealous promoter of the knowledge of Christ, and labored for its dissemination among the negroes of the

* 2 Cor. v 19
† Rom. iii. 24.
‡ John iii. 16, 36.
§ Rom. iv. 25; Gal. iv. 19.
‖ Heb. viii. 2.
¶ Heb. ii. 18.

* Heb. vii. 25, 26. † Isa. xxviii. 5, 6.

West Indies. The same faithful elder fervently exhorted his friends in North America to teach the native Indians in that country, that Christ had tasted death for every man; and he freely told them, that the gospel of life and salvation must be preached to every creature under heaven.*

It is, indeed, only the abuse of the doctrine of a universal light, which could lead any man to set at naught any Christian effort for so holy a purpose. The doctrine itself affords a delightful encouragement to all such labors of love. Who that is engaged in preaching the gospel, either at home or abroad, can deny the advantage of being able to appeal to the light of God's law appearing in the hearts of his hearers? By such an appeal, he may, through the influence of the Holy Spirit, convince them of sin, and may thus prepare the way of Christ; and although this light may not always shine brightly, yet *according to its measure*, it will still be a sure ally to the word preached; it will be found *invariably* on the side of truth, and holiness, and God.

That there is a vast difference, in point of morals and religion, between the condition of the heathen world and that of Christian nations, no well-informed person will pretend to deny; and the more we are aware of our superior advantages in these respects, the more zealous we ought to be in diffusing the benefits which we ourselves enjoy, among our benighted fellow-men. But of what permanent use to *us* will be the knowledge of the gospel, if we do not give way to the influence of that divine Spirit, who *strives*, in much long suffering, with unregenerate man?†

There is a work of God upon the soul, which precedes conversion, as well as one which follows it; and the former, though sometimes rapid, or even sudden, is, for the most part, like the latter, extremely gradual. This *preparatory* work of the Spirit, especially in the minds of young people, when he visits them at unexpected moments, reproves them for sin, brings them into tenderness, and allures them into the love and fear of God, is one branch of the great plan of redemption, on which Friends have at all times loved to dwell. They have never failed to insist on the necessity of obedience to the still small voice of the inward Teacher; and they have always maintained that this obedience is of primary importance to a right knowledge of the truth. The more use we make of the light bestowed upon us, the more will that light be increased; it will set our sins in order before us; it will humble us in a clear view of our own unworthiness; it will lead us to the foot of the Saviour's cross. It is the influence of the Spirit of the Father, operating on the willing soul, which can alone bring us to a real and practical acquaintance with the Son of his love.

Yet nothing could be farther from the minds of our early Friends, than so to misapply this truth, as in any degree to justify the disuse of the Holy Scriptures. They were themselves diligent readers of the Bible; and they well knew that it was in the use and not in the neglect of this blessed means appointed by Providence for our instruction, that we are to expect the more abundant light and influence of the Holy Spirit.

There is probably no body of Christians who have taken more pains than Friends have done, to enjoin upon their members a frequent perusal of the Scriptures of Truth. It is one of those duties which is annually brought home to us by a public inquiry addressed to all our inferior meetings; and it has been the subject of many a warm exhortation, and many a strong advice, issued by our yearly meeting itself. Nothing can have been more clear than the testimony of the Society to the divine origin of the book. Friends have always asserted that it was given by inspiration of God; and when our forefathers were defamed by their adversaries, and falsely accused of unsound principles, they always appealed to Scripture as the ONLY authoritative test by which their sentiments could be tried. They boldly invited their hearers and readers to imitate the example of the noble Beræans—to search the Scriptures daily, that they might know "whether these things were so."

On this important subject I apprehend that the views of Friends are in accordance with those of other sound and reflecting Christians, although there may prevail between them and ourselves some difference in *phraseology*. If we object to call the Scriptures the Word, or the Word of God, it is not because we entertain the smallest doubt that they are given by inspiration of God; it is only because the Scriptures themselves teach us that this name, *considered as a title of pre-eminence*, properly belongs to our Lord Jesus Christ. If we assert the essential superiority of the Holy Spirit, it is not that we regard the sacred writings as a fallible standard, or do not truly reverence them; but only that we are anxious to distinguish between that which is produced, and the power which produces it; between the work which we can see, and handle, and *its divine, unchangeable Author*.

That the Holy Scriptures, like other ancient writings, have in some degree suffered by passing through the hands of men, is evident from the numerous various readings, both in the Hebrew Bible, and in the Greek Testament. But although the sacred volume thus partakes of the imperfection which attaches to all material objects, Friends have ever been ready, in unison with their fellow-christians, to adore that especial providence which has so signally preserved it from *essential* harm. They joyfully confess that the lapse of time, and the carelessness of transcribers, have not been permitted to deprive

* Epistles, 1679. † See Gen. vi. 3.

the Scriptures of a single doctrinal truth, or a single moral principle; that the wisdom, richness, and harmony of their contents, afford abundant proof that they came from God; and that, as the original record of all religious truth, they stand, and ever must stand, unrivalled and alone.

Many of the early members of the society were persons of considerable learning, and they never scrupled to make use of their literature, for the elucidation of religious subjects—a remark which applies with peculiar force to Barclay, the apologist. Certainly there is nothing in our genuine principles which need discourage any one from a critical study of the Bible in an humble and teachable spirit. It is surely both a duty and a privilege, as opportunity is afforded, to make use of those various sources of information, from which so much light has been thrown, not merely on its historical and descriptive parts, but even on its doctrines and precepts. Yet Friends have always regarded it as an especial duty to insist on the great principle, that "the things of God knoweth no man, but the Spirit of God;" and that we cannot possibly obtain a saving knowledge of the truths revealed in the Bible, except by the gracious aid of its omnipotent Author.

They are not ashamed to exhort one another, earnestly to seek for that divine influence, in the perusal of Scripture, which can alone present its precious contents in their true light to the understanding, and impress them with power on the heart. It has been well said by a learned and pious man, that to the spiritually-minded reader, and to him alone, the Bible is a book full of illuminated characters. But even when the book is not before us, how often does the good remembrancer remind us of passages suited to the various turns of our experience, and arrayed for the occasion in new brightness and beauty!

(To be continued.)

PUBLIC AND COMMON WORSHIP OF GOD AMONG THE EARLY CHRISTIANS.

1. *Character of the Christian Worship generally.*

That in which the peculiar character of the Christian worship was really grounded, and by which it was clearly distinguished from every other kind of religious cultus, was that same fundamental intuition out of which the entire Christian life originally sprang,—the idea of the universal Christian priesthood—of that worship of God in spirit and in truth, which is confined to no special time or place, and to no particular class of actions, but embraces in like manner all the actions of the whole life. This distinguishing character of the Christian worship developed itself, among the communities of pagan Christians founded by the Apostle Paul, first, in contradistinction to Judaism, and afterwards, in opposition to paganism. Later indeed, and as the result of that revolution of Christian views we adverted to in speaking of the history of the church constitution, a reaction of the Jewish principle began to manifest itself in the forms of worship, as the opposition to that principle became more feeble. The simple and spiritual character of the Christian worship was, from the first, a very singular and striking phenomenon to the pagans—particularly the fact that nothing of that outward pomp and show was to be seen in it which in all other religions was considered to be so essential—"no temples, no altars, no images!" When Celsus taunted the Christians on this peculiarity, Origen replied: "In the highest sense, God's temple and image are in the humanity of Christ;—next, in all actuated by the spirit of Christ;—living images these, with which no Jupiter of Phidias is worthy to be compared!" Christianity led men to withdraw from the bustle of the world to the still retirement of the sanctuary within, there to pour out their hearts before Him who chose *this* for his peculiar dwelling; but it also kindled in the hearts of individuals flames of love which sought after communion, after the means of mutually lending strength to one another, and rising upward in one common holocaust to heaven. *Fellowship* in prayer and devotion was considered a means of promoting holiness, since it was known that the Lord was present with his Spirit, in the midst of those who were assembled together in his name; but nothing could be more distant from the thoughts of Christians generally than to attribute any special sacredness to the place of meeting. Such a fancy seemed to savor of paganism; and it was the less possible for Christians to be led into such a mistake at the beginning, because their earliest places of assembly were ordinary rooms in private houses such as any member of the church, who had a dwelling suited to the purpose, could furnish. Thus Gaius of Corinth is called, Rom. 16, the host of the whole church; because the church was accustomed to assemble in a room of his house. Origen says: "The place where believers assemble for prayer has something about it wholesome and profitable;" but it is the importance of this *spiritual* fellowship only, which he aims to impress. "Christ, with the host of angels," he supposes, "attends the assembly of the faithful; and hence, such assemblies for prayer should not be despised or neglected, since they had a peculiar power for him who joins in them with a sincere heart." "It is not the place but it is the congregation of the elect, which we call the church," says Clement of Alexandria. Tertullian remarks: "We may pray in every place which the occasion or which necessity may furnish; for the apostles who prayed to God and sang his praise in the prison, within the hearing of the keepers, surely did nothing contrary to the commands of our Lord, any more than did Paul, when in the ship and before the eyes of all

he consecrated the Lord's supper." Acts 27.* It could not fail to happen, indeed, that the principle which tended to make religion an outward thing, confined to particular times and places,—which principle Christianity had overcome,—would once more find entrance into the Christian life; but the power of the pure Christian spirit caused itself to be felt against such depravations when they threatened to spread farther. Of such a thing Clement of Alexandria testifies when he says: "The disciples of Christ ought so to appear and so to shape their conduct in their daily living, as, for the sake of propriety, they strive to appear in the church; they should really *be*, and not merely *seem* to be such,—so gentle, so devout, so amiable. But I know not how it is that, with the place, they change their appearance and their manners, just as it is said of the polypus, that it changes its color with the roots to which it clings. They lay aside the spiritual demeanor which they assumed in the church, as soon as they leave it, and put themselves on a level with the multitude with whom they mingle. They convict themselves of insincerity, and show what was really the temper of their hearts, by laying off their assumed mask of decorum. They profess to honor the word of God, but leave it behind them in the place where they heard it."

2. *The Places of Assembly used by the Christians.*

We have already said that the place where the congregations assembled was at first a room in the house of some member of the church. In large towns, where such a place of assembly could not accommodate all, it became necessary that smaller portions of the community dwelling at a distance, should choose other places for their meeting on the Sunday. When a man distinguished for the talent of communicating instruction settled down in a town, he also might form a circle in the church, who would assemble at his dwelling for the purpose of hearing his spiritual discourses. Thus the passages in Paul's epistles concerning churches in the house of Aquilas and of others will become intelligible; and to this Justin Martyr alluded, when, in the audience which he had with the prefect of Rome, in answer to the question, "Where do you assemble?" he replied, "Where each man can and will. You believe, doubtless, that we all meet together in one place. But it is not so; for the God of the Christian is not confined to one spot, but his invisible presence fills heaven and earth, and in all places he is worshipped by the faithful." Justin then adds, that whenever he came to Rome, it was his custom to take up his residence in one particular spot, where those Christians who were instructed by him, and who wished to hear his discourses, were accustomed to assemble. Other places of assembly he had not visited.

Gradually such arrangements were made in these places of assembly, as the proprieties of Christian worship required. An elevated seat was constructed for the reading of the scriptures and the delivering of the sermon, and a table set for the distribution of the supper, to which, so early as the time of Tertullian—perhaps not without some mixture of the foreign Old Testament idea of sacrifice, at least not without furnishing a pretext for the speedy admission of this idea—was given the name of altar; ara, altare. As the communities became larger and wealthier, church buildings were erected expressly for the use of the Christians. This appears to have been the case as early as the third century, for mention is made already of the places of worship of the Christians, in the edict of Gallien. In the time of the outward prosperity of the church, under the reign of Diocletian, many splendid church structures had already arisen in the large cities.—*Neander's Church History.*

*Our readers will probably perceive, if they examine the text, (v. 33, 34, 35, 36,) that the historian has drawn his conclusion too hastily, when he infers that the apostle was celebrating the supper which is supposed to have been instituted by our Lord, (Luke xxii. 19.) The act of the Apostle on board the ship, was evidently the expression of pious thankfulness for the protection thus far experienced, and the assurance which had been afforded, that, discouraging as their circumstances appeared, none of them would perish.—Editor.

SCIENTIFIC BASIS OF PROHIBITION.

(Continued from page 159.)

Now it can hardly be necessary to state that alcohol is an agent of such active and powerful qualities that it cannot be diffused through the cerebral tissue without giving rise to profound disturbance. I have stated that the brain is a laboratory of the most rapid vital changes, upon which its functional exercise depends. A substance of the energetic affinities and fiery irritant nature of alcohol cannot enter the theatre of these transformations without producing active interference. We know that the direct action of alcohol upon the tissues is that of a disorganizing poison, and, when lodged within the brain, this must be its kind of effect, whatever may be its degree. By its eager attraction for oxygen and its extreme inflammability, ranging in this respect high above all normal aliments, it produces an unnatural intensity of vital combustion, and consequently excitement, exhilaration and increased action throughout the system. By robbing the arterial blood of its oxygen, it changes it prematurely to the venous condition, and contributes, as was long since shown by Dr. Prout, to the unnatural retention of carbonic acid within the body. Thus, by the direct action of alcohol disseminated through the substance of the brain, and by the altered condition of the blood which it induces, disease of the organ becomes inevitable. Accordingly, it is found that upon *post mortem* examination of the

bodies of inebriates, the brain exhibits conspicuous traces of the deleterious agent in the shape of enlargement of the vessels and thickening of their coats; watery and bloody effusions; enlargement of the membranes; preternatural softening and pulpy disorganization of the cerebral texture, with various other morbid appearances. In one case where death was suddenly produced by an excessive quantity of rum, the brain presented bloody spots, and the cavities were loaded with blood, although the stomach was natural.

THE DISORGANIZER OF THE MIND'S ORGAN IS ALSO A DISORGANIZER OF THE MIND ITSELF.

Physiologists are agreed that different parts of the brain are devoted to different uses. The first effect of Alcohol is upon its higher and frontal portion, which is the seat of the intellectual and moral faculties. This part of the brain is excited by a small quantity of liquor; and when more is taken, it becomes more deeply perverted, and the hinder and lower portion of the organ, which controls the nerves of motion, is attacked, and the individual loses the faculty of perfectly governing or regulating the bodily movements. When a still greater quantity is drunk, the action of that part which is devoted to the higher sentiments seems utterly suspended; the power of voluntary motion is lost, and the poison passes downward to the extreme lower portion of the organ, which is connected with the spinal cord, and has charge of the respiratory process. The breathing is thus interfered with, and becomes heavy and labored, as we see in dead-drunkenness. When death occurs in these cases, it is because this part of the brain becomes so deeply poisoned as to stop respiration. These effects show that Alcohol is not diffused uniformly through the brain, but takes effect successively upon its several parts.

Now if Alcohol acts thus unequally upon the mind's organ, it must of course act in the same manner upon the mind itself. Its first effect through the brain upon the mind is to stimulate or excite it to increased action; but this effect is far from being a general and equal invigoration or uniform strengthening of all the mental powers; it is on the contrary a partial and unequal action which is subversive of their harmony. Alcohol takes sides with one portion of the mental constitution against another. Perhaps the highest attribute of mind is the power of voluntary control which it has over itself, by which disturbing forces are held in check, and its energies may be steadfastly directed to a continuous train of thought or a difficult subject of investigation. Now, the effect of liquor is by no means to give increased strength in this direction. It neither imparts fixedness to the purposes, nor persistency to the will, nor the power of rigid subjection over the passional nature. Its effects, on the contrary, are all in the opposite direction. The more volatile faculties, the imagination and ideal powers, are quickened under its influence to excessive exertion, and go off into spontaneous bursts of wit, humor and fancy. There are brilliant corruscations of thought, and a blaze of imaginative pyrotechny. But this artificial tumult of the mind is not favorable to the calm and sober exercise of the graver faculties. As the spontaneous or automatic activity of the mind, occasioned by brain-stimulation, is increased, there is a decrease of its self-controlling, self-regulating power. The mind cannot serve two masters; just in proportion as it is surrendered to the influence of an external force, which invades it through the brain, it ceases to be in its own keeping. With the sparkle and effervescence of alcoholic excitement, there is a weakening of the regulating and restraining forces by which the mind manages its own movements, a partial loss of that voluntary control over the mental operations, which, as Dr. Carpenter remarks, "must be regarded as an *incipient stage of 'insanity.'*" At the same time, the lower passions and propensities are aroused to inordinate activity. In healthful mental conditions, these press powerfully upon the higher controlling sentiments, and from their reaction results moral equilibrium of character. The influence of Alcohol is thrown entirely into the scale of animal impulses, against the reason, judgment and conscience; and it is evident that, where these are just able to hold the baser passions in subjection and maintain the mind's equipoise, the effects of the disturbing agent must be to destroy the mental balance and tell disastrously upon the conduct. That, when liquors are taken in sufficient quantity to produce their characteristic and desired effect, the mind is in some way jostled and disturbed, no observing person can doubt; that this disturbance, however trifling it may be, consists in replacing the reasoning and voluntary powers by blind passional forces in the mind's government, is proved by the fact that, if more of the stimulant be taken, the revolution becomes complete; reason is entirely prostrated, and brute impulse is in the ascendant. In intoxication the action of the brain is so deeply perverted as completely to unhinge the mind; thought is confused and bewildered; self-directing power is lost; the passions are stimulated to unrestrained fury, and the whole mental fabric is swamped amid the surges of delirium. Intoxication is universally admitted to be a state of temporary insanity. To "intoxicate," says Webster, is "to excite the spirits to a kind of delirium; to elate to enthusiasm, frenzy or madness." That such is the effect of *alcoholic* liquors, is shown by the fact that they are universally known as "*intoxicating* liquors." Thus the common term by which the are designated connects them at once with man' mental constitution as a cause of frenzy, delirium and madness.

In ordinary intoxication the insane paroxysm is transient, ceasing when the provocative has exhausted itself, or is burned away and expelled from the system. Yet mental quietude is by no means immediately regained; the billows continue to roll after the storm has passed. Exhaustion and prostration follow the high-wrought excitement. The intellectual powers are torpid; the temper is sour and irritable; the passions morbidly excitable; and the craving for more of the stimulant to arouse the depressed energies is almost irresistible. That the habitual or frequent plying of the brain and nervous system with this fiery agent, even though not taken in excessive quantities, should interfere with their healthy nutritive changes, and give rise to a more permanent form of mental disorder, is what might well be expected and what experience sadly confirms. There is a class of horrible maladies of the nervous system, involving the most melancholy perversions of mind, which are directly produced by this cause. In some instances the delirious excitement continues and greatly increases after the immediate effects of the liquor have passed away. This is the case with what is termed *Delirium Ebriosum*, or drunken madness, which is marked, among other symptoms, by an ungovernable and furious violence of temper. In *delirium tremens*, or delirium with tremblings, the mental perturbation is characterized by the most distressing anxieties and agonizing apprehension of injury and danger. The victim is under the influence of frightful illusions, sleeping or waking. His passions, particularly those of fear, jealousy and anger, have "an uncontrollable mobility; his desires and aversions are equally morbid, and the will displays a wild and sleepless energy of action." A common hallucination is that of being haunted by fiends and demons, and of feeling snakes, spiders and vermin crawling over the naked flesh. Under the influence of these horrible delusions, the victim often flies to suicide, or kills others in fancied self-defence. *Delirium tremens* is simply the result of disordered brain-nutrition. It may be brought on by habitual tippling, many having been attacked by it who were never positively drunk. It may be the result of the nervous exhaustion which follows a debauch, or it may occur from want of liquor, the brain being so completely perverted as to be incapable of anything like regular action except under the influence of the stimulant. *Dipsomania* is a kind of paroxysm or mania brought on by drinking, in which the individual is consumed by an overwhelming passion for stimulants. He is driven to seek them by the most headlong and resistless impulses, which make him reckless of all consequences.

The use of Alcohol not only engenders these special forms of delirium and mania, but it is the most active of all the sources of settled mental derangement. Dr. Beck, in enumerating the causes of insanity, mentions first "*repeated intoxication*," and the statistics of lunatic asylums show that from ten to twenty, and in some cases even fifty per cent. of all the cases recorded were directly traceable to the use of Alcoholic Liquors. Predisposition to insanity, as is well known, is hereditary. Conditions of nervous weakness and brain-disease are transmissible; and so, too, is the peculiar condition of the nervous and cerebral system of the drunkard. It is a fact of terrible import, that the inebriate transmits to his offspring that peculiar disordered state of the nervous mechanism which causes a craving for the stimulant—he bequeaths a ready-made constitutional appetite for alcoholic poison. The habitual drunkard also transmits to his children strong tendencies to insanity and idiocy. In a report on idiocy made by Dr. Howe to the Legislature of Massachusetts, we find the following astounding statement: "The habits of the parents of three hundred of the idiots were learned, and a hundred and forty-five, or nearly *one-half*, are reported as known to be habitual drunkards!" Such parents, it is affirmed, "give a lax constitution to their children, who are consequently deficient in bodily and vital energy, and predisposed by their very organization to have cravings for alcoholic stimulants. Many of these children are feeble and live irregularly. Having a lower vitality, they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptation to follow and less power to avoid than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiocy in their constitutions, and this they leave to their children after them."

It is thus that Alcohol becomes a cause of endless evil. By its influence as a material substance upon the material brain, it poisons the fountains of action, so that obliquity of conduct, and every form of debasement, wretchedness and crime are the natural and expected consequences. It is the inveterate foe of the intellectual and moral principle in man. In all its numberless forms and in every quantity it is the potent adversary of mind. When alcoholic mixtures are drunk, the very first effect that we perceive is a perverted action of the mental faculties. A small quantity does not finish the work, but it begins it. It is the quality of wheat to nourish the body; but a small amount will not completely produce this effect, nor even protect from starvation; still, the nature of all wheat, and every grain of it, is to nourish and strengthen. So also with Alcohol: a small quantity may not so poison the brain as to overthrow the intellectual fabric; still, such are its essential nature and tendency in every form and every drop. Its inroading effects upon mind are not restricted to the employment of excessive quantities; they follow from its common use. There is much said about the inoffensiveness of

liquor when taken in trifling amount; but all this is little applicable to general practice. People do not take liquors in infinitesimal doses. They drink them to produce a specific and positive alcoholic effect, and they demand and use enough for that purpose. Whatever may be said about "flavor," "aroma," "fruitiness," "body," "nutriment," or other secondary properties of intoxicating liquors, if *alcohol* be absent, it is mockery to offer *these* in substitution. We must bear in mind that when a small portion of liquor is taken—as a glass of wine—it is not mingled with the mass of the blood, and lost in the general system. This result is forbidden by the law of local affinity. The Alcohol is drawn out of the circulation into the nervous tissue, and the single dose, therefore, ceases to be insignificant. Although minute when compared with the whole body, it becomes powerful when concentrated upon a single organ. In the quantity, therefore, necessary to produce the agreeable, exhilarating and stimulant effect for which it is used, Alcohol so deranges brain action as to violate the harmony of the mind. The feelings become excited and the temper irritable, so that the individual is easily "touched" and provoked to acts of impropriety and violence by causes which, under other circumstances, would be unheeded. Long before the speech thickens and the motions falter there is a firing of irascible passions which lead to the commission of numberless offences, from two-edged utterances that wound the spirit, to homicidal thrusts that destroy the body.

From the first point of mental dissonance onward through all the stages of intoxication, mania and madness become more and more clearly developed, until the man disappears and the demon takes his place. The change is one, as I have explained, that multiplies his vicious and criminal capacities. It is the universal testimony of those who have had most dealings with the perpetrators of crime—judges, police magistrates, sheriffs, jailors, prison-wardens, and others—that from four-fifths to nine-tenths of all the crime committed in society is done under the influence of Alcoholic Liquors. In the extent of the mischief and the completeness of the ruin they work upon the human character, these liquids are supereminent among all the discovered products of art or nature. There are other agents besides Alcohol which, when introduced into the human system, exert a special action upon the nervous tissues and brain, and through these upon the mind. Among such is Opium, which has been compared to Alcohol in its physiological influences; but, while it is perhaps equally seductive and insidious, there is this important difference in its effects—alcoholic intoxication has in it far more of violence and malignant passion. An eminent medical authority, Sir Benjamin Brodie, in a late work (Psychological Researches) says:

"The effect of Opium, when taken into the stomach, is not to stimulate, but to soothe the nervous system. It may be otherwise in some instances; but these are rare exceptions to the general rule. The opium-taker is in a passive state, satisfied with his own dreamy condition while under the influence of the drug. He is useless, but not mischievous. It is quite otherwise with Alcoholic Liquors. When Bishop and his partner murdered the Italian boy in order that they might sell his body, it appeared in evidence that they prepared themselves for the task by a plentiful libation of gin. The same course is pursued by housebreakers and others who engage in desperate criminal undertakings. It is worthy of notice, also, that Opium is much less deleterious to the individual than gin or brandy."

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 24, 1855.

INDIANA YEARLY MEETING.—A copy of the printed minutes of this meeting has been received, enabling us to give some further account of its proceedings.

The meeting house at Richmond, though very large, being entirely inadequate to accommodate the great number of persons who attended the meetings for worship held on First-day, during the week of the Yearly Meeting, seats were prepared in the yard, for eight or nine hundred persons, on and around which a large multitude assembled both in the fore and afternoon, and solemn and divinely favored meetings were held to very general satisfaction.

From the Report of the Central Book and Tract Committee it appears that Reports were received from the Book and Tract Committees of forty-five of their Monthly Meetings, nearly all of which show that some attention has been given to their Libraries. In some of these, additions have been made by purchase, and in others by donations. The hope is expressed that the inclination to provide good books for family reading is increasing.

"In regard to *Tracts*," the Report states, "we may first mention our progress in *publishing*. A large issue, mentioned in our last Report, was placed in our Depository for circulation, and the greater part of them has gone out for that object. We have since published and put in course of distribution, by the request of our Meeting for Sufferings, 5,000 copies of the Address of the Yearly Meeting of London on the Slave Trade and Slavery: and 4,000 copies of the Address

on Peace, issued by the Yearly Meeting of New England. An edition of 2,000 copies of our own Tract on the Evils of Slavery has also been printed, intended mainly for circulation in Kansas and Nebraska; portions of which, together with the Address on Slavery above named, have been forwarded to Kansas, and also to Illinois, Iowa, and Michigan. We have added five numbers to our regular series of Tracts since last Yearly Meeting. It now consists of thirty numbers.

"We have also more recently caused a new edition of several of our Tracts, on a variety of subjects, to be printed and made ready, to the number of 18,000. We have also purchased for distribution 2,500 of other publications; making, in the whole, printed and purchased for circulation during the last year, 44,500 copies. To this may also be added a lot of Tracts against the introduction of Slavery into Kansas, not before mentioned, which have been purchased, but not yet put in the way of distribution.

"In regard to the distribution of Tracts, all of the Committees from whom Reports have been received, state that attention has been given thereto. Ten of them do not state definitely the number distributed by them, but thirty of them do give definite Reports, and their aggregate number is 21,052. To this we may add 14,639 Tracts, which have been furnished from our Depository for gratuitous distribution amongst the public, in addition to the number reported as distributed by the Monthly Meetings' Committees, making the entire distribution reported for the year, 35,691. The smallest number reported as distributed by any one Committee is 100, while the largest is 2000. A large proportion have been distributed among Friends; many in the towns and villages; some to public schools; and many while travelling on railroad cars, steamboats, and at hotels; and some to emigrants and travellers, chiefly in Ohio, Indiana, Illinois, and Iowa; but some in Michigan, Kentucky, and Tennessee."

The Central Committee having had under consideration the establishment of a permanent Fund by the Yearly Meeting, for more effectually aiding the circulation of good Books and Tracts, proposed the annexed plan for such a Fund, which was adopted.

Proposed Plan for a Book Fund.

1. That the Yearly Meeting establish a Fund, to be called "The Book Fund," the interest on which shall be annually placed under the direction of the Central Book and Tract Committee, to be by them expended for the publication, purchase and distribution of Books, in such manner as they may think most serviceable and effectual in promoting and extending the knowledge and practice of true Christianity and sound Christian principles; and that to this object the Yearly Meeting appropriate annually, out of its Treasury, the sum of $100 to the said Fund.

2. That the Yearly Meeting draw the attention of its subordinate meetings, and all its members, to the subject, by recommending them to make contributions and donations to the said Fund. But all contributions and donations under $100 shall be made subject to be expended, *principal and interest*, when applied strictly for the objects for which they are made.

3. That Friends having property to leave by Will, be invited to think of this Fund, and make bequests to it. The form of bequest is proposed to be as follows: "I give and bequeath to the Society of Friends of Indiana Yearly Meeting, the sum of ————, to be expended under the direction of the Central Book and Tract Committee of the said Society, in the publication, purchase and distribution of Books designed to promote the knowledge and practice of true Christianity and sound Christian principles."

4. That the Central Committee include in their Report to each Yearly Meeting, a statement of the amounts received and expended.

The Committees appointed last year to present the Memorial on Temperance then agreed on, to the Legislatures of Indiana, Illinois and Iowa, reported that they had performed the service, and expressed the belief that it was seasonable and well received, and perhaps aided in the passage of a Prohibitory Liquor Law in Iowa, and an act to restrict the *manufacture* and *sale* of spirituous liquors in Indiana, which are now in force.

The Committee appointed last year on the printing and distribution of the Book of Discipline, reported that 8000 copies had been forwarded to the Quarterly Meetings, and out of the remaining 2000 copies the correspondents in other Yearly Meetings had been supplied. The meeting directed all the copies on hand to be placed under the care of the Meeting for Sufferings.

To be continued.

North Carolina Yearly Meeting.—By a letter from a friend, we learn that North Carolina Yearly Meeting commenced on Second day, the 5th inst., and the number in attendance was as large as usual. The following Friends from abroad, with their companions, were in attendance, with certificates or minutes: Benjamin Jones and Elizabeth Gifford, from New England; Edith Griffith and Rebecca T. Updegraff, from Ohio Yearly Meeting; Anna Thornburg, from Indiana, and Jane Young, from New York

Yearly Meeting. The business was transacted in much harmony and brotherly feeling. The meeting concluded on Sixth day evening, after a sitting of six hours.

The information yet received being very scanty, we are obliged to defer a further account of the proceedings till the printed minutes come to hand.

MARRIED,—On the 25th of Seventh month last, at Friends' Meeting, Centre, Ind., ALLEN WINSLOW to CELIA, daughter of Thomas Baldwin.

——, At the same place, on the 22d of Eighth month last, WILLIS CAMACK to SARAH, daughter of Thomas and Eliza Jay.

——, At the same place, on the 20th of Ninth month last, CORNELIUS S. RATCLIFF to SUSANNA, daughter of Denny and Mary Jay.

——, At Little Ridge, on the 21st of Ninth month last, JEHU HARVEY to REBECCA, daughter of Spencer and Julia Reeder.

DIED, At his residence in the county of Caroline, Virginia, on the 28th of Fifth mo. last, Dr. GEORGE F. TERRELL, in the 37th year of his age, a member of Cedar Creek Monthly Meeting.

This dear Friend, though situated a long distance from meeting or any settlement of Friends, and engaged in a laborious practice of medicine, which very much prevented him from attending meetings or mingling with his religious friends, is believed to have maintained, in a good degree, the testimonies of the Society. His remains were followed to the grave by a large number of his neighbors, who seemed desirous to manifest the high respect they had for him.

——, At his residence in Gloucester, R. I., on the 10th inst., PHILIP WALDEN, aged nearly 84 years, a worthy member of Smithfield Monthly Meeting.

During an illness of several months he manifested much patience and Christian composure.

"Be thou faithful unto death, and I will give thee a crown of life."

——, At the residence of her son, Amasa Patterson, on the 6th inst., ANGELINA, wife of Jared Patterson, in the 71st year of her age, an esteemed member of Walnut Ridge Monthly Meeting.

During her sickness, her spirit was clothed with quietude and Christian resignation, manifesting her dependence on the merits and mercies of a crucified and risen Saviour.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians.

Application may be made to

JOSEPH ELKINTON, 377 S. Second St.
THOMAS EVANS, 180 Arch St.

Philada., 11th mo. 1st, 1855.

Our principles are the springs of our actions, our actions the springs of our happiness and misery. Too much care, therefore, cannot be employed in forming our principles.

First Annual Report of the Managers of the Home for the Moral Reform of Destitute Colored Children.

In coming before the public with a report of the proceedings of this Association for the past year, we feel that we have but little to interest it. As a Home, it is yet in its infancy. But a short sketch of the manner in which it originated, and the good it is designed to extend to the degraded and neglected class of children for whom it was instituted, may, perhaps, awaken in the minds of the benevolent, a desire to aid in this work of charity.

Several years since, a kind hearted colored woman, whose sympathies were excited by the situation of the children found amid the scenes of vice in the neighborhood of Bedford and Mary streets, (which may justly be called sinks of iniquity) having obtained a small room for the purpose, gathered around her a group of little ones, and devoted several hours of each day to the task of instructing them to the best of her ability, and reclaiming them from the influences that surrounded them.

A few individuals extended a helping hand to her, enabling her to give one meal a day to the poor half-starved children, and to keep a warm room to shelter them from the winter's cold. Among them, she found a few who were homeless. These she took into her own room, endeavoring to find places for them as soon as she could. A few individuals, members of the Society of Friends, becoming acquainted with these facts, united into an association and established a Home, where these and other destitute children could be received and provided for, and entrusted the charge of the little family thus collected, to her. This change in her position obliged her to discontinue her connexion with the day-school she had assembled. But the concern was not suffered to fall to the ground. An active and energetic woman, whose attention had been directed to this field of usefulness, at once devoted herself to it, and for some time labored in it without any other compensation than that arising from the contemplation of the good effected by her exertions among these outcasts of society. At length, additional efforts were made by some of those who appreciated her praiseworthy undertaking; and by voluntary subscriptions, a small salary was raised to enable her to sustain and carry out more fully her benevolent plan. Without other aid than that afforded by the Soup Society, and the liberality of a few individuals, she warmed, fed and taught these little objects of her care.

After a trial of some months, circumstances decided the Association of Friends to close the Home, and such of the children as had not been placed at service, were boarded out, until, finally, it was concluded to unite the two concerns into one.

The school was removed to its present location, No. 218 Lombard street, formerly known as the "House of Moral Reform for Destitute Colored Persons." This change was effected in the 9th mo. 1854, and thus accommodations were provided for boarding and lodging those among the children who were homeless or destitute of any proper guardianship. What little money or furniture remained at the disposal of the Managers of the Home and the Moral Reform Society were appropriated to the support of the present institution, of which Sarah Luciani is now the matron. The day school is continued as formerly, with the exception of employing a young woman to assist in teaching, a change rendered necessary by the increase of labor, which devolved on the matron, under the new arrangement.

The number of scholars is, at this time, fifty-eight, including the ten who are at present boarded in the family.

The day scholars are fed and clothed, and, with the exception of the lodging, receive nearly the same care as those who reside in the house. As a large proportion of these are from the most neglected and degraded class, the beneficial results of this plan can be readily perceived. They are instructed in reading, writing, arithmetic, plain sewing and household labor.

Places, chiefly in the country, have been procured for many, both boys and girls, who have been the recipients of this charity during the past year, as well as several preceding ones. From most of these, favorable accounts have been received.

The Abolition Society continues to pay half the rent of the House, and the Western Soup Society still supply soup and bread through the winter season, and the latter important article during the summer.

We have had several donations from benevolent individuals, but we find our limited means inadequate to the support of the establishment. We should be glad to increase our funds by the help of such as are willing to aid us, either by donations or subscriptions, which may be left with either of our trustees, viz.:

THOMAS WILLIAMSON,
S. W. corner Arch and 7th st.
MARMADUKE C. COPE,
286 Filbert street,
JOSHUA L. BAILY,
153 Filbert street.

Articles of clothing, shoes or groceries would be acceptable, and might be left at the Home, 218 Lombard above 7th. If our country friends, at this season of the year, are disposed to furnish us with vegetables, they would be gratefully received at the same place.

Philadelphia, 11th mo. 12th, 1855.

In private we must watch our thoughts, in the family our tempers, in company our tongues.

INSIDE VIEW OF SLAVERY.

(Continued from page 153.)

Rice.

"The "rice-fields" are principally reclaimed from lands lying on the margins of rivers, near the ocean. Dikes of earth are thrown up around the fields to prevent the tide-waters from overflowing them. They are then planted with rice, in drills about one foot apart. The fresh water from the river above is then admitted through gates in the dikes until the field is entirely covered. The water prevents grass and weeds from growing among the rice, while the rice will grow under water. After the rice comes up and grows a few inches, the water is drained off to afford opportunity to replant or thin out, as may be necessary. The field is then flowed again with fresh water, which is allowed to remain several weeks before the second draining, prior to the maturing of the rice for the harvest.

The last draining off of the waters occurs in the hot weather of August and September, which occasions so much disease and death on the rice-fields at that season. The vegetable matter which has been decomposed by the water, when exposed to a hot sun fills the atmosphere with poisonous gases. The malaria thus generated is diffused through the surrounding country. The African constitution resists the effects of it longer than any other. The absorbent vessels, whose office it is to take up whatever is unhealthy in the system and throw it off, act more efficiently in the systems that perspire freely. Hence the negro, who sweats more profusely than the white man, wards off the fever much longer on the rice plantations. I am fully satisfied, from this fact alone, that the growing of rice in those unhealthy localities would be wholly abandoned if the labor of the colored man could not be obtained.

Farming Utensils.

Perhaps there is no better test of the civilization of any people than can be seen in their agricultural implements. I had long known that nearly all the really valuable inventions and discoveries made in our country, had their origin in the Free States. But the leading interest in the South has been, not mechanical, but agricultural. It was not unnatural, therefore, for the North to excel in this respect. But since almost the entire interest of the South is in farming, I expected in this department to find some evidences of skill and progress. But I was disappointed.

The "nigger hoe" was first introduced into Virginia as a substitute for the plow, in breaking up the soil. The law fixes its weight at *four pounds*—as heavy as the woodman's ax! It is still used, not only in Virginia, but in Georgia and the Carolinas. The planters tell us, as the reason for its use, that the negroes would break a Yankee hoe in pieces upon the first root

or stone that might be in their way. An instructive commentary on the difference between free and slave labor!

The "Cracker plow" has no part like the Yankee plow, below the beam, except the left handle. This is made of basket oak, is about four inches square, and a foot long, or deep, below the beam. The lower end of this handle, which is faced with a plate of wrought iron, half an inch thick, is all there is that makes it a plow. The right handle is crooked, and fastened to the beam at the lower end and to the left handle, by a pair of rundles. It turns a furrow only four inches wide, but it is made to land about a foot. It turns the four inches over upon the other eight, and thus goes over the ground as fast as the Yankee plow. The holder of the Cracker plow has little power over the beam when the plow strikes a root, or a stone, as the base of the plow is only four inches square. Hence, when the plow stops suddenly at a root or a rock, the impetus of the mule jerks the forward end of the beam down, and "Cuffee" is thrown up on the handles. It is a laughable sight to see a large number of boys and girls plowing in the new fields, where some of them are being constantly tossed up in this manner.

The harrow is seldom used except in sowing grain, and not often then. It is easily made and more easily described, as it is wholly constructed of the *top of a tree*, dragged over the ground top foremost, having the limbs upon the lower side cut off to such a length that they serve as teeth in the harrow.

The ox yoke is a straight stick of hard pine, square-hewn, about four inches thick, six inches wide and four to five feet long—of equal size the whole length. It is not like the Yankee yoke, crooked down between the oxen and excavated on the necks—adapted to sit easy and not chafe—having sufficient strength with the least possible weight—and so constructed that the oxen can apply their necks and shoulders in the best manner to move the heaviest load with the least brute force and loss of muscular strength. A pair of oxen will draw twice as heavy a load in the Yankee yoke as in those used in Georgia.

One peculiarity in the Cracker's mode of travelling to market always amuses the Yankee. Instead of seating himself in his wagon, to guide the horse, the Cracker rides his horse, and the wagon comes along behind, jolting over roots and stumps and stones. I laughed heartily at seeing a Cracker with two sore-footed little negro boys, all on one jackass, with a wagon-load of cabbage attached, following after."

The most repulsive features of plantation-life are depicted in the following extract:—

"I spent a few days near a large plantation in the country, whose owner had five hundred slaves; and I had free access to their huts. They were never required to labor hard, as the master only desired to make the plantation support itself. His only profit was the increase of the slaves, which amounted sometimes to twenty-five thousand dollars a year. But though the slaves were not overtasked, they were provided with only a peck of corn a week. His overseer was ordered to procure coarse waled cloth enough to make each of them two garments a year. Hats and shoes were provided in winter for the wood-choppers and fence-builders, but for no others. The whole expenses for food and clothing, reckoning the price of the corn and cloth at the market value, could not have exceeded ten dollars to each slave.

There was very little labor done on that plantation. One northern man would perform as much as five of those slaves. And yet I never saw a more miserable, degraded, despairing family of human beings. Debts, taxes and expenses of all kinds were paid for by the sale of slaves, and the "soul-driver" was an almost weekly visitor. There was not an unbroken family among them—not even parents and children living together, excepting the mothers who were nursing their infants.

I frequently saw those mothers take their infants and their corn-cake at the sound of the horn at day-break, and march in slow, solemn procession to the corn-fields. When they reached the place where they had left their hoes the evening before, a long distance from the huts—as the fields near by had been worn out—they laid their infants down in the "gum-cradles"—troughs cut in logs—and each one hoed a long row out and back in season to nourish the infants and eat the dinner-cake at noon. Then they hoed two more rows before returning to the cheerless huts to rest their weary limbs at night. When they reached the huts they took one quart of corn each, and putting it into a mortar—made by themselves by burning a hole into the end of a pine log—they pounded it into coarse meal with a wooden or iron pestle. After this they put one-third of it into the kettle and boiled it for supper, and then kneaded the remainder into a cake and put it into the embers to be baked for breakfast and dinner the next day. They then laid down on the ground—as the huts have no floors—and slept, some on a few filthy old rags, others on a thin layer of rice-straw, until the horn called them again to perform their daily round of cheerless toil. One look at these slaves—and they had a kind master, if by kindness is only meant not to whip or overtask—would have been sufficient to convince any northern man that happiness is incompatible with such a condition.

When provisions are very scarce, the slaves suffer much from hunger on some of the large plantations. "I have known slaves to suffer so much from hunger," said a gentleman to me residing in a place called 'Cave Run,' South Carolina, "that they were accustomed to eat unclean beasts and birds, fish, insects and reptiles. I have known them to eat alligators, crows, owls,

&c., and other things that nobody would eat if sufficient wholesome food could be obtained to keep them from starvation!"

"The dogs," he added, "fare better than the slaves with some masters—because whipping will not prevent the dog from stealing sheep or fowls when he is hungry."

"When I was a small boy," said a faithful slave belonging to J. R., of Cave Run, "I was set to cooking alligators for master's hounds, and an old slave-woman frequently came to me to beg some of the cooked alligator to eat. She would say she was hungry—and I could not refuse her some dogs' meat.

"It was quite a large business," he continued "to cook for thirty dogs; and it had to be done in style. I was often whipped for letting the dogs' dinner burn, or for letting them steal their food between meals—although I was not allowed to whip them—or for not having enough cooked ready for them when they would come home unexpectedly from a chase. And many a time have I wished I had been made a dog instead of a slave, when I saw how much better the dogs fared than the slaves, and felt how much more kind their masters were to them than to me, and how much better they were treated in every respect than I was. It may seem strange to you, master, but *I envied the dog his condition.*"

I have heard much said about the time allowed to slaves to work for themselves, in cultivating garden and corn patches, raising poultry, &c. Those slaves who are indulged with such privileges are left, generally, to provide themselves with hats and shoes and tobacco, or any other little articles of luxury, for which they must spend the avails of their labors on the Sabbath or in the night, when they need to rest. But the number that are permitted to labor at all for such purposes is very small. Indeed, I must say that very little regard is had to the comfort of the great mass of the slave population. There are many honorable *individual*, and a few *neighborhood* exceptions. But the great object of the master is to derive the greatest possible profit, at the least possible expense, provided that he does not endanger the life and health and value of his slaves. This is all that is comprehended in the pecuniary idea of slave labor.

[To be continued.]

TO PREVENT WHEAT FROM SPROUTING.

To give a remedy after the damage is done, may remind our readers of the old proverb, "after the steed is stolen, shut the stable door." But, as a shrewd old friend sometimes remarks, "the best way is as good as any,"—a practice which will insure the grain crop from injury in wet seasons, and be wholly unobjectionable at other times, is worthy of adoption.

We have taken some pains to ascertain, by experiment, the precise time of cutting when the wheat crop affords the largest yield; and this we find to be when the chaff has become about one-half or two-thirds yellow—green streaks running through it—a few days earlier is better than too late. We have recommended this practice to our readers, and also to our neighbors, and many have adopted it. A good farmer and careful observer informs us that he cut part of his wheat this year, while in this condition, and put it up in capped shocks, well known to many farmers. It remained during the long period of heavy rains which followed, dried thoroughly during this time, and came out as bright and as fresh as in any year; while all the rest, cut at the usual time, was badly sprouted. The contrast was remarkable.

We saw large fields the present year that were quite ripe enough to cut, before the rains commenced, and regretted at the time the risk from delay that the owners were incurring, but did not dream of so disastrous a result.

Now, if the practice of cutting early and shocking securely, is as good in any season, and better in wet ones, why not adopt it generally? Let our readers make a memorandum of this matter in their minds, for another year.—*Country Gentleman.*

THE BEAVER IN CANADA.

Concluded from page 151.

Among the Hudson's Bay Indians every hunter has the exclusive right to all the beavers caught in the washes discovered by him. Each individual on finding one places some mark, as a pole or the branch of a tree stuck up, in order to know his own. Beavers caught in any house are also the property of the discoverer, who takes care to mark his claim, as in the case of the washes.*

The number of beavers killed in the northern parts of this country is exceedingly great, even at the present time, after the fur trade has been carried on for so many years, and the most indiscriminate warfare waged uninterruptedly against the species. In the year 1820, sixty thousand beaver skins were sold by the Hudson's bay company, which we can by no means suppose to be the whole number killed during the preceding season. If to these be added the quantities collected by the traders from the Indians of the Missouri country, we may form some idea of the immense number of these animals which exist throughout the vast regions of the north and west.

It is a subject of regret that an animal so valuable and prolific should be hunted in a manner

* Lewis and Clark relate an instance which fell under their observation of one beaver being caught in two traps belonging to different owners, it having one paw in each. The proprietors of the traps were engaged in a contest for the beaver, when the above named distinguished travellers arrived and settled the dispute between them by an equitable arrangement.

tending so evidently to the extermination of the species, when a little care and management on the part of those interested might prevent unnecessary destruction, and increase the sources of their revenue.

In a few years, comparatively speaking, the beaver has been exterminated in all the Atlantic and in the western States, as far as the middle and upper waters of the Missouri; while in the Hudson's bay possessions they are becoming annually more scarce, and the race will eventually be extinguished throughout the whole continent. A few individuals may, for a time, elude the immediate violence of persecution, and like the degraded descendants of the aboriginals of our soil, be occasionally exhibited as melancholy mementoes of tribes long previously whelmed in the fathomless gulf of avarice.

The Indians inhabiting the countries watered by the tributaries of the Missouri and Mississippi, take the beavers principally by trapping, and are generally supplied with steel-traps by the traders, who do not sell, but lend or hire them, in order to keep the Indians dependant upon themselves, and also to lay claim to the furs which they may procure. The name of the trader being stamped on the trap, it is equal to a certificate of enlistment, and indicates, when an Indian carries his furs to another trading establishment, that the individual wishes to avoid the payment of his debts. The business of trapping requires great experience and caution, as the senses of the beaver are very keen, and enable him to detect the presence of the hunter by the slightest traces. It is necessary that the hands should be washed clean before the trap is handled and baited, and that every precaution should be employed to elude the vigilance of the animal.

The bait which is used to entice the beaver is prepared from the substance called castor (*castoreum*,) obtained from the glandulous pouches of the male animal, which contain sometimes from two to three ounces. This substance is called by the hunters *bark*-stone, and is squeezed gently into an open mouthed phial.

The contents of five or six of these castor bags are mixed with a nutmeg, twelve or fifteen cloves, and thirty grains of cinnamon, in fine powder, and then the whole is stirred up with as much whiskey as will give it the consistency of mustard prepared for the table. This mixture must be kept closely corked up, and in four or five days the odor becomes more powerful; with care it may be preserved for months without injury. Various other strong aromatics are sometimes used to increase the pungency of the odor. Some of this preparation, smeared upon the bits of wood with which the traps are baited, will entice the beaver from a great distance.

The castor, whose odor is similar to tanner's ooze, gets the name of *bark*-stone from its resemblance to finely powdered bark. The sacks containing it are about two inches in length. Behind these, and between the skin and root of the tail, are found two other oval cysts, lying together, which contain a pure strong oil of a rancid smell.

During the winter season the beaver becomes very fat, and its flesh is esteemed by the hunters to be excellent food. But those occasionally caught in the summer are very thin, and unfit for the table. They lead so wandering a life at this season, and are so much exhausted by the collection of materials for building, or the winter's stock of provision, as well as by suckling their young, as to be generally at that time in a very poor condition. Their fur during the summer is of little value, and it is only in winter that it is to be obtained in that state which renders it so desirable to the fur-traders.

The different appearances of the fur, caused by age, season, disease, or accident, has at times led individuals to state the existence of several species of beaver in this country. No other species, however, has yet been discovered, but that whose habits we have been describing. Beavers are occasionally found nearly of a pure white, which is owing to the same cause that produces albino varieties of various animals. A specimen of the albino beaver may be seen in the Philadelphia Museum; Hearne saw but one such specimen during a residence of twenty years in the Hudson's bay country. This was considered a great curiosity, and no other was afterwards procured there during the ten ensuing years, notwithstanding he offered a large reward to the Indians for as many of the same color as they could procure.

The traits of character exhibited by the beaver in captivity are not very strikingly peculiar, though sufficiently interesting. It learns to obey the voice of its master, is pleased to be caressed, and cleanly in its habits. Hearne states that he has kept various individuals about his house during his residence at Hudson's bay, and remarks, "they made not the least dirt, though they were kept in my own sitting room, where they were the constant companions of the Indian women and children, being so fond of their company that when the Indians were absent for any considerable time, the beaver discovered great signs of uneasiness, and on their return showed equal marks of pleasure by fondling on them, crawling into their laps, laying themselves on their backs, sitting erect like a squirrel, and behaving to them like children that see their parents but seldom. In general during the winter they lived on the same food as the women did, and were remarkably fond of rice and plum-pudding. They would eat fresh venison and partridges very freely, but I never tried them with fish, though I have heard they will at times prey on them."*

* "It is well known that our domestic poultry will eat animal food: thousands of geese that come to

THE INVENTOR OF GAS LIGHTS.

We translate the following from a French paper. The credit of originating lighting by gas is generally supposed to belong to the English, but it appears that they took their hint from a French source.

The inventor of gas lights was a Frenchman, Philippe Le Bon, an engineer of roads and bridges, who in 1785 adopted the idea of using, for the purpose of illumination, the gases distilled during the combustion of wood. He labored a long time in the attempt to perfect his crude invention, and it was not until 1799 that he confided his discovery to the Institute. In 1800, he took out a patent, and in 1801 he published a memoir containing the result of his researches. This was entitled "Thermo lamps, or stoves which heat, give an economical light, and afford, beside several valuable products, a motive power applicable to all kinds of machinery." Le Bon commenced by distilling wood in order to obtain from it gas, oil, pitch, and pyroligneous acid, but his work indicated the possibility of obtaining gas by distillation from fatty or oily substances. From 1799 to 1802 Le Bon made numerous experiments. He established at Havre his first thermo-lamps, but the gas which he obtained being a mixture of carburetted hydrogen and oxide of carbon, and but imperfectly freed from its impurities, gave only a feeble light and evolved an insupportable odor, and the result was that but little favor was shown to the new discovery; the inventor finally retired to Versailles, where he established a factory of pyroligneous acid, and eventually died ruined by his experiments. The English soon put in practice the crude ideas of Philippe Le Bon. In 1804 Windsor patented and claimed the credit of inventing the process of lighting by gas; in 1805 several shops in Birmingham were illuminated by gas, manufactured by the process of Windsor and Murdock; among those who used this new light, was Watt, the inventor of the steam engine. In 1816 the first use of gas was made in London, and it was not until 1818 that this invention, really of French origin, was applied in France, when M. Chabrol, the prefect of the Seine, caused an apparatus for its manufacture to be constructed at the hospital of St. Louis.—*Exchange Paper.*

London market are fattened on tallow scraps, and our horses in Hudson's Bay would not only eat all kinds of animal food, but also drink freely of the wash or pot-liquor intended for the hogs. We are assured by the best authorities, that in Iceland not only black cattle, but also the sheep, are almost entirely fed on fish and fish-bones during the winter season. Even in the isles of Orkney, and that in the summer, the sheep attend the ebbing of the tide as regularly as the Eskimaux curlew, and go down to the shore which the tide has left to feed on the sea-weed. This, however, is through *necessity*, for even the famous island of Pomona will not afford them an existence above high-water mark."—*Hearne, 8vo. p.* 245. It must always be borne in mind that observations made on the diet of captive animals, will not at all apply to them when they are free to follow the dictates of nature. It is, however, highly interesting to know how far they can accommodate themselves to necessity.

HALLOWED BE THY NAME.

BY ELIZA COOK.

List to the dreamy tongue that dwells
In rippling wave or sighing tree;
Go, hearken to the old church bells,
The whistling bird, the whizzing bee;
Interpret right, and ye will find
'Tis "power and glory" they proclaim:
The chimes, the creatures, waters, wind,
All publish "Hallowed be Thy name!"

The pilgrim journeys till he bleeds,
To gain the altar of his sires;
The hermit pores above his beads,
With zeal that never wanes nor tires;
But holiest rite or longest prayer
That soul can yield or wisdom frame,
What better import can it bear,
Than, "Father! hallowed be Thy name!'

The savage kneeling to the sun,
To give his thanks or ask a boon;
The raptures of the idiot one
Who laughs to see the clear round moon;
The saint well taught in Christian lore,
The Moslem prostrate at his flame—
All worship, wonder and adore,
And end in "Hallowed be Thy name!"

Whate'er may be man's faith or creed,
Those precious words comprise it still;
We trace them on the blooming mead,
We have them in the flowing rill;
One chorus hails the Great Supreme;
Each varied breathing is the same;
The strains may differ, but the THEME
Is, "Father! hallowed be Thy name!

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Pacific, from Liverpool, arrived at New York on the 15th inst., bringing news to the 3d, one week later than previous advices.

The intelligence from the Crimea is unimportant. The Allies had returned from their advance towards Simpheropol to their previous positions, and were in expectation of an attack from the Russians. It is nevertheless unlikely that any further operations will take place this season. Both armies are preparing for the winter.

Some trifling successes have been gained by the fleets, which have now sailed towards the Gulf of Perekop.

Gen. Codrington has been appointed to the command of the British troops in the Crimea.

The Allied forces assembled at Eupatoria amount to 60,000. It is supposed they are intended to act against the southern coast of Russia. Prince Gortschakoff, in an order of the day for the 15th ult., declared that he would not leave the Crimea, but would defend it to the last. The Emperor has given him full powers to act in this respect according to circumstances, and upon his own judgment, without incurring any responsibility for his decision. Large quantities of provisions for the Russian army, said to be furnished by the nobles as a present to the Emperor, have been brought into the Crimea from the interior of the country. Notwithstanding the havoc committed by the Allies on some parts of the coast of the Sea of Azoff, the

quantity of grain destroyed was not so large as might have been expected, and the price has not risen in consequence.

The main body of the fleet remained near the mouth of the Dnieper. On the 21st ult., a part of it proceeded a short distance up the Bug, preceded by row-boats taking soundings, but being fired upon from the shore, after returning the fire for an hour, the vessels retired. The fort of Kinburn was occupied by the Allies. When the Allied fleet left Odessa, most of the Russian troops there were sent to Nicolaieff, and the fugitive inhabitants returned.

Up to the 1st ult., no new attack had been made on Kars, but the place was rigorously blockaded. Cholera prevailed both in the Russian camp and in Kars. Omar Pasha was concentrating his forces preparatory to marching into Georgia.

England.—An extraordinary excitement, amounting almost to a panic, prevailed throughout the country, on the subject of a war with the United States. The idea appears to have arisen from some editorials in the Times, of rather an unfriendly character, in reference to the increase of the West India fleet; which, being exaggerated by the provincial press, at length gave rise to reports that the American Minister had actually demanded his passports. The latter, however, explicitly contradicted the rumor, declaring it without foundation. The only plausible grounds of dispute assigned or imagined are the Mosquito question, and the efforts to enlist troops in this country for the Allied army in the East, contrary to our neutrality laws; but there appears no real cause for apprehending a rupture on either of these accounts. The popular feeling in England is friendly to the United States.

The bankers, Paul, Strahan and Bates, charged with fraudulently appropriating the funds intrusted to them, have been convicted, and sentenced to fourteen years' transportation.

The price of grain has fallen slightly, and there appears reason to believe that the yield of wheat this year is nearly or quite an average quantity, more land having been sown than usual. Trade generally is much limited in its operations, owing to the high prices, especially of money. Upwards of $2,000,000 in gold have been recently received from Australia, and sent to the Bank of England and that of France.

France.—The International Scientific Commission to examine the Isthmus of Suez, with a view to the cutting of a canal, assembled at Paris on the 30th ult. The members were to sail for Egypt the first week of this month. The Viceroy of Egypt is disposed to facilitate the operations of the commission, and already has engineers employed in taking levels and examining the character of the soil along the line of the projected canal.

Gen. Canrobert has been sent on a special mission to Sweden, ostensibly to obtain permission for the French ships of war to remain in Swedish ports during the winter, to be ready for operations in the spring.

Russia.—A general levy of recruits is ordered throughout the empire, except some of the southern districts, at the rate of 10 to every 1000 persons.

Spain.—The Cortes has rejected a proposition for bringing all offences of the press before a jury. The cholera is decreasing.

Austria.—Letters from Vienna allude to rumors of peace, but their truth is very doubtful. The Austrian occupation of the Danubian Principalities is causing much dissatisfaction to the Western Powers, and great complaints are made of the conduct of the soldiers towards the inhabitants.

South America.—The Constitutional Convention of Peru continues in session. The question of religious toleration excites much interest among all parties.

Revolutionary movements have taken place in various parts of Bolivia, but they have mostly been suppressed. Chili appears to be prospering, and to advance in civilization more rapidly than any other South American State.

Mexico.—Alvarez is still President of the Republic.

Australia.—An expedition had been sent to explore the northwestern interior, to trace the course of the Victoria river, and to endeavor to find a more direct route than is yet known, from the head of the Gulf of Carpentaria to the settlements on the eastern coast. The time required is estimated at three years. The reports from the gold fields continue favorable, especially as regards the yield from quartz. Trade was steady, and provisions rather lower, but the high prices so long prevalent had caused great distress, and a petition, signed by 1,996 unemployed persons, many of them with families dependent on them, had been presented to the government for some plan of relief. A government committee had accordingly been appointed to devise the requisite measures.

Domestic.—The Governor of Texas, in his message to the Legislature, justifies the recent incursion of Captain Callahan into Mexico, but opposes any further unauthorized expeditions into that country for the purpose of chastising the Indians. The commander of the U. S. troops in that quarter has been instructed to prevent any further forays. The Mexicans have made preparations to repel invasion, and have suspended their internal contests in that region, at least for the time.

About 2500 dollars worth of government goods, intended for the Sioux Indians, were recently destroyed by fire, caught from a burning prairie, while on the way to the agency. The supplies consisted of blankets, clothes, provisions, &c., and the whole amount intended for the yearly supply of the Indians was destroyed. As the Indians were previously in a dissatisfied state, it is feared this circumstance will cause much trouble.

Some Virginians have been making arrangements in Kansas for the emigration thither of about one thousand persons from Eastern Virginia, this fall. A large emigration is also expected from Western Virginia next spring.

Seventy-nine wagons, loaded with pioneers from Iowa and other western States, have passed Kansas City, destined for the Neosho. They are all for making Kansas a free State.

An extraordinary accident occurred on the Harlem railroad, N. Y., on the night of the 12th inst. While crossing a high embankment, the train, with the exception of the engine and tender, was blown from the track by a violent blast of wind, the cars turning upside down in the fall. Two persons were killed, and a large number wounded.

The Washington Union, the official organ of the Government, asserts that there is nothing in the character of the official communications received from England to warrant any apprehension of the probability of a rupture between the two governments.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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Introductory Chapter to Observations on the Distinguishing Views and Practices of the Society of Friends, by J. J. GURNEY.

Concluded from page 164.

Having offered these remarks on the views of Friends respecting the sacred volume, I must revert, for a short time, to the doctrine of the Spirit. I conceive that there is nothing to which the Scriptures bear a stronger testimony than to the divine character, and free and unfettered influences, of the Holy Ghost. As it is by the Spirit alone that we are brought to Christ, and become, through faith in the Saviour, the reconciled children of God; so the Spirit alone can lead us onwards in the way of holiness, cleanse the inward recesses of our hearts, and prepare us for an entrance into perfect purity. Thus it is, as Friends have always believed, that "the path of the just is as the shining light, that shineth more and more unto the *perfect* day"*—thus only, that we can obey the awful precept—"Be ye therefore *perfect*, even as your Father, which is in heaven, is *perfect*."†

The pre-eminent grace, and peculiar office, of the Holy Spirit *in believers*, as well as his general and preparatory influences, are indeed subjects which have always been prominent in the religious views of Friends. From their first rise as a Society, they were led to testify of the utter vanity of the most orthodox creed, without the *possession* of the *life* which is in Christ; and while they spake with deep reverence of the atoning blood of the Lamb, they assured their hearers that it would be impossible for them to partake of its benefit, unless their hearts were given up to the cleansing work, and inward government, of the Spirit of their Redeemer. They boldly declared that justification by faith in Christ crucified, and sanctification by his Spirit, went hand in hand, and could never be separated. Christ "gave himself for us that he might redeem us *from* all iniquity, and purify unto himself a peculiar people, zealous of good works."* He "bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness."†

The comprehensive nature of the promises of God respecting the Holy Spirit, is a point to which the attention of our religious society has always been directed with peculiar force. They believe them to be addressed to the *whole* church of Christ *in all ages*, for they read that the Comforter was to continue with the disciples of Jesus "for ever"‡—that His influence was to be bestowed not merely on the earliest converts to Christianity, but on their children also, and on all that are afar off, even "as many" as the Lord our God should "call."§

And what are these promises? Large and various indeed! That the Spirit should be poured forth from on high, and convert the wilderness into a fruitful field; so that the work of righteousness should be peace, and the effect thereof quietness and assurance for ever;‖ that God should write his law on the hearts of his people, and that *all* should know him, from the least to the greatest;¶ that he should sprinkle clean water upon them, give them new hearts and new spirits, and cleanse them from *all* their filthiness and *all* their idolatry;** that He should pour forth his Spirit upon *all* flesh, and that the sons and the daughters, the servants and the handmaidens, should prophesy;†† that all the children of Zion should be taught of the Lord, and that great should be their peace;‡‡—that Jesus, exalted very high, "should sprinkle many nations;"§§ that he should lead captivity captive, and receive gifts for men, even for the rebellious;‖‖ that he should sit as a refiner and purifier of silver, and purify the sons of Levi;¶¶ that he should baptize his followers with the Holy Ghost and with fire, and thoroughly cleanse

* Prov. iv. 18. † Matt. v. 48.

* Tit. ii. 14. † 1 Pet. ii. 24.
‡ John xiv. xv. & xvi. § Acts ii. 39.
‖ Isa. xxxii. 15–17. ¶ Jer. xxxi. 33.
** Ezek. xxxvi. 25. †† Joel ii. 28, 29.
‡‡ Isa. liv. 13. §§ Isa. lii. 15.
‖‖ Ps lxviii. 18. ¶¶ Mal. iii. 3.

them from sin ;* that he should send the Comforter unto them from the Father, and that the Father should send the same Comforter in the name of Christ ;† that the Holy Spirit should convince the world of sin, of righteousness, and of judgment ;‡ that he should testify of Christ ;§ that he should receive of the things of Christ, and show them to his disciples ;‖ that he should teach them all things, and bring all things to their remembrance whatsoever Christ had said unto them ;¶ that he should be in them, and dwell in them ;** that he should show them things to come ;†† finally, that he should GUIDE THEM INTO ALL TRUTH.‡‡

Paul bears testimony to the fulfilment of these predictions when he declares, in reference to the gospel dispensation, that the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death ;§§ that as many as are led by the Spirit of God, they are the sons of God ;‖‖ that Christians are "the temple of the Holy Ghost" which is *in* them, which they "have of God ;"¶¶ and that they are "baptized by one Spirit into one body;"***—Peter, when he writes of the baptism which now saves us,††† and of the Spirit of glory and of God resting on believers ;‡‡‡—James, when he tells us of the pure and peaceable wisdom which cometh from above ;§§§—and John, when he proclaims the sovereign efficacy of the Lord's anointing, "Ye have an unction from the Holy One, and ye know all things. . . . . the anointing which ye have received of him (i. e. of Christ) abideth in you, and *ye need not that any man teach you ;* but as the same anointing teacheth you of all things, and is truth and no lie, and even as it hath taught you, ye shall abide in Him"‖‖‖

There is probably no body of Christians by whom these precious truths have been more clearly advanced, than by the Society of Friends. It has always appeared to them, that the free and immediate teaching of the Spirit of Christ is the main characteristic of that new covenant which was established in the world by his propitiatory death. It seems, indeed, to have been the chief business intrusted to them, in the church of Christ, to wean men from an undue reliance on an outward ministry, and from all merely human systems in religion, and to lead them to the feet of Jesus. Rightly have they deemed it to be the highest privilege of the Christian believer to draw near to the Father of mercies, through his beloved Son, to wait on God in the silence of all flesh, and to be guided and governed, in ALL THINGS, by his Holy Spirit.

It is under this guidance, as Friends have always believed, that the disciples of Jesus are enabled to apply to *particular* occasions, the *general* rules of God's law; and that even in temporal matters which, more or less, involve their spiritual interest, they may be led along in a path of safety. Christ, their divine teacher, cannot be removed into a corner—his light shines in their consciences. If they patiently wait upon him, and pray for his spirit, he will, from time to time, arise for their help; he will guide them with his "counsel," and make *his* "*way*" straight before their face.

But if this be true respecting our common course of life and duty, who shall deny that it is also true in relation to the particular services into which we may be called for the benefit of the church? It is on scriptural authority, that Friends have always asserted, that no voice can lawfully call into these services, but the voice of the Holy Spirit; and that nothing can truly qualify for the performance of them, but the *Lord s anointing.*

I wish to take the present opportunity of expressing my continued conviction of the immense importance of this Christian principle, which appears to me to have been far too much neglected in the professing church of Christ. I am, indeed, well aware that we have no reason in the present day to expect either *miracles*, or those extraordinary measures of inspiration, which were bestowed on the apostles; for these probably have already served their purpose in the establishment of Christianity in the world. But we are surely authorized in expecting the enlivening visitations of an omnipresent Saviour, the perceptible guidance of his Spirit in the path of duty, and the pouring forth of that divine influence, which can alone prepare us for the Lord's service, and rightly suggest and direct the ministry of the gospel.

Through the efficacy of this principle our society first arose; and if we would continue as a people, to live and grow in the truth, we must adhere to it with unalterable firmness. "The anointing" will yet do wonders for us, if we are but faithful to its monitions, and submissive to the various crosses and mortifications into which it leads

Nor are we left without an adequate motive to such a course of faithfulness and obedience. The *love of Christ* constraineth us; we are bound by every tie of duty, honor, and gratitude, to devote ourselves to the service of that adorable Redeemer, whose we are, because he has bought us with *his own blood.*

Here I must be allowed to express my belief that an humble reliance on the teaching of the Spirit, and a diligent use of the sacred Scriptures, were the means of leading our forefathers into all those distinguishing views and practices which are described in the present volume. If this be true—and we have surely abundant rea

* Mat. iii. 11.
‡ John xvi. 8.
‖ John xvi. 14
** John xiv. 17.
‡‡ Rom. viii. 2.
‖‖ 1 Cor. vi. 19.
*** 1 Pet. iii. 21.
‡‡‡ James iii. 17.
† John xiv. 26 ; xv. 26.
§ John xv. 26.
¶ John xiv. 26.
†† John xvi. 13.
§§ Rom. viii. 14.
¶¶ 1 Cor. xii. 13.
††† 1 Pet. iv. 14.
§§§ 1 John ii. 20–27.

son for believing it to be so—what ought to be our course?

Shall we turn our backs on our high Christian views of the spirituality of true worship? Shall we return to ceremonial and figurative rites? Shall we make way in our meetings for a ministry, which one man may prepare, and another appoint? Shall we cease from our testimony against all pecuniary corruption in the church? Shall we forget the sweetness and solemnity of true silence? Shall we surrender our Saviour's standard of the yea and the nay, and no longer refuse an oath when expediency is supposed to demand it? Shall we, after all our peaceable professions, recur to the warfare of the world? Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world? In short, shall we renounce that *unbending* adherence to the rule of right, by which our forefathers were distinguished? Shall we exchange a child-like obedience to the Shepherd's voice, for the mind which is ever ready to criticise and to argue?

If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequence! The gracious purposes for which we were raised up to be a people, will be frustrated through our want of faithfulness; and by forsaking our own place and sphere of duty in the fold of Christ, it is but too probable that we may, in the end, fall from Christ himself, and become wanderers in the barren wastes of an empty profession. But if, on the contrary, we are bold in the Lord to answer these questions in the negative—if we resign ourselves, through every loss and cross, to the disposal of our Holy Head, and diligently endeavor to "keep" *all* his "testimonies;" if we resolve to follow the Lord's Spirit in *all things*—we may reverently believe that he will preserve us unhurt. The humble hope may then arise, that his own eternal power will again be known to abound amongst us; and that many living witnesses to the truth will yet be raised up, within our borders, to the praise of his glorious name.

In conclusion, I would express an earnest desire that we may be enabled more and more to commend our religious Society, in secret and fervent prayer to God. Let us pray that we may be taught of him, to open our hearts and understandings to the *whole* truth as it is in Jesus—that we may stand with immovable steadfastness on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone—and that on this foundation we may be built up a spiritual temple, which shall ever bear the inscription of HOLINESS UNTO THE LORD.

A MAN has just what he uses, and no more; with a chest full of gold, he has a desire to eat but twice or thrice a day; with a thousand suits of apparel in his wardrobe, he can use but one at a time.—*Hunter's Biography.*

INSIDE VIEW OF SLAVERY.

(Concluded from page 173.)

Dr. Parsons has wisely aimed at the collection of facts illustrative of slave life, instead of attempting to act on the imagination of his reader by the relation of "thrilling incidents." His volume, however, is not destitute of narratives of this kind, as the following example will show:

"B. S. of F. H., in South Carolina, owned a giant slave whose name was Dread. This slave was represented to me by one of the neighbors as a man of superior strength, both of body and mind, being nearly seven feet in height. There were forty slaves at work on the plantation of B. S. before Dread was added to the number, and this name was given him by the new master on account of his uncommon physical strength.

The next year Dread was made overseer of the gang, and the management of the plantation was wholly left to his care. The farm was well conducted under his supervision, and everything went on smoothly and prosperously for several years. The task of every hand was always well and seasonably performed, without whipping. If a feeble woman was sick, or unable to perform her task alone, her husband or brother was allowed to assist her; or if a weak, feeble man could not keep up with the gang, his friend was permitted to help him. This is a privilege not customarily granted to slaves.

The fields of B. S. were now so much more productive than those of others around him, that the neighboring planters frequently sought advice of his colored overseer, in relation to the management of their farms; thus deferring to his opinion, and admitting that he possessed more practical knowledge of agricultural matters than either themselves or their white overseers.

A gentleman well acquainted with Dread told me that he regarded him not only as much the stoutest, but the most intellectual man he ever saw.

"Dread had the largest head," he remarked, "I have ever seen—and I have seen Daniel Webster; and his natural abilities were not inferior to those of that statesman."

Placed in a condition less humble than most slaves, he had never appeared so menial and timid. He felt and acted more like a free man. He did not always take off his cap and put it under his arm whenever he met a white man in the streets, or entered his dwelling.

It was natural that the white overseers on the surrounding plantations should be jealous of his success. And soon it began to be whispered around the neighborhood that if Dread were so disposed he might become a leader in an insurrection.

The slaveholders held a conference, and decided

that it was necessary for B. S. to make an experiment that would test the manhood of the giant slave, and ascertain whether he could be made as submissive as all slaves should be made, to insure the safety of the masters. Among the plans that were suggested to B. S., one was to obtain another overseer, and put Dread to work under him in the gang; and if he expressed the least objection to the change to whip him severely and "*break him in.*"

A large, tall, stout Yankee was secured for a driver, and Dread was ordered to take his hoe and perform his task with the other hands. Without expressing the least surprise or regret at the loss of his place, or even presuming to inquire why he was to be no longer overseer, he went to work with as much apparent cheerfulness as usual.

This was so unexpected that the masters were greatly perplexed. They could really find no fault in the slave on which to predicate a charge and inflict a punishment. His noble, fearless bearing, and stately step, were unmistakable signs that he felt altogether too manly and independent for a humble slave; but how to develop his feelings and prove the fact, was the difficult question. There was nothing in his character or conduct that deserved the slightest reproof, much less a punishment sufficiently severe to crush his manhood and break his invincible spirit. Still all agreed that something must be done.

Finally, they concluded to prefer false charges against him, and punish him if he complained of suffering wrongfully. The master treated him with unusual severity. One, among numerous complaints brought against him, was that he did not hoe his corn as well as the other hands. To remove this, Dread performed a double task—hoeing two rows to each of the others' one. Tom, who hoed next to Dread, told me that Dread removed every weed, hoed it as neat as a garden, determined to remove every cause of complaint; for he saw that a terrible storm was arising upon him.

Dread and Tom occupied the same hut after the new overseer had come; and they had always been mutual friends.

"Master S.," said Tom, who related the story to me, "came into our hut one evening, soon after we had finished work, looking so pale that he frightened me; and he said,

"'Dread! I say you don't hoe your corn so well as the other hands.'"

"'How do you know that, master?' replied the intrepid slave, rising up respectfully from his low stool, and looking the master calmly in the eye.

"Now I knew," said Tom, "that master S. had not been in the field that day. Nor had he seen the overseer, as his quarters were beyond our hut, and further from the house. Besides, had he consulted the overseer he would have been informed that, instead of not doing his work 'as well,' Dread had done his work better, and twice as much, as either of the other hands. But the moment he questioned his master's knowledge, he had exceeded the prerogative of a slave, and this threw his master into a violent fit of anger."

"'Ah! you have got above yourself, boy,' he vociferated, raging and foaming with passion. 'I must have you *taken down a notch!* You shall be flogged, you impudent, black rascal!"

"'*I shall not receive a flogging,* sir," replied the indignant slave, firmly and fearlessly.

"Mr. S. then ran out to the overseer, and told him to call out all hands.

"'Now take him and tie him,' said Mr. S., when the whole gang had assembled in front of Dread's hut, and he was standing in the door. This," said Tom, "they attempted to do, in a scuffle which lasted nearly an hour; but they were not able for a moment to confine one of his limbs; for with his hands and feet he flung them on the ground as fast as they came near him. He evidently avoided injuring the slaves more than was absolutely necessary, in defending himself; for he knew they all loved him."

Soon after this fruitless effort to subdue Dread, the master and overseer of another plantation were employed to come and help bind and whip him. In the mean time Dread furnished himself with a long butcher-knife, with which he felt secure. When he saw them coming into the field to take him, he dropped his hoe, drew the rude weapon from his side, advanced a few steps toward them, and brandished the knife, as he stood in an attitude of conscious innocence, moral courage, physical strength, and bold defiance of his foes!

"No man," said Tom, "dared lay a finger on him!"

Now a crisis had come. A slave had successfully resisted his master. This must not be tolerated. Such an insurrectionary spirit must be crushed, cost what it may. The deadly purpose was formed in the heart of the master.

"The gun was loaded," said Tom, "and I was ordered to take the ammunition, and accompany my master."

"'What are you going to do *now!*' said Mrs. S to her husband, as he was passing out of the house."

"'I am going out on a squirrel hunt,' replied Mr. S., with apparent composure."

"Had mistress known his intention to kill Dread," said Tom, "I think she would have dissuaded him from his bloody purpose—for she was a Christian woman. But we started off before she had time to say more. Passing around behind the house, we came in sight of the slaves at work in a plum orchard, in the valley behind the hill. Master raised his gun—held it steady to his eye, until the victim was selected from the other hands—and then he fired!"

A heavy charge of buckshot was lodged in the thigh of the great-hearted, unconquerable Dread. The large artery was divided. The blood poured from the wound. Dread ran out a few rods to the hill side, crying to Heaven for vengeance on his murderer, and uttering in deep, thunder-tones, that seemed to make the earth tremble beneath him,

"I'm killed! I'm killed!! I'm killed!!!"

His devoted wife, who, a moment before, stood laboring faithfully at his side, was the first to reach him, crying in a wild, frantic voice—

"*Dread is dead!* DREAD IS DEAD!! DREAD IS DEAD!!!"

"Hold your tongue!" commanded the murderer.

"Still she screamed," said Tom, "louder than I ever before heard from woman—'Dread is dead!—Dread is dead!'

"The master ran up to the fence, pulled off a rail, and struck that woman with it on the head, repeating—with a horrid oath—

"'*Hold your tongue, I say!*'"

This is the "moderate correction" which the laws of the slave States allow! So does slavery harden the heart, until the man is made—not a brute, but—a fiend! So has many a *moral hero* in the South fallen a victim to its cruel, insatiable spirit!

The body of Dread was carried to its *rest*, by his mourning companions. The darkness of night could not cover their sorrow. His heart-stricken wife, broken down with grief which no tongue can describe, was sold a few days afterward to a "soul-driver" from Kentucky!"

Dr. Parsons was deeply struck with the total absence of that prejudice against color which exists in the northern States. The whites are accustomed to associate with the slaves as intimately, though not on the same terms of equality, as with each other. If a colored man owns slaves, he is treated with as much respect wherever he travels, as any white person who may be in his company. In regard to the comparative endowments of the two races, the writer makes no extravagant claims, maintaining that the question can never be settled, inasmuch as in certain qualities each race excels the other. In the native aptitude for music and poetry, however, he challenges a decided preëminence for the African. By poetic talent he must understand merely the power of rythmical expression, for in any other sense his assertion is obviously untenable.

THE PIRATE AND THE DOVE.

The following anecdote is related by Audubon, the celebrated traveller and ornithologist:

"A man who was once a pirate assured me that several times, whilst at certain wells dug in the burning, shelly sands of a well-known Key, which must be here nameless, the soft and melancholy notes of the dove awoke in his breast feelings which had long slumbered, melted his heart to repentance, and caused him to linger at the spot in a state of mind, which he only who compares that wretchedness of guilt within him with the holiness of former innocence, can truly feel. He said he never left the place without increased fears of futurity, associated as he was, although I believe by force, with a band of the most desperate villains that ever annoyed the Florida coast. So deeply moved was he by the notes of any bird, and especially those of a dove, the only soothing sounds he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence. After paying a hasty visit to those wells and listening once more to the cooings of the Zenaida dove, he poured out his soul in supplication for mercy, and once more became, what one has said to be the noblest work of God—an honest man. His escape was effected amid difficulties and dangers, but no danger seemed to him comparable with the danger of living in violation of human and divine laws; and now he lives in peace, in the midst of his friends."

SCIENTIFIC BASIS OF PROHIBITION.

(Continued from page 168.)

BASIS OF THE DUTY OF GOVERNMENT.

In the light of these views the duty of government becomes evident. Its relation to those who drink intoxicating liquors is one of direct responsibility and power, and differs from that of voluntary societies or private persons. In urging upon individuals the considerations which should induce them to discontinue drinking, it is proper that we present the case in every aspect, and appeal to various motives. In stating that Alcohol selects the citadel of thought as the main point of attack in the human system, I by no means imply that its injuries are limited to this part. The whole constitution is liable to more or less embroilment and disease, and it is entirely appropriate to lay open to the inconsiderate the details and extent of the harm they are inflicting upon various organs of the system. But with Government it is different. It has no business to pry into the minutiæ of bodily ailments. There is a just jealousy of its encroachments into departments of impertinent curiosity. In respect of many things appertaining to the management of the body, and which involve the maintenance or loss of health, men will not tolerate interference or dictation. The question, for example, how a person will manage his digestive and pulmonary affairs, is a concern of his own with which the Government has no right to intermeddle. Beyond general sanitary measures for the preservation of public health and protection from causes of contagion, the Legislature has no right of interposition. If, by indulg-

ing in a bad quality of diet or over-eating, a man chooses to inflict upon himself stomach or liver disease, or if he so deal with air, clothing or heat as to engender colds, inflammations, lung complaints and rheumatisms, he has the sovereign privilege of so doing without governmental molestation or disturbance. The evil consequences in these cases are presumed to be confined to himself; he can do as he lists with his own. If in like manner, by the use of Alcohol, a man inflames and ulcerates his stomach, or degenerates his kidneys, or granulates his liver, the matter is purely private, into which the lawmakers have no right of scrutiny, and over which they have no authority of prevention.

But this rule does not apply to man's *entire* constitution. There is a part of the body in which, as I have stated, Government has a legitimate and especial concern. It is not a private affair of the individual, and a matter of indifference to Society, if the human brain be in health or disease. When this organ is in order the man is capable of contributing his due support to the fabric of Society; but when it works badly, he becomes the victim of headlong and irresistible impulses; he is no longer amenable to the tribunals of Society as a rational being, and Government places him under restraint as dangerous to the community. That material part, therefore, which is the basis of a man's outward and public relations, is not his private individual matter to be managed and dealt with as he likes. The question of its treatment and condition in any particular case is an affair of vital moment to each and to all. It is emphatically a *public* concernment. In a certain sense the brain of man belongs to Society. If he adopt any course by which its offices are disturbed or its purposes thwarted, the community is at once affected, and Government, in virtue of its very existence, which, so far as the individual is converned, is annihilated in the subversion of his reason, and in virtue of its high obligations to protect the rights of all, is imperatively and solemnly bound to interfere. The minor derangements of the human body it is not its province to notice; but invasions of the cerebral system, which revolutionize conduct and character, it cannot neglect without flagrant recreancy to its trust.

The right of Government to interdict the use of Intoxicating Liquors as beverages is, therefore, the right to prevent the undermining of its own foundations—the central right of self-defence and self-existence. I have shown that Alcoholic Liquors, by their pre-eminent malign action upon the brain and mind, tend to disrupt all civil relations. The obedient citizen they transform into a reckless and turbulent violator of law; they are thus the natural enemies of Government, and should be so treated—the inspirers of lawlessness, their own fate should be outlawry. It is no impertinent or offensive interference with private personal concerns to interpose authority and prevent a man from turning himself into a fool, a maniac, or a criminal. The obligations of Government and the individual are reciprocal. Government owes to the individual protection of natural rights; the individual owes to Government obedience to law. If the individual fail in fulfilling his part of the contract, it is the prerogative of Government to enforce compliance with it. If the citizen indulge in any habit which, in its nature, tends directly to disqualify him for the just discharge of his civil responsibilities, Government has the necessary right of interference to the utmost extent of its power. If the effect of Alcohol in the brain be to put a man beside himself and make him incapable of working out the tasks which belong to his manhood, it is the duty of Government to see to it that he do not alcoholize his brain. If the effects of these liquors be, as Science demonstrates and universal experience verifies, so to poison and pervert the springs of conduct that a thousand forms of evil result, if they weaken those sentiments and faculties by the exercise of which man is elevated, and educate and discipline to a more than natural strength the lower propensities by which he is degraded; if they so bind men in the spell of passion as to paralyze all self respect and noble exertion; if they change the man of thrift to an idler and vagabond; if they consume to ashes and cinders the affections of the husband and father, and scatter widowhood and orphanage right and left through the community; if they lift the floodgates of every form of vice and demoralization, peopling the lunatic asylums with the insane, the alms-houses with vagrants and paupers; filling the prisons with criminals, and causing the gallows to bend with its burden of malefactors, surely they fall within the legitimate scope of legislative management; and, if government is not a mockery, its control over them must be absolute, and adequate to the demands of the case. Indeed, to remove such obstacles as this to private safety and public prosperity is the very thing that Government is for. If its purpose be anything else than to furnish comfortable nestling places for mousing demagogues; if it have any other aim than to attend to the collection of money and its disbursement among its own officials; if politics be anything more than a great game, to be played at by a few for their own selfish and ambitious ends, and the amusement and excitement of the people; if, on the contrary, Government be an instrument for the accomplishment of a good beyond itself; if it be an institution endowed with full and responsible power to protect the rights and regulate the relations and promote the welfare of its citizens; if politics be truly the vocation of earnest-minded statesmen, who seek to address themselves manfully to the problem of human improvement—then does the present question, in all

its vital bearings, fall within the domain of legislative adjustment.

But it is pure folly to attempt to raise the question of governmental authority in this case. The legislature is driven to action by a necessity that it cannot escape. It has no option, but *must act.* The influence of Alcohol over human conduct is an inexorable fact, which Government can neither deny nor ignore. The question is not really whether it will or will not act, but simply *what kind* of action it will take. It attempted to manage the subject long ago, as the policy of legal license bears witness. Let us see how that method worked.

The License system applied the principle of Prohibition to the mass of people. It forbade ninety-nine in a hundred to deal in alcoholic liquors. Whatever injustice or oppression or violation of rights is contained in the principle of Prohibition, the bulk of the people experienced many years since. Still, in the case of a few, Government contradicted the principle which it enforced on the many. All that was offensive in governmental restrictions it inflicted upon the great majority of the citizens, and then crowned the act by opening wide the sluices of the trade, and granting a favored few a monopoly of the profits. But, at the same time that it distinctly affirmed the Prohibitory principle, what was the import of its action—or rather *counter*action—in opening the business to a small number? Governmental license of the sale of intoxicating liquors as beverages is equivalent to governmental consent to their *use* as such. In permitting, for a consideration, the sale of these liquors, and in demanding what it assumes can be obtained—men of proper moral character to engage in the business—Government sanctions the purposes for which the sale is made, and thus endorses, legally and morally, the habit of drinking. Now, habits of drinking naturally lead to habits of intoxication. Fermented liquors long since vindicated their claims to the title of *intoxicating* liquors. The use of these stimulants naturally grows upon men, until in very numerous cases it overmasters them. Government, therefore, in extending to the traffic in alcoholic liquors its specific sanction, endorses its legitimate consequences—drinking, intoxication, moral vitiation and subversion of reason. Pliny said, seventeen hundred years ago, of wine, "it is a liquor which deprives man of the use of his reason, renders him furious, and is the cause of an infinite variety of crimes." The License system makes provision for the unrestricted supply, to all who desire them, of substances which are characterized by such effects. If it thus consent to these effects, is it not, therefore, responsible for them?

Government, through its License policy, says to the citizen: "You want liquor to drink; we believe you should have it for this purpose, and accordingly qualify a retailer, who will furnish it. We provide the means for you to supply yourself with intoxicating drinks in a legal way and of a 'good moral' dealer." The citizen drinks; he drinks for pleasure, exhilaration and excitement, and for no other purpose. But the Alcohol works its natural effect—intoxicates, and makes him furious; and in a drunken paroxysm he takes the life of another. He is arraigned for murder and pleads innocence before the judge. He says: "I am guiltless of that which alone constitutes the essence of crime—the evil *intention*, the *malice prepense.* Killing is not murder; it must be preceded by the proved murderous intent. There is and can be no other measure of crime than criminality of *purpose.* I did not deliberately plan the deed, and I bore no malice to the deceased. Of the transaction I have no recollection; the violence must have been committed during the frenzy of intoxication. Alienation of mind impairs responsibility; I plead innocence on the ground of insanity." Now, what is Government to do? it is in a dilemma. Shall it convict where the vital element of crime is wanting? or shall it acquit? and thus declare the countless array of misdeeds which spring from the use of Alcohol to be uncriminal and undeserving of punishment? If the latter, Where does it stand? It has given its indorsement to the general use of Alcohol, and by holding excused all who commit misdemeanors under its influence it must itself take the responsibility. It invited its prisoner to the act which produced the crime; if it now discharge him it must stand in his place as the guilty party. To avoid this it decides to convict, and declares the prisoner guilty. But upon what basis? Government replies, through its judge: "You cannot be allowed to plead insanity in extenuation of your crime, for that condition was voluntarily brought on. It would be a dangerous doctrine to excuse you on such ground, as every culprit would plead intoxication in apology for overt acts. You had no business to be under the influence of Alcohol; the courts hold that 'drunkenness is in itself a crime, and he who alleges it as an excuse attempts to take advantage of his own wrong;' you are to be held accountable for all acts done in that state; you see to what intemperance has brought you;" and, after reading the wretch a homily upon bad habits, he orders him away to the cord of the strangler. Can such a proceeding be dignified with the name of justice? Did not the convict procure the crime-inciter at the place which Government had provided to dispense it? Did Government teach the criminality of drinking when it employed and empowered "good moral men" to furnish the liquor? Did not the License system directly provide for that crime, lure to it, in a high sense, *legalize* it? Did Government not sow the seed, and then repudiate the fruit? By what right can it extend its sanction to the opening of a rumshop, divide the profits with its

manager, and then hang a man for the natural consequences of putting the establishment to the use for which it was designed?

I have assumed a case to make clear the principle, but it is hardly fiction. Such exact words may not pass between judge and culprit, but instances are continually arising in the courts where the facts would abundantly warrant the language. John Burnet and George Sornberger of Schoharie left the tavern of Solomon Pratt drunk. In this state, Burnet killed Sornberger, and was tried and executed. Michael Sanford, counsel for the defence, said on the trial:

"The traffic in rum produced this unhappy result; hastened Sornberger unwarned to the tribunal of his Maker, deprived his wife of her chosen companion, his children of their earthly protector, and brought this prisoner, if he be executed, to an untimely death. It is an unrighteous law that commissions one class of men to deal out to another class an agent to produce crime, while at the same time it provides prisons and affixes penalties to punish all such offences. I hate this law, and its miserable effects have led me for twenty years past to raise my voice in behalf of temperance. These landlords (commissioned by Government) are themselves responsible for the crimes of their victims, and if their little burning hells were shut up, man might go to heaven."

[To be continued.]

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 1, 1855.

INDIANA YEARLY MEETING.

(Concluded from page 169.)

The Committee appointed last year to visit Salem Quarterly Meeting and its constituent Meetings, reported attention to that service, and were continued with some addition to their number.

The epistle from Ohio contained a proposal to attach Alum Creek Quarterly Meeting to that Yearly Meeting. A joint committee of men and women friends, was appointed on the subject, to meet at Alum Creek in the 6th month, 1856, and to report to next Yearly Meeting.

The committee on the concerns of the people of color presented the following report, viz:—

Report of the Committee on the Concerns of the People of Color.

To the Yearly Meeting:

Dear Friends:—Reports have been received from all the branches of this Committee, exhibiting a summary account of their labors during the past year, for the benefit of the people of color under our care, by which it appears that they have been engaged in visiting, advising and assisting them as ability has been afforded and their necessities required.

They have had between thirty and forty schools taught among them for different portions of the year, (the greater part of them by persons of their own color,) in which a large number of children have received instruction in the branches of a common English education; and in a number of settlements where they were too much scattered to have schools of their own, their children have had the privilege of attending Friends' schools. They have also had six First-day schools, for scriptural instruction, which have been well attended both by children and adults.

The branch Committees have expended $424.75 since our last Report, in assisting those in indigent circumstances in the education of their children, and in supplying them with the necessaries of life. They have also furnished them with a considerable number of school books and tracts, and several copies of the holy scriptures; and one of the branches mentions having furnished them with books for one of their Libraries to the number of fifty volumes; and another one reports that it has, since last year, restored to freedom a colored boy thirteen or fourteen years of age, by the name of John Ragan, who was kidnapped in Cincinnati by a citizen of the State of Kentucky, carried to Charleston, Virginia, and offered for sale. The expense incurred in the transaction was $30.

Some of the branches state that the greater part of those under their care are good moral citizens, and professors of religion; and that a considerable number of them are free-holders, possessing a good share of the comforts of life, and from the progress they make from year to year, it is evident that, as a class, they are very susceptible of improvement, which affords us encouragement still to persevere in our efforts for their welfare.

From the reports of the branch committees on Education, it appears there are 9294 children of suitable ages to go to school, of whom 4036 are attending 129 schools, superintended by Monthly Meetings' Committees; 4070 attend schools not so superintended, but mostly taught by Friends. All these reports state, that no Friends' children within their limits, are growing up without school education. There are within the limits of the Yearly Meeting, 140 Scripture or First day schools, only 17 Meetings being without said schools. The children regularly attend the mid-week meetings, in company with their teachers, except, in some cases, distance and inclement weather prevent.

Orthography, Reading, Writing, Geography, Arithmetic and English Grammar are taught in

nearly all our schools. Many of them report Natural Philosophy, Physiology, Chemistry, History, Algebra and Geometry, and some of them report the higher branches of an English and Classical education. Exercises in Composition are spoken of in most, if not all the Reports

The holy scriptures are read in all the schools. They are used in many of them as a class-book; and it is a uniform custom to have a portion of scripture read at the opening or close of school each day.

Western Branch reports that the *Manual Labor School*, under the control of their Quarterly meeting, has progressed to pretty good satisfaction. The entries for the Winter Session were 70, and for the Summer Session 99. The pupils have made satisfactory progress in their studies. Scripture reading, and exercises connected with it, continue to receive attention; and the interest of the pupils, on those occasions, has been encouraging. Inducements have been held out to pupils to embrace suitable opportunities to connect useful labor with study; and several of them have met much of their expense in this way.

The *Boarding School* Committee made a minute report of the progress and present condition of this interesting institution. Owing to the unfinished state of the building, and, perhaps, to an inadequate appreciation of the benefits offered by this Seminary, the number of pupils in attendance during the past year was not sufficient to meet current expenses at the advanced price of provisions.

The deficiency thus occasioned was considerably increased by necessary improvements and repairs, including a slate roof on the old school building, costing $930, and other improvements on the farm, barn, wash house, &c., which cost about $700. By the liberality of a friend of another Yearly Meeting, the committee were enabled to construct a laundry, to be heated by steam, and a large rain-water cistern, holding about 600 barrels. During the erection of the new building, gas pipes were laid throughout the rooms and passages at an expense of $500, which was kindly offered as a donation, on condition that the Yearly Meeting would extend similar piping through the old building, and erect the necessary apparatus for putting the whole into operation, which would cost about $1500 additional.

The Building Committee, also, made a report, which was referred to a committee appointed to take into consideration the various subjects embraced in both reports. At a subsequent sitting, that committee produced the following report, which was adopted, viz.:—

"The committee to whom were referred the Reports of the Boarding School and Building Committees, have met, and, on examination, find the following indebtedness:

On school proper	$282 89
For repairs now completed	707 28
For roofing	930 00
For draining, under contract	200 00
Unpaid drafts issued by Building Committee	8,360 00
Supposed cost of furnishing the building	1,800 00
	$12,280 17
To meet this we suppose we have of available outstanding subscriptions	6,000 00
Leaving unprovided for	$6,280 00
To this add for warming the house by steam	6,000 00
For lighting it with gas, in addition to the donation of $500 for that purpose	1,500 00
And for furnishing it	4,000 00
Making the sum of	$17,780 17

To meet these liabilities, relieve the institution from embarrassment, and place it in a condition for usefulness, it is our judgment, after a full and free interchange of sentiment, to suggest to the Yearly Meeting to appropriate to it the proceeds of the lots now proposed to be sold off of the meeting-house grounds, and also to sell and appropriate to it that part of the School Farm lying north of the turnpike road, together with such other portions of the land as can be best spared, as will pay off all the indebtedness of the Institution, finish the building and furnish it as above estimated.

The third annual report of the Trustees of the Manual Labor Institutes of Indiana and Iowa, founded by our late friend, Josiah White, were read. The former report states, that improvements on the lands have not yet been commenced, and that the funds on hand for the purpose, now amount to $15,236 46; on the Iowa estate some improvements have been made, including the setting out of seven miles of hedge plants, dividing the farm into eighty acre lots, which plants are in a flourishing condition. The funds in hand, 8th mo. 13th, 1855, amounted to $11,175 96.

The committee on Indian Concerns produced an interesting Report, which has been printed in No. 10, p. 154, in connexion with the proceedings of Baltimore Yearly Meeting.

The following is the closing minute, viz.:—

"The meeting having gone through with its business, and having been favored during the several sittings with much brotherly love and harmony in the transaction of the various concerns which have come before us, some of which have been very weighty and important, now comes to a solemn conclusion—and we desire at parting to commemorate the love and mercy of our Father in heaven, who has been with us to bless us together, and keep us in unity and sweet fellowship—to meet again at the usual time and place next year, if consistent with the Divine will. ELIJAH COFFIN, *Clerk.*

PHONOGRAPHY.

A public lecture illustrating the principles of this art, was recently delivered at the Franklin Institute, Philadelphia, by request of the Phonographic Society. Townsend Sharpless, President of the Society, made the following introductory remarks. We are desired to state, that a class or classes are being formed for the study of this useful and rapid mode of writing, at the Phonographic Room, over 276 Arch street, next door below Tenth street, where a knowledge of it may be acquired at a trifling expense. C. G. Henderson, N. W. corner of Fifth and Arch streets, Philadelphia, and Benn Pitman, Cincinnati, Ohio, will furnish publications on Phonography to applicants.

"It is now seven or eight years since a public lecture was delivered in this room, on the subject of Phonography, by Oliver Dyer; who succeeded in forming a large class, for the study of this useful and beautiful art. About the same time, he introduced it at the Philadelphia High School, and taught a volunteer class there gratuitously. He was a zealous advocate of the cause, and an efficient teacher. A number of lads, who received instruction from him there, pursued the study of it after leaving school, to qualify themselves as reporters. Several of these are now engaged in that capacity, in the United States Senate; and are receiving a compensation far beyond what is usual for persons of their age and experience; and in addition to what is understood to have been a very liberal compensation from those by whom they were employed, they received at the close of the session, by a vote of the Senate, a gratuity of eight hundred dollars each. This was in consideration of the skilful manner in which their duties had been performed.

The study of the art is still continued in the High School, and much more extensively than formerly, and various pupils from the Institution are passing into business situations, where the knowledge of this art is made available for their own advancement, as well as for the benefit of their employers in the counting house. Several instances are known in which their services as amanuenses, are considered indispensable; as they commit rapidly to paper, in Phonography, what is given to them verbally, and at their leisure, copy it into long hand; thus not only enabling their principals to address correspondents, in their own language, but saving their time for other important duties.

Phonography opens also a new field of employment for females. As teachers of the art—as amanuenses, and perhaps even as reporters, there will be need of their services; and in many instances, at a liberal compensation. It is said that the proceedings of the Senate of New Jersey, last winter, were reported by a female Phonographer; and in one situation, at least, in this city, a female is advantageously employed as an amanuensis. The use of Phonography is particularly interesting to the writer when once understood, and the practice of it in reporting is highly improving to the mind. But however valuable the art is for the purpose of reporting, it is many times more so for memoranda and correspondence, and, indeed, for every purpose to which writing is usually applied.

The Phonographic Alphabet, representing all the elementary sounds of our language, is elementary in its nature, and ought to be taught in the Primary or District Schools, and might, with advantage, even be commenced in the nursery. If mothers were acquainted with it, by the aid of a small black-board, they would be able to amuse as well as instruct their children. By accustoming them to the articulation of these elementary sounds, and by associating them with the simple written characters, they would enable their children to read, and perhaps write Phonography before commencing their schooling. This would probably so familiarize them with the writing as to produce a fondness for it; and when more advanced, they would use it in the preparation of their school exercises—thus effecting a material saving of time and labor, and affording them other advantages.

About a year since, a number of those who had originally been pupils of Oliver Dyer, as well as others who had more recently studied the art, deemed it advisable to form an association for the purpose of encouraging its use, and especially with a view to spreading the knowledge more generally before the public, and those who are thus giving their time and mind to the subject, do it more from an apprehension of duty in promoting the cause of education than from any expectation of deriving personal advantage from it."

MARRIED,—On the 7th of Tenth month last, at Friends' Meeting, Hopewell, Vermillion Co., Ind., WM. B. WALTHALL to LYDIA JANE, daughter of Aquilla and Lydia Branson.

DIED,—At the residence of his brother in Howard Co., Ind., on the 16th of Tenth month last, after an illness of about seventeen days, which he bore with much patience, ELISHA B. HANSON, in the 25th year of his age—a member of Honey Creek Monthly Meeting.

——, At his late residence at Poplar Grove, Parke county, Ind., on the 14th of 9th month last, JOSHUA NEWLIN, in the 74th year of his age, an Elder and member of Bloomfield Monthly Meeting.

——, On the 16th of Eleventh month, at his residence in Burlington, New Jersey, STEPHEN GRELLET, in the 83d year of his age. He was a native of France, and, fleeing from the revolutionary convulsions which distracted the land of his birth, he came to America, when he was quite a young man, in the year 1795. Soon afterwards, by a divine illumination, he was aroused from the careless state of an unbeliever, into which, with many of his countrymen, he had been led by the prevalent French philosophy, and the irreligion of the Romish priests, was convinced of his sinfulness, and was constrained to flee for salvation to the Lamb of God who taketh away the sin of the world. Being also convinced that the principles of the Religious Society of Friends are in accordance with the doctrines of the New Testament, he united himself to that body, and was soon commissioned to proclaim the glad tidings of the Gospel of our Lord and Saviour Jesus Christ. Our beloved friend was in a remarkable degree dedicated to his Master's service, and travelled, in the exercise of his gift in the ministry, which was deep, clear and convincing, not only throughout this country, but in Great Britain and Ireland, and on the continent of Europe. He was one, who, having put his hand to the plough, never looked back; throughout his long Christian course, he remained steadfast and unwavering in his attachment to the principles which he had embraced. Although enfeebled by great bodily suffering during the last eight years of his life, he continued to attend meetings diligently, and was often highly favored in the exercise of his gift. But it was not only in his public ministrations that his light shone brightly; he adorned the Gospel he preached by his meekness and patience, his Christian charity and brotherly kindness, his watchfulness, humility and holy life. His last illness was short, but one of extreme suffering, which he bore without a murmur; and when the summons came "to meet the bridegroom," his lamp was found trimmed and burning; his work was finished; and he departed this life in the full hope and confidence, through the mercy of God in Christ Jesus, of a blessed immortality.

His remains were taken to the Meeting House in Burlington, where a large number of Friends and others assembled; and during a very solemn meeting, several impressive gospel communications were made, in which the faithful, untiring services, and unwavering faith of the beloved departed one were held up as a bright example to all; after which, the assembly followed the remains to the burial-ground adjoining the Meeting House.

WEST TOWN SCHOOL.

The Committee charged with the oversight of this Institution will meet at the School on Fourth day, the 5th of Twelfth month, at 10 o'clock, A.M., and the Committee on Instruction the preceding evening at 7½ o'clock.

The Visiting Committee attend at the School on Seventh day the 1st of the month.

THOMAS KIMBER, *Clerk.*

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

JOSEPH ELKINTON, 377 S. Second St.
THOMAS EVANS, 180 Arch St.

Philada., 11th mo. 1st, 1855.

PROSPECT OF THE GRAIN MARKET.

Believing that the true position of our supply of wheat for the ensuing year is not properly understood either at home or abroad, and that it is of the highest consequence, both here and in Europe, that a thorough knowledge should be had at an early day, we proceed to lay before the public some facts and figures that seem to us to cast light on this important subject.

The United States census for 1850 gives the whole product of wheat in the Union for 1849 at 100,485,944 against 84,823,272 bushels in 1839. The annual gain during the ten years was equal to about one and a half millions of bushels. Those ten years were a fair average as to productiveness and increase of population. It will therefore be safe to base estimates of future products upon these results. But that we may better understand the subject, we give below a table showing the amount produced by States in the years 1839 and 1849—putting those States together which produced half a million of bushels:

	1849. bushels	1839. bushels.
Arkansas, California, District of Columbia, Connecticut, Delaware, Florida, Louisiana, New Hampshire, Rhode Island, Mississippi, and Texas,	1,125,373	1,442,499
The Territories,	517,562	
Alabama,	294 044	838,052
Georgia,	1,088 534	1,800,830
Illinois,	9,414,575	3,335,393
Indiana,	6,214 458	4,049,375
Iowa,	1,530 581	154,693
Kentucky,	2,142,822	4,803,152
Maine,	296,259	848,166
Maryland,	4,494,680	3,345,783
Massachusetts,	157,923	481,021
Michigan,	4,925,889	2,157,108
Missouri,	2,981,652	1,037,386
New Jersey,	1,691,190	774,203
New York,	13,121,498	12,286,418
North Carolina,	2,130,102	1,960 855
Ohio,	14,487.351	16,571,661
Pennsylvania,	15,367,691	13,213,077
South Carolina,	1,066 377	968,354
Tennessee,	1,619 386	4,569,692
Vermont,	535.955	495,800
Virginia,	11,212,616	10,109,716
Wisconsin,	4,286,131	212,116
Total.	100,485,944	84,823 272

By this table it appears that there was a loss in eighteen States during that period of about eight millions of bushels, while in fourteen there was a gain of about twenty-four millions, making the actual gain as before stated, at about sixteen millions in the ten years. Thus, if there be no disturbing cause, we might expect that the wheat crop of 1855 would reach about one hundred and eight or ten millions of bushels; we will assume it to be the outside figure.

The present population is twenty-five millions, from which should be deducted the slaves, as they do not consume much wheat; this leaves at least twenty-one millions of consumers of wheaten bread. Allowing half a pound of flour per head per day, the annual individual consumption would be equal to four and a half bushels of wheat, and this would require ninety-four millions of bushels for home consumption. The census estimates the number of acres sown in 1850 at eleven millions. At the same estimate the number for 1855 would be twelve millions, and as two bushels per acre is the usual quantity sown, it would require twenty-four millions for seed. If, therefore, the price of wheat was down to its lowest point, there would not be enough raised by the above estimate to meet the demand by about eight millions of bushels.

Since 1850, however, there have been disturbing causes that did not exist previously. Wheat has been in great demand for three successive years, and has borne good prices during all the past five years. This has stimulated its cultivation, and probably there were more acres in wheat in 1855 than ever before. It may be safe to admit that in nearly all the States where there was a loss before, there has now been an equal gain. This would give about eight millions of bushels from that source. The other ten millions which we admit to be gained in the natural course of events, must have come mainly from the new States. For, the older States have nearly all their wheat lands under cultivation, and cannot materially surpass the yield of 1850, unless there should be an uncommon season in which larger quantities than usual are grown to the acre. This is particularly the case with the great wheat-growing States of New York, Ohio, Pennsylvania and Virginia, whose crop in 1839 was 52,680,872, and in 1849, 54,189,156 bushels, being in the latter year more than one half of the whole crop of the Union, while the gain in the ten years is only a million and a half of bushels. From their proximity to the Atlantic markets, these States must be the great exporting States, and upon their crops more than upon the others the surplus depends.

But while there have been such inducements to increase the cultivation of wheat, there are some countervailing considerations which must not be overlooked. In the first place, most of those States which show the largest increase in the production of wheat are not naturally wheat-growing States, Indian corn being their most certain and staple crop. If, then, there has been any inducement to an increased cultivation of corn, wheat will be neglected. This is particularly the case with portions of Wisconsin, all of Indiana and Illinois, and most of Kentucky. During this time, corn has borne a high price, and beef and pork have gradually appreciated in value until they have reached such a point that there is little inducement to grow wheat to any great extent in those States. It is undoubtedly true that the cultivation of wheat has not materially increased in either of them. So, too, the tide of emigration has been sweeping past Michigan so rapidly that no marked increase can be looked for in that State, while in Wisconsin and Iowa there has been undoubtedly an increase, probably in the first of three millions and in the latter as much more, making possibly in these two States an increase of six millions of bushels. Thus, allowing the States which lost before to make up the loss, and that the other States have increased at the rate of a million and a half of bushels per year, and that we have this year a full crop, the most that can be claimed with any show of truth is one hundred and twenty-four millions of bushels for the entire crop of 1855. As the old stock is exhausted, we must look to the present crop alone. In ordinary years, this would show a fair surplus of about six millions of bushels that might be exported without affecting the market.

Thus far, we have assumed that there was a full crop in the year 1855. But we will now proceed to show that there was not even an average crop. To the casual observer, the crop of Winter wheat gave, during the Spring, all the tokens of being a remarkably heavy one. The observant farmer, however, when he examined his fields, could discover that his wheat was more than commonly thin, and that the plant did not tiller as well as usual. This was owing to the dry weather last Fall, which prevented a good deal of the seed from germinating, and enabled the fly to destroy more; and also to the severity of the Winter, which killed more or less in the best soils. The only hope for a good crop lay in having a cool, moist season to enable the heads to fill well. Beside, the ravages of the midge in New York, Ohio and Pennsylvania, and the joint-worm in Virginia, during the past two years, so discouraged the farmers in many parts of those States, that less land was laid down to Winter wheat than usual, though the deficiency was more than supplied by Spring-sown wheat. Finally, when the time came for harvest, there was a fair promise for an average crop, and nothing more. But the result of the weather in New York, and much of Pennsylvania, Ohio, Michigan, Indiana, Illinois and Wisconsin, was such that in quality

and quantity it is deficient at least one-third. This would give at the lowest estimate full twenty millions, so that in reality there is but about one hundred and four millions to supply our own population with bread, and seed for next year's crop.

There is then in reality no surplus in the Union. All that is taken away must be at such prices as will induce or compel the people to substitute other food for wheaten bread. Potatoes, corn and buckwheat are reasonably abundant, and, should the price of wheat warrant, will be largely substituted. But with the present high price for beef and pork, there must be a limit to their consumption. That with an increased price for wheat and flour, a surplus to the amount of ten or fifteen millions may be obtained, we have no doubt; but we do not believe that in addition to what is to come from Canada, the surplus can be forced beyond twenty millions, unless prices rise much higher than ever before.—*N. Y. Tribune.*

NEWSPAPER ESTABLISHMENTS.

The London *Times* was established in 1785, by John Walter, and on his death inherited by his son John, and then in 1837, on his death, by *his* son John, the present member of Parliament —valued at three-quarters of a million sterling, or $4,000,000—a journal that can afford to pay its editor in chief £5,000 a year, and its Paris correspondent 50,000 francs per annum, and whose editors' pens (for there are scores of them, guided, however, by one hand) pull down cabinets and build them up again, at pleasure, and who are now engaged in demolishing, or at least crippling, the aristocracy of England, and elevating the untitled classes to office and power.

We annex the estimated value of some of the leading journals of our country:

New York Tribune,	$500,000
do. Herald,	350,000
do. Courier,	175,000
do. Journal of Commerce,	125,000
do. Times,	100,000
Philadelphia Ledger,	240,000
do. North American,	125,000
St. Louis Republican,	200,000
New Orleans Picayune,	135,000
do. Crescent City,	100,000
Boston Advertiser,	80,000
Cincinnati Gazette,	80,000
do. Commercial,	70,000
Washington Intelligencer,	90,000
National Era,	50,000
New York Evening Post,	75,000
Chicago Tribune,	75,000
Cincinnati Times,	75,000

THE *Courier des Etats Unis* gives an account of a Frenchman, who has discovered a process by which meat may be preserved and kept pure and sweet for indefinite years. The Emperor having submitted his plan to an analysis by a committee of *savans*, has furnished him with money, (60,000 francs,) and sent him to South America to cure meat for the French service.

RECENT EXPLORATIONS IN AFRICA.

The present is emphatically the age of discovery. At no period since the days of Columbus and Cortez, has the thirst for exploration been more active and universal than now. One by one the outposts of barbarism are stormed and carried; advanced parallels are thrown up, and the besieging lines of knowledge, which, when once established, can never be retaken, are gradually closing around the yet unconquered mysteries of the globe. Modern exploration is intelligent, and its results are therefore positive and permanent. The traveller no longer wanders bewildered in a cloud of fables, prepared to see marvels, and but too ready to create them; he tests every step of his way by the sure light of science, and his pioneer trail becomes a plain and easy path to those who follow. The pencil, the compass, the barometer and the sextant accompany him; geology, botany and ethnology are his aids, and by these helps and appliances, his single brain achieves results now which it would once have required an armed force to win.

Within the last twenty-five years, all the principal features of the geography of our own vast interior regions have been accurately determined; the great fields of Central Asia have been traversed in various directions, from Bokhara and the Oxus to the Chinese Wall; the half-known river systems of South America have been explored and surveyed; the icy continent around the Southern Pole has been discovered; the North-Western passage, the ignus-fatuus of nearly two centuries, is at last found; the Dead Sea is stripped of its fabulous terrors, the course of the Niger is no longer a myth, and the sublime secret of the Nile is almost wrested from his keeping. The Mountains of the Moon, sought for through two thousand years, have been beheld by a Caucasian eye; an English steamer has ascended the Chadda to the frontiers of the great Kingdom of Bornou; Leichardt and Sturt have penetrated the wilderness of Australia; the Russians have descended from Irkoutsk to the mouth of the Amoor; the antiquated walls of Chinese prejudice have been cracked and are fast tumbling down, and the canvas screens which surround Japan have been cut by the sharp edge of American enterprise. Such are the principal results of modern exploration. What quarter of a century, since the form of the earth and the boundaries of its land and water were known, can exhibit such a list of achievements?

Of all the more recent schemes of exploration

none approaches in interest and importance the expedition to Central Africa, which has now been carried on for nearly six years under the combined patronage of the English and Prussian Governments. Notices of the progress of this expedition have from time to time appeared in our columns. Piece by piece, with long intervals between, the story of its difficulties, its dangers, its defeats and successes, has been transmitted across that Sahara, from whose further bourne so few travellers return, and for a long time its final fate seemed to hang by a thread which the slightest chance might snap. One after one the intrepid explorers sickened and died, and when, a year ago, it was reported that Barth, the last remaining member of the original company, had been murdered in Timbuctoo, the world was almost ready to believe that the Central African secret was but a lure to tempt brave men to their destruction.

But the truth is, this expedition seems destined to become the turning point in the history of African Exploration. After much disaster, it is at last successful beyond all expectation. On the morning of the 8th of September, Dr. Barth landed at Marseilles, precisely five years and nine months after his departure from that port in 1849, on his way to Tripoli to join Mr. Richardson, who had command of the expedition. The intervening period contains a history of greater peril and privation, greater hazards, and more wonderful escapes, greater disappointments and more complete triumphs, than has ever fallen to the lot of any African traveler. As the return of Dr. Barth may be looked upon as the termination of the original expedition, notwithstanding Dr. Vogel still remains to attempt further discoveries, we proceed to give a brief outline of what it has accomplished.

The undertaking originated with Mr. James Richardson, who had previously explored the northern part of the Sahara. In the Summer of 1849 he received a commission from the British Government to visit Central Africa on a political and commercial mission. Drs. Barth and Overweg, who were highly recommended by Humboldt, Ritter, and Encke, volunteered to accompany him, the former as antiquarian and philologist, the latter as naturalist, on condition that the British Government should defray their expenses. Their offer was accepted and an appropriation of $4,000 made for them, in addition to which they received $3,000 from the Geographical Society of Berlin, the King of Prussia and other sources. The explorers met at Tripoli, where they were delayed some time for the purpose of having a boat constructed for the navigation of Lake Tsad. Finally, on the 30th of March, 1850, the party started, comprising a caravan of forty camels, with which they joined the great semi-annual caravan to Bornou.

On the 6th of May they reached Mourzuk, the capital of Fezzan, where they were obliged to await the arrival of a chief of the Tuarick tribe, who was to escort them to Ghat. Instead of following the caravan route from Mourzuk to Central Africa by way of Bilma, they determined to proceed from Ghat in a south-western direction through the unknown kingdom of Air or Ashen, which had never been visited by Europeans. Dr. Barth, in attempting to explore a group of hills near Ghat, called *Kasr Djenovn*, or the Palace of Demons, lost his way and remained twenty-eight hours in the Desert without water. His tortures were so great that he opened a vein and drank his own blood. The Tuaricks considered his preservation miraculous, as they had never known any one to survive more than twelve hours' deprivation of water.

Leaving Ghat on the 25th of July, they continued their journey southward through unexplored deserts, and in a month reached Aïr. Here, after being attacked by Tuaricks, threatened with death by the fanatical Moslem priests, who were determined that no infidels should pass through their country, and exposed to demands for tribute from En-noor, the Sultan of the Kingdom, they were obliged to remain more than three months awaiting a safe opportunity to proceed further. During this time Dr. Barth made a journey to Agadez, the capital of Aïr, a city containing 8,000 inhabitants, situated in a rich and beautiful valley. The entire kingdom contains a population of 70,000. The climate is healthy for Europeans. The inhabitants appear to be a branch of the Tuarick or desert tribe, mingled with the races of Soudan. They are tall and finely formed, and some of them are quite European in features and complexion.

After a period of great uncertainty and anxiety, the travellers finally won the good-will of Sultan En-noor, who escorted them over the remaining portions of the desert, into Soudan, on the borders of which they arrived on the 1st of January, 1851. At the village of Tagelal, in the country of Damergou, they separated, and, in order to explore as much of Soudan as possible, took separate routes, making Kuka their place of rendezvous. Mr. Richardson took the direct road, by way of Zinder, the capital of Damergou, while Dr. Barth set out for Kashna and Kano. Mr. Richardson remained nearly a month at Zinder, and continued his journey, encountering no difficulties on the way until the close of February, when he fell sick at a village called Ungurutua, only six days' journey from Kuka. From his journal, which has since been published, he seems to have suffered severely from the heat and the fatigue of travel. He never rallied, but gradually became weaker, and died on the 4th of March. Dr. Barth did not hear of his death until the 25th of that month. He immediately hastened to Ungurutua, and suc

ceeded in saving the papers of the lost leader, which were forwarded to England, and have since been published.

Dr. Barth, on whom the management of the expedition now devolved, hastened on to Kuka, where he arrived on the 2d of April. He was very hospitably received by the Sultan, and procured the loan of $100 from the the Vizier, without which aid he would have been greatly embarrassed, as the expedition was completely disorganised and its means almost exhausted. Dr. Overweg, who had undertaken to explore Gaber and Mariadi, two independent pagan countries, in the direction of Sackatoo, was kindly received by the natives, who are a cross between the Tuaricks and the negro races. He spent two months in their countries and obtained much valuable information respecting them. He proceeded to Kuka by way of Zinder, and finally rejoined Dr. Barth on the 7th of May.

The two travellers immediately began to prepare for further explorations. Dr. Barth, while on his way from Kano to Kuka, received accounts of a large kingdom to the south, called Adamawa, which was said to be the most beautiful portion of Central Africa. After much hesitation, the Sultan of Bornou gave him a letter to the ruler of Adamawa, and furnished him with a captain and three men as escort. He started on the 29th of May and travelled southward for three weeks over broad, fertile plains, and through forests infested with lions and elephants. On entering the kingdom of Adamawa he found the country very thickly populated, the inhabitants possessing large herds of cattle. The cultivation of the soil is carried on by slaves, who greatly outnumber the free inhabitants; there was no person so poor as to have less than three or four. On the 18th of June, Dr. Barth discovered the great river Benuë at its junction with an affluent called the Faro. The name signifies the "mother of waters," and the stream is half a mile wide, and nine feet deep in the channel. Dr. Barth conjectured that this river was in reality the Chadda, the eastern arm of the Niger—an opinion which has since been confirmed by actual exploration.

(To be continued.)

THE first power broadcloth loom was introduced into Berkshire county in 1826. There are now in that county 921 looms and 97 cards in operation, producing annually 5,305,000 yards of woolen goods. The first broadcloth ever manufactured in the United States, was the product of Arthur Schulfield, of Pittsfield, Massachusetts. The cloth was gray mixed; and, when finished, was shown to the different merchants, and offered for sale, but could find no purchasers. A few weeks subsequently, Josiah Bissell made a voyage to New York, and brought home two pieces of Schulfield's cloths, which he had purchased for the foreign article.

From the National Era.

FAITH.

BY MARY FRANCES TYLER.

Lo! As we grovel here amid the shadows
Of error's rayless night,
Faith softly whispers us of pleasant meadows,
And cities out of sight!

How hath she borne us, on unfailing pinions,
Unto the far-off lands,
Revealing to us, in those bright dominions,
Temples not made with hands.

When we learn sadly of the oft-told story,
How loved ones fall asleep,
Faith paints them bathing in a flood of glory,
From fountains full and deep.

When heaven is closed unto the straining vision,
And earth is desolate,
Faith has the key which to the land elysian
Unlocks the golden gate.

Thus we behold, although we may not enter
Upon immortal ground,
How the Good Shepherd is the living centre
To all his flock around!

And though we sit awhile in grief and sorrow,
Bowed down with worldly care,
We have blest visions of a bright to-morrow,
When we shall join them there!

E'en 'mid the darkness, there is light supernal
Gleaming upon our way;
For Faith, that handmaid of the great Eternal,
Is with us while we stay!

She goeth forth at morning and at even,
While with a burning pen
She writes great truths of holiness and heaven
Upon the hearts of men.

Yet of Faith's dwelling we have no description,
Save of its open door,
And its broad archway, bearing this inscription,
"Come, doubting, fear no more!"

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the Canada at Boston, Liverpool dates to the 10th ult. have been received.

There is nothing new from the Crimea. The armies are engaged in building huts for the winter. Letters from Sebastopol say that Russian projectiles from the north side reach almost every part of the city, and that a desultory fire is kept up on both sides.

The Allies say that the Russians, although keeping up a continual fire, are making preparations for a retreat.

The British army is stated to have amounted on the 16th of Tenth month, to 51,500 effective men. Those regiments of the French army which have been in the East from the commencement of the war, will be gradually withdrawn, and replaced by the fresh troops which continue to be sent. The Russians in the Crimea number 200,000 men, and have provisions for six or eight months. The French will garrison Kinburn—consequently the English returned to Sebastopol on the 3d ult. The Czar and his brother Constantine witnessed the capture of Kinburn from Otschakow. The inhabitants of Nicolaieff and Kherson are informed that those cities may be attacked, and large numbers have gone into the interior at government expense. Vigorous preparations for defence are made on the Bug below Nicolaieff, at a point where the river is only 3600 feet wide, by erecting

batteries on both sides, and stationing gunboats in the stream. The Czar has returned to St. Petersburg direct from Nicolaieff, without staying at Warsaw. The Russian government has issued special instructions to its officials, directing as many recruits to be raised as possible.

In Asia, Omar Pasha has opened friendly relations with Schamyl, the Circassian chief. He dispatched a body of troops with provisions for the relief of Kars, about the beginning of Tenth month, but it is not known whether it succeeded in reaching that place. He commenced his own advance into Georgia on the 20th of that month, but the force at his disposal was considered too small to effect much, though it was receiving reinforcements from the Crimea and elsewhere.

Great Britain.—The panic respecting a war with the United States has subsided, though anxiety was manifested to learn how the news of the previous excitement, and the articles in the Times which gave rise to it, were received in America. The American Minister in London has been officially assured that the West Indian squadron was dispatched for no purpose unfriendly to the United States, but that its object was to protect British commerce against Russian privateers, some of which were believed to be fitting out at New York.

Provisions were rising, and it was expected that grain would be still higher, as the English farmers are holding back to keep up prices. Some of the Manchester mill owners having attempted to reduce the wages of the workers, the latter seemed determined not to submit to it, and a 'strike' was anticipated, which might lead to serious disturbances. The money market remained pretty firm. The government has prohibited the exportation of saltpetre, not only from England to foreign countries, but from the East Indies to any ports but Liverpool and London; and has ordered vessels loading in England with saltpetre and nitrate of soda, for the United States, to discharge those articles.

France.—The weather was unusually cold, and much snow had fallen in the northern part of the country. Corn still showed a tendency to rise, notwithstanding considerable importations from Spain, and no permanent change of prices was expected until arrivals should take place from America. The vintage is much below the average.

Spain.—A bill for establishing an electric telegraph from Seville to Cadiz, has been approved in the Cortes, and one was under discussion for constructing a railroad from Madrid to Saragossa. Difficulties have arisen with the British Government, on account of the expulsion from Cuba of an Englishman resident there, after the Spanish Government had agreed to submit the charges made against him, and his complaints, to arbitration; and also of the appointment of a notorious slave trader as Governor of Fernando Po, on the coast of Africa.

Italy.—The misunderstanding between Sardinia and Tuscany remains unsettled, pending a reference to the cabinets of England and France. The King of Sardinia is about to visit England and France. A disturbance, supposed to be of a revolutionary character, has broke out in Sicily. Some of the insurgents have been taken and shot, and arrests have been made at Palermo. The authorities say the movement is not political, but is occasioned by cholera and scarcity of food.

Prussia.—The Bank of Prussia has raised the rate of discount from 4 to 4½ per cent. for commercial paper, and from 5 to 5½ per cent. on loans upon public funds and other securities.

Holland.—The Bank of Holland has raised its rate of discount for commercial bills from 3½ to 4 per cent.

India.—The Santhal insurrection was nearly extinguished. Owing to a deficiency in the fall of rain in Western India, a famine was anticipated. Considerable quantities of wheat have been shipped from Calcutta to England.

China.—The insurrection had been virtually suppressed at Canton, and trade was reviving. In some of the northern districts the rebels have been beaten, but the principal rebellion does not appear to have been suppressed.

Mexico.—Alvarez has chosen Tlalpan, about eighty miles southwest of the city of Mexico, as the seat of government. The salaries of all the employees of the government have been reduced one-half; and the expenses of the military establishment, which formerly amounted to about $2,000,000 per month, have been reduced to about $400,000. These are looked upon as important reforms. Orders have been given to the commander of the forces in Coahuila to restrain the Lipan Indians dwelling in Mexican territory, within the bounds marked out for them. They are warned that if they transgress these bounds, they will be responsible for the consequences, and may be subjected to a war of extermination. These Lipans are a branch of the Apaches, and their incursions into Texas were the ostensible ground of the late Texan invasion of Mexico.

Central America.—Walker has quiet possession of the Transit route. His party is increasing by reinforcements from California and elsewhere. J. H. Wheeler, the American Envoy, has officially recognized the new government. Kinney remains at Greytown, and still invites colonists to join him.

Domestic.—The Constitutional Convention in Kansas has adjourned, after completing and unanimously adopting the Constitution. It prohibits slavery, and the effort to omit the prohibitory clause was not brought to a vote or pressed. The vote by the people on its adoption will be taken on the 15th inst.

Great excitement has been produced in Parkville, Missouri, by an attempt to expel the former editor of the *Luminary*, who was driven out and his press destroyed by a mob, last spring, on account of some remarks on the slavery question. Having recently returned on business, a pro-slavery secret league required him to depart, threatening violence if he refused; but the leading citizens of Parkville requested him to remain, and expressed a determination to defend him by force. The matter was still unsettled at the last accounts.

A strong feeling in favor of the formation of a free State exists in Western Texas, the foreign settlers there being unanimously opposed to slavery, and it is probable that an effort for a division of the State will soon be made.

The Rural Intelligencer states that a friend, residing at Mount Vernon, Maine, has raised, in the open air, on his place, for the last three years, the veritable coffee plant, the seed of which was brought thither five years ago from Cuba. It grows about two feet high, and produces its berries in pods something like peas. The plants, he says, have matured even this season, and the berries ripened without injury from frosts.

FRIENDS' REVIEW.

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Concluding Chapter of Observations on the Distinguishing Views and Practices of the Society of Friends, by J. J. GURNEY.

Our discussion of the distinguishing religious sentiments and practices of the Society of Friends being now brought to its conclusion, the reader is invited to take a short and general review of that train of reflection which has been pursued in the present volume. For this purpose, his recollection will be assisted by the following summary.

However the members of any particular religious community may rejoice in those privileges which, in consequence of the adoption of certain principles, attach in a pre-eminent manner to themselves, they ought never to lay aside a just and candid view of the spiritual blessings which are offered to all mankind; and of those, more particularly, which appertain to all the true members of the visible church of Christ. All men are the children of God by creation, and over all he extends his loving-kindness and tender mercy. Christ died for all men; and all, as we may conclude from certain passages of Scripture, are endued with a measure of the moral light and purifying power of the Spirit of Truth. With respect to the true members of the visible church of Christ, these, to whatever name, sect, or country, they may belong, are the common partakers of the *especial* favors of their Lord. It is their happiness to love and serve an incarnate, crucified, risen, and glorified Redeemer. They enjoy an abundant light; an exceeding grace; a revealed and established hope; and a pre-eminent degree of the influence of the Holy Spirit.

United, as all real Christians are, on the basis of fundamental truth, they are found to differ from one another in their view and estimate of various particulars in religion. Thus (for the present) do those principles which are essential to the salvation of souls pass to the various classes of true Christians, through as various mediums; and although some of these mediums are, evidently, purer and more spiritual than others, it may be acknowledged, (with gratitude to that Being whose mercies are manifold and whose resources are infinite,) that this consequence of human infirmity is overruled for good, and that there is permitted to exist, in the Christian church, a real and even useful variety of administration, under one Head.

Christians, however, while they abstain from judging one another on such matters, and rejoice in their great and common salvation, ought, nevertheless, to endeavor after a *full persuasion* respecting their peculiar religious views;—to examine the foundation on which they rest; to leave hold of them, and suffer them to pass away, if their foundation is a bad one; but, if they are grounded, according to the decision of their deliberate judgment, on the unchangeable truth of God, to cleave to them with integrity, patience and perseverance. Let us, who belong to the Society of Friends, apply these remarks to our own religious peculiarities. They are, evidently, of a striking character, and of considerable importance in their practical results, and even, at first sight, they appear calculated to promote the tranquillity of the world, and the spiritual prosperity of the church of Christ. What, then, is the nature, what the authority, of those principles out of which they spring?

In reply to this inquiry, it may be observed, in the first place, that the great doctrine which lies at the root of them—a doctrine declared in Scripture, and admitted to be true by the generality of pious Christians—is that of the immediate and perceptible guidance of the Holy Spirit. Whatever may be the experience of other persons, it is certainly *our* experience, that the very same guiding and governing Spirit which leads the right-minded among us into the practice of universally acknowledged Christian virtues, *also* leads into these peculiarities; and hence we derive a satisfactory conviction that they are truly consistent with the law of God, and arise out of its principles.

In order to the confirmation of this general argument, we cannot do better than bring our

several peculiarities, respectively, to the test of that clear revelation of the divine will which is contained in the Holy Scriptures, and which more particularly distinguishes the New Testament. Such has been the work attempted in the present volume. The points first considered, in pursuance of this plan, have been those which have a more immediate connexion with our religious duties toward God himself. Again to recapitulate the arguments adduced on the several particular objects alluded to, would be at once tedious and unnecessary; but the reader will recollect that our disuse of typical ordinances—our refusal to admit any ministry in our congregations but such as flows from the immediate influences of the Holy Spirit—our views respecting the selection, preparation and ordination of the ministers of the Gospel—our declining to unite in the prevalent system of hiring preachers, or of otherwise making for the ministry pecuniary returns—our allowance of the public praying and preaching of females—and our practice of waiting together upon the Lord *in silence*—are all grounded on the great Christian law, that they who worship God, who is a Spirit, "*must worship him in spirit and in truth.*" We conceive it to be in precise accordance with the principle of this law—a law which in some respects, distinguished the dispensation of Christianity from that of Judaism—that we abandon all ceremonial and typical ordinances, all forms of public prayer, all written and prepared ministry, all human interference in the steps preceding the exercise of the sacred office, and all purchase or hire of its administrations; that we attempt not the use of words when words are not required of us; and that, while we endeavor to place an exclusive reliance on the Great High Priest of our profession, we do not hesitate to make way for the liberty of his Spirit, and to suffer the wind to blow *where it listeth.*

The views thus entertained by the Society of Friends, on the subject of worship, arise from the entire spiritual principles, as we deem them, of the Christian dispensation. We conceive, however, that the divine Author and Minister of that dispensation not only brought to light and instituted, among his followers, the highest standard of divine worship, but promulgated also a perfect code of practical morality. It is the deliberate opinion of Friends—an opinion which they have often found it their duty to declare—that this moral code ought to be maintained, by the followers of Jesus, in *all its original purity*; that no compromise ought to be made between the law of the world and the law of God; that the latter can never rightly yield, either to the dictates of human wisdom, or to the demands of apparent expediency. In consequence of the impression made on our minds by this general sentiment, (a sentiment, which however far it may be from being confined to ourselves, is, probably, maintained in our Society with a more than common degree of completeness,) we have been led to avoid various practices which are still usual, not only among worldly-minded persons, but among many sincere and even pious Christians. We conceive it to be in true consistency with the divine law, when rightly understood, that we abstain from lowering the standard of *truth*, and from a conditional cursing of self, by the utterance of oaths; from infringing the law of *love*, by taking any part either in offensive or defensive warfare; from fomenting the pride of man, by the use of flattering titles, and other complimentary expressions; from addressing to mortals those acts of reverence which are, on other occasions, employed to mark our allegiance to the Deity himself; from gratifying our own vanity, by the useless ornamenting of the person or the apparel; and from a conformity with some other common customs which we consider to have an evil tendency.

Now, the reader will recollect that these several peculiarities—appertaining partly to worship, and partly to the conduct of common life—are not only, according to our apprehension, the natural and lawful results of plain Christian principles, but are, for the most part, found to derive no slight confirmation from particular passages of the sacred writings, and especially of the New Testament, which appear to bear to them, respectively, a precise and specific relation.

Such is a short and general summary of the contents of the preceding essays. It may now be remarked, that another general argument, in favor of the Christian origin of our religious peculiarities, is suggested by the consideration of them *as parts of a whole.* The religion of Friends, when regarded as *a system* of doctrine and practice, may be described as consisting of many points, on which their views are coincident with those of their fellow-Christians, and of others, the holding of which is, more or less, confined to themselves. Now, among the various parts which constitute this whole, there exists an uninterrupted and very striking harmony. While our peculiarities are in no degree inconsistent with those fundamentals in religion which are common to all true Christians, they will be found, in a remarkable manner, *adapted to one another.* Our high view, respecting the unprofitableness of religious ceremonies, and the abolition of types, is completely in accordance with views equally high, in relation to the true nature and right exercise, the divine origin and absolute freedom, of the Christian ministry. And with our sentiments in regard to the ministry, nothing can more properly coincide than our doctrine respecting the value and usefulness of silent worship. Nor is it less evident, that the estimate which we have been led to form of Christian morality, as evinced in a practical testimony, born against all swearing and fighting, and in favor of complete plainness and simplicity in

conduct and conversation, is *on a level* with such of our principles as appertain to the subject of worship, and constitutes a necessary part of one complete and harmonious view of the purity, spirituality, and true perfection of the Gospel dispensation. We know that in systems of religion which are of merely human invention—which have no better authority than the wisdom of the creature—there are ever found some inconsistent and discordant particulars which betray the secret that the work is of man. In the absence of such inconsistency, therefore, in the nice adjustment of part with part, of sentiment with sentiment, of practice with practice, in the unbroken harmony which pervades the great whole—I cannot but perceive a strong confirming evidence that the religious system of Friends results from the operations of the Divine Spirit, and is based on the unvarying principles of the law of God.

(To be continued.)

Report of the Committee of York Quarterly Meeting, for visiting the Meetings and Families of Friends within its limits, 1854–5.

Minute of York Quarterly Meeting, held 9th mo. 27th, 1854.

"This Meeting has again had under its consideration the duty which it owes to its subordinate Meetings; and after very weighty deliberation upon this important subject, under a desire to be rightly guided in moving therein, it is of the judgment that the time is now come for separating a Committee to visit in Gospel interest and love, as way may open before them, the Meetings and Families of Friends within the compass of this Quarterly Meeting. The following Friends are appointed to this service:—Thomas Pumphrey and others, to the number of 23 men and 14 women.

To the Quarterly Meeting.

The time has now arrived when the Committee appointed last Ninth month to visit the subordinate meetings, are called upon to report to the Quarterly Meeting the course of their proceedings, and the result of their observations.

The Committee went forth in the work to which they were appointed under a humiliating sense of their own weakness and unworthiness; yet in endeavoring, as servants of the church, to bear to their fellow members the message of its love and Christian interest, and its concern for their spiritual health and prosperity, and for their faithfulness in the service of their Lord and Saviour, the Committte were often permitted to feel that it was good thus to mingle with their friends in their respective and much varying allotments; and, in seeing how the brethren fared, they were at times permitted to partake together, in some measure, of "the fulness of the blessing of the Gospel of Christ."

The Committee have thankfully to acknowledge, that throughout the engagement they have been preserved in great harmony, and in unity of purpose; the bonds of Christian fellowship have been drawn closer, and the interest in each other's welfare has been increased.

The cordiality with which they have been received has been truly encouraging, and has readily opened the way, both in their social and religious intercourse, for the free expression of what appeared to be suited to the occasion. The truth spoken in love was often found to be the means of enlarging the hearts of visitors and visited one towards the other, to increase the feeling of brotherly confidence, and to deepen the conviction, that as there is true comfort in love, so there is also real strength in unity.

For the prosecution of the service to which they were appointed, the Committee deemed it best to separate Sub-Committees for each of the Monthly Meetings, with full liberty to any of its members to join with any other section to which they might individually feel attracted. In this way all the Monthly, and, with one exception, all the Particular Meetings have been attended, many of them more than once; and, with very few exceptions, all the families and individual members have been visited; and those who, though not in membership, are more or less in the practice of attending our meetings for worship, have been generally seen. Many of these interviews have been of a highly interesting character.

In nearly every case where it appeared suitable, the parties were visited at their own houses. In most instances those visits have partaken of a social, as well as a religious character; by which means the Committee have become acquainted with the families of our members, and have been able to arrive at a more correct estimate of the condition of our own body than would have been otherwise attainable. Their sympathies have been often called forth by the domestic circumstances they have witnessed;—the trials arising from illness or afflictive bereavements;—the solicitudes of the parental relation;—the anxieties of commercial undertakings in troubled times;—and the difficulties, which not a few have to pass through in providing for the support of their households. These and a variety of other circumstances have deepened our affectionate concern that the faith and hope of the Gospel may be, on all occasions, their unfailing solace and support.

No part of the service in which the Committee have been engaged has called forth a larger measure of warm affectionate interest, and of deep Christian solicitude, than the intercourse into which they have been brought with our younger Friends. There is amongst them no want of intellectual ability, and there is no inconsiderable amount of mental culture;—there is in not a few much serious thoughtfulness and a sincere inquiry after truth;—to a certain extent there is a love to the cause of Christ, and

an interest in its promotion;—but instances of thorough devotedness, of really living to the Lord and to his service, are not numerous. Truly cheering would it be to witness in our younger Friends, nay, in every class amongst us, more of that reverent waiting upon the Lord;—that childlike dependence on divine guidance and teaching;—that spirit of prayer;—that earnest, yet prudent and chastened zeal;—that love for the Saviour and forgetfulness of self, which would afford good hope of an undiminished succession of faithful standard bearers, and of skilful reapers in the fields already white unto harvest. It would seem to be the great problem which, under the guidance of its Holy Head, the Church has to solve in the present day, how best, so far as human instrumentality can be availing, it may bring all those talents and acquirements, which it has helped to develope and to foster, into such thorough subjection to the sanctifying power of divine grace, that they may all be devoted, by the renewed mind, to the promotion of the cause of Christ. This subject will doubtless commend itself to the serious consideration of the Quarterly Meeting.

The Committee felt it to be their duty, in various places, in addition to the more select opportunities which the family visits afforded for religious conversation with our young people individually, to invite them to come together collectively. Such meetings were convened at York, Sheffield, Barnsley, Leeds, Bradford, Halifax, Scarbro', Malton and Hull.

These occasions were times of deep interest; and though not designed to assume the character of an ordinary meeting for worship, were decidedly of a serious and religious nature, and generally concluded under a comforting sense of the solemnizing presence of the Holy Head of the church. Opportunities were thus afforded for the free expression of the Christian interest which was felt towards our young friends, and for conveying to them a few hints of a practical nature—on the character and choice of their Reading;—on the History and Doctrines of our religious Society;—on Divine Revelation;—on Retirement and Prayer;—as well as on the subjects of Marriage, Commercial Integrity, and other topics connected with their temporal and spiritual welfare, and their growth in grace. Whilst on these and various other less public occasions the Committee thought it right to encourage their young Friends diligently to improve their mental powers, holding that intellectual cultivation is in nowise incompatible with the genuine Friend, but is in itself really commendable, they felt it laid upon them to urge the paramount importance of being individually taught in the school of Christ; and the necessity of self-denying submission to His teachings, and to the humiliations into which the Spirit of Christ would bring the truly subjected heart. The Committee were fearful lest in some instances the knowledge of the Holy Scriptures, so carefully instilled in our schools, should be permitted to lapse during the critical period between leaving school and attaining to manhood, and they not unfrequently felt called upon to point out the evil results of the neglect of the habitual, private, devout attention to this important duty, and its serious influence on the spiritual growth.

Intimately associated with the best interests of our young men, is another subject which claimed much of the thoughtful consideration of the Committee,—the moral and religious care of shopmen and apprentices, and the duties and responsibilities which rest upon those who have such in their employ. The Committee were engaged to encourage their Friends thus circumstanced, to exercise a judicious oversight and diligent training of their youthful charge, not merely during business hours, but also during those of recreation;—to protect them as much as possible from external temptations, by arrangements for their domestic comfort and oversight, by supplying them with interesting and suitable reading, and otherwise promoting the profitable occupation of their leisure;—to cherish a confidential intercourse with them, and to manifest a kindly sympathy in their labors, their temptations, and their various circumstances of joy or sorrow;—to make way for, and to promote their attendance of week-day meetings, and those for discipline;—and especially to maintain a watchful deportment towards them in conduct and conversation.

Parents were another class on whose behalf the sympathies and Christian interest of the Committee were powerfully called forth; and earnestly do they desire to encourage their dear Friends occupying this interesting position, to cherish a deep sense of their solemn reponsibilities, and to pray daily for discernment and qualification rightly to discharge them. At a very tender age children are susceptible of religious instruction; and from a mother's lips how soon will they learn that they have a Father in heaven, who ever sees them, and who hears and answers their prayer; how soon may they be led to appreciate the influence of the Holy Spirit on their hearts, His gentle restraints, and His tendering visitations; and through the blessing of the Most High on the pious labors and Christian example of Parents, their beloved offspring, dear to them by nature, and dearer still by grace, may be availingly taught the "things which concern the Lord Jesus Christ." How too will such a religious concern for their children re-act on the spiritual growth of the parents themselves! Sensible they cannot impart what they do not possess, and of their inability of themselves to train their offspring aright, they will ofttimes be bowed before the footstool of mercy, in prayer for the grace that qualifies, and the wisdom that is profitable to direct. How close would be the

bond of union between parents and children thus drawn together, and how powerful, as years advance, would be the calm and gentle authority of that precious love, which would rule in such a household!

Passing from subjects which refer more particularly to individuals, it may be proper for the Committee to advert to the circumstances of meetings, and of the Society generally, throughout the limits of the Quarterly Meeting.

It could not fail to be a matter of grateful reflection, that in a number of the larger meetings, blessed with a sound gospel ministry, sustained by intelligent private labor, and the influence of much Christian example and oversight, our members have many advantages. Whilst alive to the numerous temptations more peculiarly attaching to a residence in large towns, the Committee earnestly desire that their fellow-members thus situated, may rightly appreciate and duly improve the privileges they enjoy; and by the diligent attendance of all our meetings for divine worship, and the cherishing of religious intercourse with those of more enlarged Christian experience, may know a steady advancement in their spiritual course.

The altered circumstances of our country within the last half century, have led to the withdrawal, to a large extent, of our members from the rural meetings, and the congregating of them in the larger towns; and those who are still engaged in agricultural pursuits are often left much alone, and are deprived of many of the benefits resulting from Christian fellowship with others of the same faith and profession with themselves. With these the Committee were led into much affectionate sympathy; yet at times it was felt to be strengthening to their mutual faith, to fall back upon, and to rest with comfort on our simple scriptural views of the direct perceptible influence and guidance of the Holy Spirit, and of the essentially spiritual character of Divine worship. Whilst the Committee would not encourage our members voluntarily to place themselves in situations remote from Friends, yet whenever this is their right allotment, abundant evidence is to be found in the history of our Society, that as it is sought for, grace and sufficiency for all our need will be granted, and the Christian life will be nurtured. Numerous are the instances of faithful and godly men, residing in such isolated places, who have been deeply learned in heavenly wisdom, and have been as bright and shining lights to those around them.

In many of the country places, as well as in some of the larger towns, the Committee have had to deplore the desolating effects of marriages contracted by our members, with those not in religious profession with us. Under the trials of life, and under parental anxieties, great are the mutual consolation and support which a common faith and a community of feeling in holiest things afford; and experience largely proves how deeply they often suffer, where parents are not united in doctrinal views or Christian practice, and are not one in church fellowship. If, to avoid the appearance of difference in religious opinion, all reference to the soul's best interests is avoided; if children are not trained up in the reverent and diligent attendance of divine worship; or if they infer from the example of their parents that it is immaterial what place of worship they frequent, it almost certainly results, as effect from cause, that habits of mind and practice are established, highly unfavorable to vital operative religion, and the evil is perceived when it is too late to apply a remedy.

(To be continued.)

SCIENTIFIC BASIS OF PROHIBITION.

(Concluded from page 184.)

How to deal with crime committed under the influence of intoxication has long been a thorny problem for jurists. The rule which Government establishes, to make the drunkard responsible, is one which it applies to no other case. In many instances mental alienation is voluntarily induced by habits which are entirely under the individual's control; but Government does not go beyond the insanity itself to inquire into the nature of the cause which produced it. As Judge Story remarks: "Many species of insanity arise from what, in a moral point of view, is a criminal neglect or fault of the party —as from religious melancholy, undue exposure, extravagant pride; and yet such insanity has always been deemed a sufficient excuse for any crime done under its influence." The difficulty of Government in reference to the insanity produced by alcohol springs from its double policy concerning that agent. Its language to the community, through the license system, is that drinking is necessary and proper; its language from the bench to the criminal, is that drinking is crime. To be consistent and straightforward it must do one of two things; either withdraw its sanction of the drinking habit, or take away its penalties from the legitimate consequences of that habit. Let the Legislature do its utmost to prevent men from making criminals of themselves, and it will then stand in a fairer relation to the question of their punishment.

The inconsistency of Government is equally palpable in other directions. While with one hand it aids in scattering the facilities of education, to encourage the growth and increase of mind, with the other hand it disseminates mental imbecility, idiotism, insanity, and every form of intellectual ruin. While it promotes the interests of agriculture and cheers on industry and the beneficent production of wealth, it at the same time consents to the wanton destruction of millions of bushels of grain every year to be rotted and changed to a malignant poison to damage the brain of the thinker and paralyze the muscle of the laborer. Of

those things it is impossible now to speak. I have confined my strictures chiefly to the influence of alcohol in producing criminality, because the most ultra stickler for the restriction of legislative power will admit that Government is entirely competent to deal with the question of crime.

The light which science casts upon the nature and power of the appetite for alcoholic liquors should affect the policy of legislation. It is a law of the constitution that any mode of activity which has once been strongly impressed on an organ or part, has a tendency to perpetuate itself. Thus a scar left after the healing of a wound, grows and assimilates nutritive material exactly as do the healthy neighboring parts; so that a scar which a *child* might have said to be as long as its finger, will still be as long as his finger when he becomes a *man*. "When the mode of nutrition in any part has been altered by disease, there is frequently an obstinate tendency to the perpetuation of the same alteration; or, if the healthy action be for a time restored, there is a peculiar tendency to the renewal of the morbid process in the part; and this is stronger the more frequently it occurs, until at last it becomes inveterately established."

Now, in conformity with this physiological law, there can be no doubt that the frequent presence of alcohol in the brain so modifies the nutrition of the organ as to lay the foundation of a morbid requirement in the *cerebral structure itself*, while the brain, as it were, *grows* to that state of mind which the poison induces. The demand for alcohol thus becomes intrenched in the very tendencies of organic reproduction. Dr. Ray, in his excellent work, "The Medical Jurisprudence of Insanity;" remarks:

"Obviously, as those pathological changes (of the brain) are the effect of a long-continued voluntary habit, there is strong evidence in favor of the idea that they in turn become efficient causes, and act powerfully in *maintaining* this habit even in spite of the resistance of the will. So deplorably common has drunkenness become in this country, that there are few who have not seen the melancholy spectacle of the most powerful motives, the most solemn promises and resolutions, a constant sense of shame and danger, bodily pain and chastisement, the prayers and supplications of friendship, of as little avail in reforming the drunkard as they would be in averting an attack of fever or consumption. With a full knowledge of the dreadful consequences to fortune, character and family, he plunges on in his mad career, deploring, it may be, with unutterable agony of spirit, the resistless impulse by which he is mastered."

Undoubtedly many have been reclaimed from intoxicating courses by influences powerfully applied to the judgment and conscience; but how small the proportion compared with those upon whom such influences have proved ineffectual! For twenty-five years the civilized world has been plied with proofs of the injurious effects of alcoholic liquors. The press has flashed its omnipresent light into all minds, until the consent to temperance doctrines is universal. But what avail these world-wide theoretic admissions of truth so long as they are perpetually contradicted in practice? Anthems of praise rise everywhere to abstinence and sobriety; but look at the statistics of the consumption of liquor! Men's judgments are right, but they are trampled in the dust by triumphant and unchallenged passion. We remonstrate, but the candid reply to us as one *did* reply: "My good friends, your remarks are just; they are, indeed, too true, but I can no longer resist temptation. If a bottle of brandy stood at one end and the pit of hell yawned at the other, and I were convinced that I should be pushed in as soon as I took one glass, *I could not refrain.*" These considerations explain to us how it is that great numbers of persons who are enslaved to the habit, who know full well its evils, but have lost all power of voluntary escape, regard an effective prohibitory law as their only chance of liberation. We know that where liquor is to be readily procured they cannot abstain, and they therefore ask not to be led into temptation. Persuasives may win the promise of reform and the pledge of abstinence, but they cannot confer the power of fulfilment. Experience has shown that, however powerful may be the moral considerations which are brought to bear upon the intemperate, and however completely they may command assent, so long as liquors are universally exposed for sale, good resolutions avail little; men *will* drink them. The prohibitory policy, therefore, in aiming to put the cause of temptation out of the way and out of the reach of the victims of appetite, is grounded in wisdom, and resorts to the most rational method possible to protect society from the injurious effects of drinking.

But it is time this long communication were closed, though it is yet but the barest skeleton of a discussion which tempted to fuller exposition at every point. The questions it involves are of a very high order of interest. We begin with a liquid in a cup, and end with psychological revolutions and State-policy. It is the business of science to trace the chain-work of cause and effect by which these are connected, and I think I have shown that something has been done in this direction. It is demonstrated that alcoholic liquors, in their influence upon man, have a marked individuality, are endowed with peculiar and remarkable properties, unlike any substances which nature furnishes or art has revealed, and which require, therefore, to be dealt with upon the basis of their own distinctive and essential character; that by the perversions of thought, passion and conduct, which it is their inherent nature to

produce, they thwart the fundamental purpose of Government, and thus become the legitimate objects of legislative control; and that their grasp of character is so relentless—their hold upon the constitution so profound, that society can only protect itself by the most authoritative and determined expression of its will in the form of stringent and effective laws.

Hoping that what has been said may prove acceptable, and that your earnest and laborious endeavors to educate the public mind upon this important question may be crowned with final and complete success, I remain,

Very respectfully and truly yours,

EDWARD C. YOUMANS,

E. C. DELAVAN, Esq., No. 73 Hicks St., Brooklyn.

October 14, 1855.

THE VALUE OF AN OATH.

There are some errors in human estimates of things which seem to be inherent in our nature, and which present themselves in every age of the world, and under every form of civilization. Among these is the popular notion of the value and obligation of an oath. The false teachers among the Jews made the obligation of an oath to consist entirely in the thing or being appealed to in its form. Thus, to swear by the altar was nothing; but by the gift upon it made the man a debtor.

It is scarcely necessary to remind those who are at all conversant with the practices of courts, and the tergiversations of witnesses, that the same error is alive now. Various modes must be taken to bind the consciences of men to tell "the truth, the whole truth, and nothing but the truth." Different sects of Christians have different editions of the scriptures presented to them, and some are not deemed securely holden, unless a particular emblem is exhibited upon the cover. Of course the courts and the law do not recognise this sort of casuistry, or admit the absurd distinction. The object of the law and of the custom of the courts is to reach the conscience of the witness, and to make him feel that he is bound to testify truly. The man who testifies under oath, and he who affirms, are alike subjected to the legal penalties of perjury, for false testimony. The object of administering an oath is to get at the truth; and, failing in that, to subject the utterer of falsehood to punishment. The first object is of course the more important, and, for this reason, deference is paid to the prejudices of witnesses, and to their understanding of the nature and obligation of an oath.

Every thing of human devisal is liable to error, and very little, if any, unmixed good can be obtained. Our best intentions may be perverted, and consequently the deference to prejudice, above noted, has led to the encouragement and perpetuation of error in narrow minds. He who takes an oath, calls upon Heaven to witness his truth. But whatever we say, and whatever we do, is done in the same awful presence, and no omission of any formality can conceal us from the all-seeing eye. If it were possible to avoid this knowledge by avoiding an oath, the casuistry and mental reservations of some weak-minded witnesses might not seem so absurd as they now do.

No doubt these considerations had their weight in determining the highly respectable body of Friends to discontinue the use of judicial oaths. And in their form of affirmation, all the necessary features of an oath are preserved. They consent to the penalties of perjury, and they acknowledge their obligation, on the witness stand as in all other situations, to speak the truth. Whether or not we partake of their scruples in relation to the subject, we must admit that their example has certainly tended to the enlightenment of the great body of the people upon the subject.

While we do not seek to change the mode which now obtains in the administration of the form of oath or affirmation in legal proceedings, there are some regards in which the practice of our government might be very properly altered. We allude to the oaths which are required in the Custom House, and we may add many other mere formalities in the public offices. There is really no necessity of swearing, for instance, to an invoice. Nor is there any punishment for the fact of perjury when smuggling is detected. The goods are forfeit, and other penalties are incurred; but the punishment is for the attempt to overreach the government, and not for the perjury. The oath does nothing but lower the moral tone of all who are concerned in administering it. There is no reverence and no solemnity, and there can be none. The whole sounds like the cry of the Mahometan fruit-vender, "In the name of the prophet——figs!" If the antiquated and irreverent custom could be abolished, the value of a man's word, in all mere business transactions, would be raised, and the value of an oath or solemn affirmation, on proper occasions, would be better appreciated.—*North American.*

I WAS ONCE YOUNG.

It is an excellent thing for all who are engaged in giving instruction to young people, frequently to call to mind what they were themselves when young. This practice is one of the most likely to impart patience and forbearance, and to correct unreasonable expectations. At one period of my life, when instructing two or three young people to write, I found them, as I thought, unusually stupid. I happened about this time to look over the contents of an old copy-book, written by me when a boy. The thick up-strokes, the crooked down-strokes, the awkward joinings of the letters, and the blots in the book, made me completely ashamed of myself,

and I could, at that moment, have burned the book in the fire. The worse, however, I thought of myself, the better I thought of my backward scholars; I was cured of my unreasonable expectations, and became in future doubly patient and forbearing. In teaching youth, remember that you once were young, and in reproving their youthful errors, endeavor to call to mind your own.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 8, 1855.

Our readers will find in the present number a sensible article on the value of an oath. However general and however authorized by the usages of antiquity, the practice of sanctioning important engagements by an oath must be admitted to be, the conviction appears to be growing that, in this country at least, and in that from which we have sprung, the ostensible uses of an oath are no longer attainable by it. To a people professing, as we generally do, a belief in the divine authority of the Holy Scriptures, there would appear very little room for the use of an oath, either in our public or private transactions. To an unsophisticated understanding, the precept of our Lord, "Swear not at all," appears clear and unequivocal. It is, indeed, difficult to conceive that any other than a plain and literal meaning can be assigned to the words in question. The oaths to which our Saviour alludes as having been sanctioned by antiquity, are evidently those of a serious character, and with these he contrasts the simple declaration implied by the concluding portion of the precept: "Let your yea be yea, and your nay, nay."

When the Society of Friends arose, near the middle of the seventeenth century, the practice of entrenching legal and political proceedings in oaths, was so general, that an opinion seems to have been entertained that governments could not be conducted, or justice administered in courts of law, without the instrumentality of an oath; yet probably no age or country has furnished more ample evidence of the utter inefficacy of oaths for the attainment of their ostensible object, than the English nation during the reign of the first Charles and the nominal Commonwealth that succeeded it. The stand which the Society of Friends, from their first rise, made in opposition to all descriptions of swearing, though it produced for a time little apparent effect, except suffering to themselves, has eventually produced a strong impression upon the public mind, and furnishes a striking illustration of the importance of a strict adherence to sound principles of action, however unpopular they may appear.

Such of our readers as are in possession of the First Volume of Friends' Review, will find, at page 310, an interesting account of some proceedings in the British House of Lords, in relation to oaths. The question appears to have been examined simply as one of expediency, without any allusion to the peculiar doctrines of Christianity in the case; and the evidence drawn by that body from various sources of information clearly establishes the uselessness of oaths in a civil or political view.

We have introduced into the present number, the first portion of the Report made by a Committee appointed last year by the Quarterly Meeting of York, (England), to visit the meetings and members belonging to that Quarter. Though the concern to which this report relates was among our Friends on the other side of the Atlantic, it is apprehended that the report of the case will be interesting and instructive to many of our American readers. From the tenor of the narrative, we may fairly infer that while this visit was partly of a social character, care was uniformly taken to embrace such openings as presented for communicating religious instruction and admonition; and perhaps some of our Friends on this side of the ocean may take a hint, from the narrative alluded to, of the propriety and duty of looking a little more closely than they are accustomed to do, into the situation of many of our members, particularly of the youthful class. In all our large cities there are unquestionably many young men who are exposed, by their situation in life, to many temptations and dangers. Many in the situation of clerks or apprentices, connected with mercantile establishments, reside in boarding houses, having little connection with their employers beyond the ordinary round of business, in which they find little to direct their attention to religious considerations. Among the youths thus situated, in some of our large cities, may be found no inconsiderable number of members of our religious Society. To such as these, a little friendly notice, with occasional caution and admonition,

from their elder and more experienced Friends, might sometimes be productive of very salutary results.

There are probably few who have reached the western verge of life, who cannot recollect, in reviewing the time and scenes through which they have passed, some important events which have been produced by circumstances apparently trivial and evanescent. What numbers have been led irretrievably into the paths of ruin by vicious and corrupting associates. Such associates are always ready, particularly in large cities, to extend their influence over the inexperienced and unwary. How important is it, then, that the influence and example which are calculated to lure the youthful traveller into the ways of virtue and usefulness, should be equally active and energetic.

It is generally observable that the young are more inclined to form their associations with such as are nearly in the same period of life, than with those more advanced. Yet this propensity may perhaps be sometimes, if not frequently, traced to a backwardness or neglect on the part of the senior class, to cultivate and invite the society of the young. It may probably be assumed, without fear of contradiction, that few persons set out in the morning of life without virtuous desires and intentions, and such intentions must naturally lead to an inclination to cultivate the acquaintance of those whom age and experience have placed among the wisest and best; but the diffidence scarcely separable from ingenuous youth, can hardly fail to render them fearful and cautious of intruding upon the society of those most highly esteemed for wisdom and virtue. In such cases, it is plainly desirable that the advances should be made by the old and experienced, and such advances would no doubt be often freely and gladly met.

Married,—At Friends' Meeting, New London, Howard Co., Ind., on the 14th of last month, Elihu Hobson to Sarah King, both members of Honey Creek Monthly Meeting.

——, On the 15th of Tenth month last, at Friends' Meeting House, Rocky Run, Parke Co., Ind., William Harvey to Martha J. Woodard, both of Bloomfield Monthly Meeting.

——, On the 6th of 9th mo. last, at Friends' Meeting house, Waterloo near Kingston, C. W., Charles G. Bowerman to Margaret Jane Brewer, daughter of Philip and Elizabeth Brewer.

——, At Friends' Meeting at Bloomfield, Parke county, Ind., on the 14th of last month, Levi Newlin to Jemima B. Tomlinson, both of Bloomfield.

Died,—On the 15th of Tenth month last, of typhoid fever, after about sixteen days' illness, which he bore with much patience and resignation, at the residence of his father, near Pleasant Plain, Jefferson Co., Iowa, Linton Johnson, son of Barclay and Sarah Johnson, in the 30th year of his age—a member of Pleasant Plain Monthly Meeting.

——, On the 30th of Tenth month last, in Mahoning Co., Ohio, after a short but severe illness, which she bore with much Christian patience, Sarah, wife of Joseph Wright, in the 77th year of her age—a member of Upper Springfield Monthly Meeting, Columbiana Co., Ohio.

——, Of cholera, at Friends' Mission, Kansas Territory, on the 11th of last month, Asenath C., wife of Benjamin Kirby, in the 19th year of her age. She early evinced the most dutiful regard to the will of her parents, and an unshaken devotion to Truth. She was frequently at a very early age found alone, soberly perusing the Scriptures. She maintained her integrity to the end, and her life closed in peace and heavenly hope.

——, At her residence in Grant Co., Ind., on the 19th of Ninth month last, in the 84th year of her age, Susannah, wife of Benjamin Bond, a member of Mississinewa Monthly Meeting.

——, On the 18th of Ninth month last, at the residence of his son-in-law, Eli Johnson, Jacob Cook, an esteemed member of Richland Monthly Meeting, Hamilton Co., Ind., in the 73d year of his age. His surviving friends have the consoling evidence that his end was peace.

——, On the 27th of Tenth month last, Stephen Upton, a valuable member and elder of Stanford Monthly Meeting, N. Y., in the 74th year of his age. In the removal of this beloved friend, his numerous relatives and friends, and the Society of which he was a useful and exemplary member, have sustained a loss which will be long and deeply felt. The serenity and sweetness of his countenance, when near the solemn close, evidenced to his surrounding friends that He whom he had long loved and served was graciously near, calming and upholding his departing spirit.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

Joseph Elkinton, 377 S. Second St.
Thomas Evans, 180 Arch St.

Philada., 11th mo. 1st, 1855.

FARMING IN IOWA.

A correspondent of the Buffalo *Commercial Advertiser* speaks as follows of this young and growing State:

"Iowa, with its 50,000 square miles of territory, was a perfect wilderness twenty-five years ago, and in 1840, contained only 43,112 inhabitants. Ten years later, its population was 195,214—an increase of three hundred and forty-

seven per cent. Five years ago, it had 824,680 acres of improved land, and the value of farms was $16,657,567. In this young State there are to-day, fifty thousand horses, a large number of milch cows, and nearly as many working oxen, a hundred and seventy thousand sheep, and five hundred thousand swine; and the value of live stock cannot be much short of five millions of dollars. It now yields, annually, upwards of two million bushels of Indian corn. Iowa will certainly be the New York of the West in an agricultural point. She has 4000 square miles of territory more than the Empire State, and has now only four or five persons to the square mile, while New York has nearly seventy. Iowa has a million and a half acres of good land unimproved. When all her agricultural resources are developed, when she ships her hundred million bushels of corn annually, by one or more of *her* "Pacific railroads," to China and the islands along the route, then will the Union feel enriched by the Iowa link in the bright chain of western commonwealths."

THE CHILDREN'S HOSPITAL.

In addition to the numerous and well conducted charities of our city, there has just been opened an institution where children, between the ages of two and eight years, suffering from accident or acute disease, will be received and treated, free of charge, under the care of able nurses and physicians, whose services have been secured for that purpose.

A Dispensary for sick children is also attached to the Hospital, where transient patients will be prescribed for daily, and medicines given free of charge.

The want of an institution for these objects has long been felt in our community.

The various and complicated diseases of infancy, so fatal that one child in three dies before the fifth year, not to speak of those chronic and lingering maladies whose influence not only disturbs the present, but reaches into the future, resulting in premature blight and painful malformation, must surely require a treatment and a care which cannot be afforded in the miserable and badly ventilated dwellings of the poor, where the provision of a scanty subsistence demands the whole attention of parents. Not only the issues of life and death often hang on the immediate adoption of careful nursing and efficient treatment, but for want of these, many a child of that class whose bread must be earned by the sweat of their brow, has been doomed to lingering suffering in an Alms-house, or a cripple and a beggar, has dragged on a weary and useless existence. This institution has come quietly into existence, and has already started on its career of usefulness. A sufficient sum has been collected for its immediate support, but its future maintenance must depend on the liberality of those whose means afford them the privilege of contributing to works of public charity. We make this statement not only to invoke the assistance of our citizens, but also to give greater publicity to the announcement that the Hospital is now open for the reception of patients daily, and the Dispensary, in connection with it, for the purpose of affording gratuitous medical assistance to sick children. Contributions may be sent to any of the managers. Further public appeal will probably not be made. The task of soliciting charity is always ungracious, and the cause of sick and suffering children must carry within itself sufficient motive for kindness to render further suggestions unnecessary.

Managers.

George B. Wood, M.D.	Adolph E. Borie,
Mordecai D. Lewis,	William R. Lejee,
Benjamin Gerhard,	John P. White,
W. Heyward Drayton,	George Norris, M.D.
Alexander Henry,	George A. Wood,
John H. Atwood,	Morton P. Henry.

W. E. Pepper, J. F. Meigs, } *Consulting Physicians.*

T. H. Bache, F. W. Lewis, R. A. F. Penrose, } *Attending Physicians.*

North American.

For Friends' Review.

LANDING OF WILLIAM PENN.

On the 15th ult., a meeting of the Historical Society of Pennsylvania was held in Chester in commemoration of the 173d Anniversary of the day on which the Founder of the State first set his foot upon its soil. Sixty-one members are stated to have been present on the occasion. The following original letter to the Indians, was read, developing the benevolent feeling of William Penn in his intercourse with this interesting people, and which made such an indelible impression on their minds:

"The Great God, who is the power and wisdom that made you and me, incline your hearts to Righteousness, Love and Peace. This I send to assure you of my love, and to desire your love to my friends, and when the Great God brings me among you I intend to order all things in such a manner that we may all live in love and peace one with another, which I hope the Great God will incline both me and you to do. I seek nothing but the honor of his name, and that we who are his workmanship, may do that which is well pleasing to him. The man which delivers this unto you, is my special friend, sober wise and Loving, you may believe him. I have already taken care that none of my people wrong you, by good Laws I have provided for that purpose, nor will I ever allow any of my people to sell Rumm to make your people Drunk. If any thing should be out of order, expect when

come, it shall be mended, and I will bring you some things of our country that are useful and pleasing to you. So I rest in ye love of our God yt made us.

I am your Loving Friend

WM. PENN."

England, 21st 2 mo. 1682.

(I wred this to the Indians by an Interpreter the 6th mo. 1682. THOS. HOLME.)

During the meeting one of the speakers remarked of William Penn, that his plan of a free State comprised all those great rights which it has cost other nations so many struggles to obtain; and it contained none of those cumbrous institutions which it has cost as long struggles to get rid of. And he leavened and imbued the whole with the spirit of Christian charity and benevolence, which he learned from the greatest of all teachers. He did not keep his principles for private meditation in the closet. He acted them out, in courts, in cities, and in the forests of his new home. On this soil he tried the principles of peace and good will to all mankind on a rough subject—the wild Indian, with his savage thirst for war, and his brute instincts, untamed by moral culture. But the victory was to the man of peace; no mail-clad warrior ever achieved a more complete triumph. Since the principles of Christian charity proved equal to that rude ordeal, need we ever mistrust their power in our dealings with civilized men?

Imbued with that spirit, it might be said of us, as Penn said of our forefathers, "we are a plain honest people, that neither make war on others, nor fear war from others—for we will be just. Let us live in love and peace together."

MEAN HEIGHT OF THE ATLANTIC AND PACIFIC OCEANS—INTERESTING DISCOVERY OF COL. TOTTEN.

On the authority of Col. Lloyd and Captain Falmar, who, in 1827, by order of Bolivar, made a series of levels from Panama to Chagres, it has been very generally believed that there existed a difference of mean level between the Atlantic and Pacific Oceans, and many ingenions theories have been devised to account for this (supposed) fact, and elaborate deductions in favor of and against the practicability of a ship canal have been drawn therefrom.

The difference of the mean height of the two oceans was stated to be 3.52 feet—the Pacific at Panama being that much higher than the Atlantic at Chagres.

It has been lately decided by Col. Totten, after a series of careful tidal observations, taken here and in Aspinwall, (Navy Bay,) and connected by accurate levels along the line of railroad, that the mean height of the two oceans is exactly the same, although owing to the difference in the rise of tide at both places, there are, of course, times when one of the oceans is higher or lower than the other, but their mean level, that is to say, their height at half tide, is now proven to be exactly the same.

There is no doubt that Col. Lloyd's error arose from imperfection in his instruments, and the difficulty he labored under in taking a large number of observations in which mistakes are peculiarly liable to occur.—*Panama Paper.*

RECENT EXPLORATIONS IN AFRICA.

(Concluded from page 191)

On the 22d of June Dr. Barth reached Yola, the capital of Adamawa, a town two miles and a half in length, by one and a half in breadth. It is situated on a level plain, at the foot of the mountain Alantika, which rises to the height of 10,000 feet. The Sultan, whose name was Mohammed Loel, having taken offence at some expressions in the letter of the Sultan of Bornou, Dr. Barth was ordered to leave the place, after a stay of three days. He returned by the same route, and reached Kuka on the 22d of July. During his absence, Dr. Overweg launched the boat of the expedition on the waters of Lake Tsad, and employed five weeks in exploring the islands and shores. He found the lake to be about 80 miles in breadth, but very shallow, the soundings ranging between 8 and 15 feet. The greater portion of the Lake is occupied by a vast labyrinth of small islands, inhabited by a tribe called the Biddumas, who treated the explorer with the greatest kindness.

After the return of Dr. Barth, the travellers planned an excursion to Kanem and Borgon—an unexplored country, lying to the north-east of Lake Tsad, and extending midway to Egypt. They obtained the protection of an Arab tribe, and had almost reached the capital of Kanem, when the Tibboos fell upon the Arabs and defeated them—obliging the travellers to retreat in haste. They returned to Kuka, after two months' absence, and found the Sultan preparing to send an army to subjugate Mandara, a country lying to the south-east of Bornou. They immediately resolved to take part in the campaign, which lasted from the 25th of November to the 1st of February, 1852. The army, consisting of 20,000 men, penetrated to the distance of two hundred miles in a south-eastern direction, and returned with a booty of 5000 slaves and 10,000 head of cattle. The country was very level, and abounded in marshes.

The travellers immediately set about planning other explorations with an energy as admirable as it is rare. Dr. Barth left Kuka toward the end of March, and, after great difficulties and dangers, succeeded in reaching Masena, the capital of Baghirmi, a powerful kingdom to the east of Bornou, which had never before been visited by a European. He was not able to penetrate further to the East, as had been his intention, but was obliged to return to Kuka,

where he arrived on the 20th of August. Dr. Overweg attempted to penetrate the great Fellatah kingdom of Yakoba, lying on the River Benuë, but was driven away from its frontier, and reached Kuka after an absence of two months. His constitution, which was naturally ill-adapted to endure the mid-African heats, began to give way, and after several attacks of weakness and fever, he finally met the fate of Richardson. He died on the 27th of September, 1852, in the arms of Dr. Barth, who buried him near the village of Maduari, on the shores of Lake Tsad, which he was the first European to navigate.

Meantime, letters and funds had arrived from England, and Dr. Barth, finding his own health unimpaired, determined to carry on the undertaking single-handed, regardless of the perils and privations that awaited him. He made preparations to leave for Sackatoo and Timbuctoo, but first took the precaution of forwarding all his papers to England. He finally left Kuka on the 25th of November, 1852, reached Sackatoo in April, 1853, and entered the famous city of Timbuctoo on the 7th of September. After this, nothing was heard of him for a long time, and the most serious apprehensions were felt concerning him. Word at last reached Tripoli, by way of Bornou, that he had fallen a victim to the enmity of the Chief of the Desert tribes around Timbuctoo, who had sworn that he should never leave the city alive.

Previous to leaving Kuka, he had written to the British Government, requesting that another coadjutor might be sent out to supply the loss of Dr. Overweg. Dr. Edward Vogel, an assistant of Mr. Hind, the astronomer, volunteered his services, which were accepted, and he was also permitted to take two volunteers from the corps of sappers and miners. This new party left Tripoli on the 28th of June, 1853, accompanied by Mr. Warrington, son of the English Consul at that place. They reached Mourzuk on the 8th of August, and were obliged to remain there until the 13th of October, when they started for Buoraon with a caravan of 70 camels. The march across the Sahara was very rapid and fortunate, and in December they arrived safely at Kuka. The next news which reached England, and which immediately followed the account of the murder of Dr. Barth, was the death of Mr. Warrington and the dangerous illness of Dr. Vogel. The expedition seemed to be fated, in every way.

After some months of painful uncertainty, came the joyful intelligence that Dr. Barth was still alive, and had left Timbuctoo, after a stay of nearly a year. The report of his death had been invented by the Vizier of Bornou, who coveted the supplies belonging to the expedition, and who would, no doubt, have taken measures to have the story confirmed, for the sake of securing the plunder, had he not been deposed in consequence of a political revolution in Bornou. What happened to Dr. Barth during his stay in Timbuctoo has not yet been made known, but it is said that he owed his safety to the friendship of the powerful Sultan of Houssa. He succeeded in exploring the whole middle course of the Kowara, (Niger,) which no one but the lamented Park, whose journals perished with him, ever accomplished. In his journeyings in those regions, he discovered two large kingdoms, Gando and Hamd-Allahi, the very names of which were before unknown. He was treated with the greatest reverence by the inhabitants, who bestowed upon him the name of "Modibo," and seemed to regard him as a demigod. He reached Kano, on his return, on the 17th of October last, and on the 1st of December met Dr. Vogel, his associate—the first white man he had seen for more than two years! He probably spent the winter in Kuka, and started in March or April on his return to Europe, as we find that he reached Mourzuk on the 20th of July. Dr. Barth is not yet thirty-five years of age, and with the boundless energy of an explorer, intends returning to Central Africa. He stands now, indisputably, at the head of all African travellers.

The discovery of the River Benuë led to another expedition to the Niger last winter, under the direction of Mr. Macgregor Laird, who defrayed the greater part of the expense. The steamer Pleiad ascended the Niger to the Chadda, entered the river and extended her voyage 250 miles beyond the point reached by Allen and Oldfield in 1844. This voyage established the fact that the Chadda and Benuë are one and the same river—a river which is navigable for steamboats to the very borders of Bornou, for six months in the year. Here is a highway for commerce into the very heart of Africa. A remarkable feature of the voyage was, that not one of all who engaged in it died, a result which was entirely owing to careful sanitary regulations.

Dr. Vogel, after his recovery, imitated Barth and Overweg in accompanying the army of Bornou on its annual foray to the south-east in search of slaves and cattle. He went about ninety miles beyond the furthest point reached by his predecessors, and discovered a large lake and two or three rivers, the existence of which was not previously known. The last accounts from Central Africa state that he has succeeded in reaching Yakaba, the capital of the great Fellatah kingdom, which Dr. Overweg endeavored in vain to penetrate. He designs going thence into Adamawa, where he will ascend the great mountain Alantika, and push his way further, if possible, into the countries of Tibati and Baya, lying beyond. He will also endeavor to penetrate through Baghirmi into the unknown and powerful kingdom of Wæday. It is almost too much to expect that Dr. Vogel will be

successful in all these daring designs, but he has youth, enthusiasm and intelligence on his side, and there are few difficulties which these three auxiliaries will not overcome.

We learn, also, from South Africa, that Mr. C. J. Anderson has succeeded in penetrating from Walwich Bay, on the western coast, to the great Lake N'gami, discovered four years ago by Dr. Livingston. He there heard of the existence of a large town called Liberbe, nineteen days' journey to the north-east, which was said to be a place of great trade. Dr. Livingston, who made his way northward from the Cape of Good Hope to lat. 10° S., came down unexpectedly on the Portuguese town of Loanda last Winter, and then went back into the wilderness, will probably come to light in another year, and we shall then have the result of the most important exploration of the southern half of the African continent, which has ever been made. There now remains but a belt of fifteen degrees of latitude to be traversed to enable the explorers of the North to shake hands with the explorers of the South. In less than twenty years their trails will touch, and the secret of Africa be won!—*N. Y. Tribune.*

NEWS FROM JAPAN—HOW THE ENGLISH ARE RECEIVED.

The following article from the London Times of the 13th of October, will be read at this time with considerable interest:

It appears that Her Majesty's ship Sybille, bearing the broad pennant of Commodore Elliott, departed lately from the Chinese station on a cruise towards the north, and as she was likely to touch on the Japanese coast, and the services of a real Japanese interpreter happened to be obtainable, this assistance was duly secured. Mr. Adonia Richmartz, the functionary in question, though by extraction a Japanese, seems to have been for some time employed in the office of the Friend of China, one of our colonial journals; but upon application being made to him, he evinced his readiness to return to Japan in the Sybille, and make himself useful as an interpreter when occasion required. To the conditions thus arranged a stipulation was added on behalf of the journal referred to, that Mr. Richmartz should be at liberty to furnish it with some accounts of the voyage, and accordingly the Friend of China published a certain communication, giving us the view of which we speak. That it is very extensive, is more than we can say, but on such a subject, every piece of information has its attractions.

"On the 28th of April last, the Sybille was off Hakodadi, a port on the Japanese coast, with the Hornet and Bittern at anchor near, and, as usual, a boat put off from the shore to inquire into the character and designs of the stranger vessel. Three Japanese officers, with a Dutch interpreter, were presently on board, and an interview ensued, which was followed next day by some boats loads of fresh provisions, offered at extremely low prices. On the same day, which was Sunday, the Commodore, with the most of the officers, and the interpreter, went on shore, and, in some respects, were allowed considerable liberty of movement. The party was permitted to walk in groups of twos and threes, through any street of the town at their pleasure, nor was any opposition offered to their visiting temples or ascending an eminence commanding a good prospect of the whole town. Here, however, their opportunities ended, for they were not allowed to enter any house, and all such purchases as they desired to make, had to be made at a particular stall, to which the goods were brought from the shops. Nearly all the shops, moreover, were shut up, so that there was not much to be seen.

The parties were accompanied during the whole of their promenade by Japanese policemen, the Commodore's suite, in particular, being attended by a Mandarin of quality. All that could be reported, therefore, of Hakodadi, was that it appeared slightly built, the houses being mostly of wood.

Three days later, however, the Commodore and suite again landed, for the purpose of having an interview, by appointment, with the Governor of the place, and here we obtain a slight glimpse of a Japanese interior. The Governor's house was approached through a temple, between the first gate of which and the entrance of the first room of the house about seventy guards were ranged on two sides. Those on one side were armed with spears seven feet in length, while those opposite apparently carried firelocks of some description or other, though, as the locks were covered up, the interpreter, who, at this stage of the affair, shows some closeness of observation, remarks that they could not tell if they were flint or match. Between the first and second room were arranged other rows of guards similar to the first, and then appeared the Hall of Audience. On the left of this hall was placed a long seat for the officers of the Sybille, a separate seat being reserved for the Commodore and his Secretary, and opposite was his Excellency, the Governor, behind whom were ranged some Japanese officers in due order. In these features there is no great novelty, but it is noticeable that a reporter, described as a Japanese "stooping on the floor with a copy-book," was present to exercise his functions.

In the conversation which ensued, the Governor asked how long the war (*i. e.*, between Russia and the allies) was likely to continue, and also for intelligence respecting the civil war in China, and, in particular, whether the rebels had taken Pekin. Then followed some talk about coal, which "several of the Japanese officers said they had never seen;" and the interview concluded with warm protestations of cordiality on the part of the Governor."

Such is the purport of the most recent account received from the Empire of Japan, corresponding in most of its features with those previously obtained, and showing that the jealousy of foreigners, though not accompanied with any acts of hostility, or even of positive inhospitality, remains unabated. Usages not dissimilar existed in the neighboring Empire of China, where strangers were regarded with similar, though less rigorous suspicions, although, as in our own case, they might conduce largely by their dealings to the commercial prosperity of the country. But the Chinese have now broken away considerably from their ideas of seclusion. Not to mention the course of the civil war in that Empire, which, obscure as it may be in some respects, is evidently tending to important innovations, vast numbers of Chinese have emigrated to the gold regions, and jostled with the miners of other countries in the pursuit of gain. Japan, however, still maintains its exclusiveness, and presents the singular spectacle of an isolated State among the busy communities of the world.

SETTING A PRISONER FREE.

An escape from bondage in these days thrills upon the public heart and gives the pulse a quicker flow, particularly when the world learns that no man had any just right to deprive the prisoner of his liberty.

We witnessed an escape—no, it was not an escape, it was a noble act of setting free—one held under restraint—on Saturday upon one of our city ferry-boats, that gave the heart of more than one who witnessed it a warmer glow of gratitude to God that the liberator had a heart "to feel for others' woes;" a heart in the right place where God intended man's heart should be, and not in his right-hand breeches-pocket.

A man on the boat had a cage full of little birds, (such as go warbling about the fields in spring, enjoying life and liberty, but, unlike the Canary, die in captivity,) which he was trying to sell for a shilling a piece.

It is a cruel way to make money; but why not seize upon birds and put them behind the iron grates and sell them, since man does the same thing to his fellow man, and then calls him his slave—his property—his chattel—which nobody else must steal, because he stole him himself, and the law don't allow but one theft upon one chattel. And if the stolen man runs away, his "master" pursues him through the swamps with bloodhounds, or through the towns with the "bull-dogs of war," threatening death to any one who shall dare to set the captive free. Not so with the birds; if they do escape the cage and go back to the fields, they are not followed by dogs or guns, but suffered to go as best they may, back to their own happy homes among the green boughs and flowers and hills and rocks and woods.

"Going for a shilling!" said the man with the cage.

"Yes!" said a little blue-eyed boy at our side, "one shall go for a shilling." And he searched his pockets for the coin, an only one, and walked up to the man and said:

"Sir, I will take one of your little birds. Give me one that can fly well."

"Yes, here is a fine one, full-fledged; you see his wings are perfect, and he is a strong, healthy bird; he will suit you exactly."

"Yes, that will do."

The bird fancier twisted a bit of paper up so his purchaser could carry him safely "without injuring a feather."

The boy marched away with his prize and sat down to contemplate his purchase as he undid one corner of the paper and peeped in upon his little slave.

"Ah," said we mentally, "what a lonely life of imprisonment you are destined to. Why did you not buy two, my boy?"

"I had no more money, or I would have bought the whole."

"What a young Turk!" we thought. How we wronged this noble boy. As the boat neared the shore, he got up and went out upon the guard, opened the paper, tossed the bird in the air, and simply said: "Go free, poor bird; I can't keep you."

What a happy bird—what a happier boy. How his eyes glistened. How a dozen men who witnessed the act did think what a noble boy. What a lesson that boy taught us. Reader, it may teach you something. Think upon it. This story has a moral—we need not tell you what. If you think, you will find it.—*New York Paper.*

Selected for Friends' Review.

TO THE MEEK.

"Blessed are the meek, for they shall inherit the earth."

Meek souls! whose humble faith can prize
Those heavenliest gifts of man,
Obedience and self-sacrifice—
Life's first, last, only plan
By which we mount "from grace to grace"
Toward our celestial resting-place!

All hail! the haughty from their towers
Look down on you with scorn—
On you, scarce seen—like meadows' flowers
Grass-hid, that perfume morn!
Unmarked the while, for them ye pray:
Earth's salt, that keeps her from decay.

Taught by the Church, and by the Spirit,
Ye know that all things good
Are yours, unsought; that ye inherit
By virtue of your blood,—
Old Adam's blood in Christ made pure,—
Whate'er is worthy to endure.

Therefore, while haughtier hands up-pile
Their Babel-towers of sun-burned clay
On yielding sand, volcanic isle,
A brief and perilous stay;
Ye dwell in tents removed at will:—
They fall; yet safe their inmates still!

"What man shall reign?"—No matter who!
Alas! we rave and fret,
We press, we struggle, we pursue;
For what? for Power—and yet
On us submissive Angels wait,
Pleased with their mild Diaconate.

O place us on the lowliest ground,
That we, thus low, may see,
Upreared above us, and around,
Rank, Order and Degree:
Terrace o'er terrace ranged on high,
To lure and rest the heavenward eye!

All Earth is yours: her mild increase;
Her lore through types laid bare;
Her genuine toils; her grateful ease;
Her duties; and whate'er
To nature, with a "natural art,"
Freedom and heavenly peace impart.

Nature to docile hearts and minds
That sympathize with her,
In sunniest calms, or dreariest winds,
Alike doth minister;
Dark days her fasts the Fancy calls,
And bright, her moving festivals.

The soul, encumbered with a load
Of self-dependent care,
Moves forth on equal plumes abroad,
A spirit of the air:
Its own identity forsakes;
Its own all shapes of beauty makes.

How much that Genius boasts as hers,
And fancies hers alone,
On you, meek spirits, Faith confers!
The proud have further gone,
Perhaps, through life's deep maze—but you
Alone possess the labyrinth's clue.

To you the costliest spoils of Thought,
Wisdom, unclaimed, yields up;
To you her far-sought pearl is brought,
And melted in your cup;
To you her nard and myrrh she brings,
Like orient gifts to infant kings.

The "single eye" alone can see
All Truths around us thrown,
In their eternal unity:
The humble ear alone
Has power to grasp, and time to prize,
The sweetness of life's harmonies.

Notions, to thought made visible,
Are but the smallest part
Of those immortal truths, which dwell
Self-radiant in man's heart;
With outward beams are others bright—
But God has made you "full of light."

One science well ye know—the will
Of God to man laid bare;
One art have mastered—to fulfil
The part assigned you there;
If other, meaner lore ye s ught,
This first ye learned - to need it not!

Empiric laws, that hide the grace
Of human life, as hard
As iron mask upon a face
From answering eyes debarred,
Form but a lucid veil to you,
With all the Godhead shining through.

Yes, Angels prompt us, spirits fence!
But ye, a Father's hand
Who trace, through all His Providence,
Discern that Angel-band.
'Tis yours alone their choirs to mark
Descending to our precincts dark.

One half of all our cares and woes
Exist but in our thought;
And lightly fall the rest on those
With them who wrestle not.
The feather scarcely feels that gale
Which bursts the seaman's strongest sail.

Yourselves not loving, room have ye
For love of all your kind;
And ye revere the mystery
Of Love Divine enshrined
In human ties, that, day by day,
Some portion lose of mortal clay.

And dearer far become the names
Of Father, Child, and Wife,
To those who feel their heavenly claims;
And holier earthly life
To those who, in that myriad mirror,
See thus their Lord, undimmed by error.

In Kings you see him on his throne;
In Priests before the shrine;
In suffering men you hear him groan—
Thus life becomes divine;
Each shower with Fontal grace imbued,
And Eucharistic all your food!

Your virtues shall not die with you,
Or those you leave behind;
Destined each year to bloom anew,
And ampler space to find
For boughs o'er earth that spread and wave,
Though centered in your silent grave.

That Race ordained so long to be
Sole witness here of God,
Formed but a single Family:
Yea, scattered now abroad,
Are still his seed whose marvelling eyes
First saw them star-like in the skies!

What though the long-lived Patriarchs saw
Their offspring as the sands!
To those who see them not, that Law
Unchanged and changeless stands;
That Law which honors in the dust
The souls which placed with God their trust.

Even now in each fair infant's face
The eye of Faith can see
A mild and patriarchal grace,
A Regal dignity;—
He sits by future throngs half hid;
His throne that living pyramid!

Hail, noble spirits, hail, O hail!
While bleats the lamb or coos the dove,
Your gentle kind shall never fail,
Nor earth wax faint in love.
Hail, kings of peace; to you are given,
Flower-crowns on earth, star-crowns in Heaven.

AUBREY DE VERE.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The American steamship Atlantic, with Liverpool dates to the 17th ult., arrived at New York on the 30th.

There was no news of importance from the Crimea, both armies being engaged in preparations for the winter. A desultory fire was kept up between the north and south sides of Sebastopol, and the fortifications on both sides were being strengthened. The bulk of the Allied fleet was returning to Constantinople, 28 ships only remaining in the Dneiper.

An official report has been received of a victory

gained, on the 6th ult., by the Turks under Omar Pasha, over a body of 10,000 Russians, at the river Anakara, or Onflour, in Georgia. The Turks crossed the river at four different points, taking sixty prisoners and three guns. Four hundred Russians and three hundred Turks were killed. After the battle, the Turks pushed forwards towards Kutais, and it was rumored that the Russians had evacuated the place and fallen back on Tiflis. It was also stated, that the Russian forces before Kars had departed in the direction of Alexandropol, with the greater part of their baggage, which would seem to indicate that the siege of Kars was to be abandoned.

The line of telegraph from Simpheropol and Nicholaieff to St. Petersburg, has been opened.

The export of breadstuffs has been prohibited by both Russia and Turkey. Sweden was expected to follow their example. The weather continued fine.

Appearances strongly indicate the resumption of negotiations. Gen. Wedell has been summoned to Berlin, and it is reported that he is again to be despatched to Paris on peace projects.

Numerous communications are being exchanged between the Courts of Vienna and St. Petersburg, but it is thought the preliminaries for peace negotiations will not take a definite shape till the arrival of Sir Hamilton Seymour, the new British Minister at Vienna.

A Berlin despatch, dated the 3d ult., says it appears more and more positive that preliminaries are being arranged at Brussels, with the assent of Russia, for the resumption of negotiations.

England.—The command of the army in the Crimea has been accepted by Gen. Codrington.

Trade was dull and provisions were rapidly rising, notwithstanding which the Manchester manufacturers had given notice of a reduction of wages. The laborers of a number of mills had struck in consequence.

France.—The formal closing of the Paris exhibition and the distribution, by the Emperor, of the decorations and medals adjudged, took place on the 15th ult. Sixty of the one hundred and thirty-one American exhibitors, received rewards and prizes of various degrees. The Emperor made a brief address, extolling the benefits of the exhibition.

Denmark.—Denmark repudiates all intention of relinquishing neutrality, or entering into negotiations for altering the law of succession.

All the governments invited to take part in the Conference in reference to the Sound Dues, including Russia, had signified their intention of being represented.

Sardinia.—The difficulties between Sardinia and Tuscany are on the point of being settled. The Sardinian Chambers opened on the 12th. The King, in his speech, gloried in the alliance with the Western Powers.

The elections in Switzerland resulted in the triumph of the Radicals.

Spain.—Disturbances in Saragossa are over, and order appears to be restored.

California.—The U. S. Mail steamship George Law, from Aspinwall on the 20th ult., arrived at New York on the 30th ult., bringing San Francisco dates to the 5th.

A severe gale occurred at San Franciscoo the 30th of 10th month, doing considerable damage to the piers and small craft in the harbor.

Some 150 recruits, with stores, arms, &c., left San Francisco on the Sierra Nevada, on the 3d, to join Gen. Walker.

Gen. Wool was about to proceed to the seat of war in Oregon, with all the U. S. troops not actually employed in California.

The Indians in southern California were beginning to be restless.

The Agent of the Pacific Express Company at Shasta, reports the destruction of Canon city by fire.

The Indians are giving much trouble, both in California and Oregon. From Puget Sound to Shasta Butte the Indians had made a simultaneous attack upon the whites, and had massacred a large number. Nearly all the tribes north of the Columbia have confederated for the extirpation of the Americans. The U. S. troops and a large number of volunteers had turned out in pursuit. In Rogue River Valley and Deer Creek Valley also, a number of whites had been killed.

The Isthmus.—Gen. Walker was in complete possession of Nicaragua, and his government had been publicly recognized by the American Minister on behalf of the United States. Gen. Corral, who had been detected in a treasonable correspondence with some of the officers of the late government, was tried by a court martial and shot on the 7th ult. A duty of 20 per cent. *ad valorem*, payable in coin, has been declared by the Nicaraguan Government on all foreign imports.

Domestic.—It is stated that the remaining instalments due to Mexico under the late treaty will not be paid to any party until our Government can secure a satisfactory acquittance from some more stable Government than any now existing in Mexico.

Gov. Adams, of South Carolina, in his Message to the Legislature, recommends that the laws respecting colored seamen be so modified as to permit such seamen, the subjects of *foreign nations*, to remain on board their vessels, and to be allowed to land upon receiving a written permit from the Mayor of the port. It will be seen that the Governor does not propose any amelioration of the laws in regard to the seamen on board vessels belonging to citizens of this country.

A severe law against free negroes has been introduced into the Missouri Legislature. The principal features are as follows: First, no slave hereafter to be emancipated in that State. Second, no free negro hereafter to come into, or settle in the State for more than thirty days. Third, felony for free negroes to come into that State in violation of this law. Fourth, no negro or mulatto to be hereafter capable of holding real estate in that State by purchase, gift, grant, descent or lease—exception as to free negroes now in the State. All contracts made with any free negro or mulatto, who is in the State in violation of law, null and void.

The New York canals are closed by ice. It is estimated that there are eight hundred boats frozen in between Utica and Schenectady.

The first session of the thirty-fourth Congress commenced on the 3d inst. The Senate organized, received the credentials, swore in the new members and adjourned. The House of Representatives adjourned after four unsuccessful ballotings for Speaker. Four more ballotings, on the 4th, were equally unsuccessful.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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Concluding Chapter of Observations on the Distinguishing Views and Practices of the Society of Friends, by J. J. GURNEY.

(Continued from page 195.)

Since, then, the views and practices which have been considered in the present work are maintained, *as a whole*, by no Christian society except that of Friends, and since they appear to be rightly grounded on certain essential principles in the divine law, and to be adapted, with singular exactness, to the purity and spirituality of the Gospel dispensation, I may venture, with humility, to express my own sentiment, that Friends, viewed as a distinct fraternity in the church universal, have been brought to a greater degree of religious light, and to juster views of the true standard of worship and conduct, than any other class of Christians with whom I have the privilege of being acquainted. While, therefore, I well know the value of that fellowship in the Gospel which subsists among all the true believers in the Lord Jesus, and while I hope never to forget the vastly *paramount* importance of those great and fundamental principles which are common to them all, I find myself, in an especial manner, attached to that particular Society, and the conviction which I have now expressed is the ground of this attachment. While I would by no means underrate the usefulness of any existing class of serious Christians, and while I believe that they are severally permitted to occupy appropriate departments in the fold of the Great Shepherd, I nevertheless entertain the sentiment, (in unison, it may be hoped, with the views of many of my readers,) that a peculiar importance attaches to the station maintained in the church of Christ by the pious among Friends; and for this reason—that they appear to be the appointed depositaries of certain plain, practical, Christian truths, which are, at present, far from being generally received, but which, originating in the will of God, as it is both inwardly and outwardly revealed, may be expected, as the church on earth advances to a condition of greater spirituality, to become more widely diffused, and more fully allowed.

Small as are the numbers who properly belong to our Society, and who are connected by the wholesome rules of its discipline, it will perhaps, be admitted, that this result has already taken place, in a considerable degree. The inefficacy of all merely human forms and contrivances in the work of religion—the inconsistency of typical rites with the *entire* spirituality of the Christian law of worship—the propriety of waiting upon God, from time to time, in reverent silence—the excellence and advantage of a ministry of the Gospel, neither appointed nor paid by man, but freely exercised under the direct influence of the Spirit of Christ—the danger and sinfulness of all swearing—the value of an *undeviating* principle of Christian love, forbearance and peace—and the beauty of a correct and complete simplicity in word, appearance and behaviour—are points, as we may humbly hope, gently yet plainly opening to the view of many serious Christians, of different names, and in various parts of the world. Nor can I conceal from myself, that any such approach towards the religious sentiments entertained by the Society of Friends must be of real and important advantage to the church at large: for, although the name of Quakerism may be disregarded, and ultimately perhaps forgotten, the more general adoption of those principles by which Friends are at present distinguished, must, according to my apprehension, have a decided and very powerful tendency to the introduction of a *better day;*—a day, when all men shall cease to place an undue dependence upon the teaching of their neighbor, and shall know the Lord for themselves; when the government of his own church shall rest more exclusively upon him who is Wonderful, Counsellor, the Prince of Peace; when the sword shall be beaten into the ploughshare, and the spear into the pruning-hook; when the wolf shall dwell with the lamb, and the lion lie down with the kid; when the glory of the Lord shall

be more immediately and abundantly revealed, and when "all flesh shall see it together."

The reader can scarcely fail to understand that, in thus expressing my attachment to the Society of Friends, in preference to other Christian bodies, my attention is still directed exclusively to the religious principles which Friends profess, and by which many of them sincerely endeavor to order their walk in life. I am very far from forgetting our deficiencies and imperfections, as a community, or how very apt we are to fall short, in our individual conduct, of that high spiritual and moral standard which so pre-eminently attaches to our profession. One great reason why the religious principles of Friends are not found to take a more rapid and extended course in the church and in the world, is probably this—that so many of us fail, in various respects, from properly regulating our practice according to those principles. I desire to apply this observation, in the first place, to myself; and, secondly, I cannot be satisfied to conclude these essays without urging on my young friends, and on all my brethren and sisters in religious profession, the importance, to ourselves, to the Society of which we are members, and to the church universal, *of our walking worthily of the vocation wherewith we are called.*

This subject may be considered, in the first place, as it relates to those Christian testimonies which distinguish our own body in the Church, and which have been considered, at large, in the present volume. Since we have so much reason to be convinced that these religious peculiarities have originated, not in the imagination of men, but in the will of God—that we have been led into the practice of them by the Spirit of Truth—that they accord with the dictates of the divine law, as it is recorded in the Scriptures—that they are of an edifying tendency, and are calculated to promote the spiritual welfare both of our own Society and of the church at large—and, finally, that they are, in a particular manner, deposited in our keeping, it unquestionably becomes us to maintain them, during our walk through life, with simplicity, sincerity, firmness and diligence.

That it is our true interest, as well as duty, to be faithful in the observance of such a course, is sufficiently evident from this single consideration—that, in the sight of Him who is the Judge of all men, and the Author of every blessing, "*to obey is better than sacrifice, and to hearken, than the fat of rams.*" * But the same inference may be deduced from another position, equally incontrovertible; viz., that the Christian's religious prosperity and advancement in grace will ever be found to depend, in a great degree, upon his keeping his own *right place* in the body of Christ.

* 1 Sam. xv. 22.

It is by no means difficult to figure to ourselves the case of a loose and *latitudinarian* Quaker, and to mark the dangers by which he is surrounded. Placed, by the good hand of Divine Providence, under that high administration of Christianity which I have now been endeavoring to describe, and plainly called upon to glorify God by the steady maintenance of our peculiar religious testimonies, he flies from the mortifications which they involve, and pacifies his conscience with the persuasion that nothing more is necessary for him than an adherence to those fundamental truths, the profession of which is common to Christians in general. The impartial observer will, probably, allow that such an individual greatly deceives himself, and falls into a very dangerous snare. He stifles the secret convictions of his own mind, quenches the gentle and salutary influences of the Lord's Spirit, leans to his own understanding, indulges himself in plausible and misapplied reasoning, and departs from that *practical* confidence in God, which is the life and substance of true religion. Although he may cherish the notion that he is still maintaining the general principles of Christianity, he neglects to carry those principles into detail, omits his *own* duty, and fails to occupy that station in the church which has been really assigned to him by the Shepherd and Bishop of souls. The lamentable consequences of such a failure—of such a frustration of the gracious purposes of his Divine Master—are but too evident. So far is he from growing in grace, and from prospering in that course which is trodden by all the followers of Christ, that he too often dwindles into a carnal, lifeless and worldly spirit, and gradually loses his footing on the Rock of Ages.

It has occasionally happened, that some of our members, who have never thoroughly understood or embraced the sentiments of Friends, and who have been thrown into much intimate association with other Christians, have quitted the ranks of the Society, and have been permitted, under some other administration of religion, to pursue their course with religious zeal and fidelity. Although I am persuaded that such persons would never have forsaken so pure and practical a form of Christianity, had they been more fully aware of the Christian grounds and real value of our principles, it is not *to them* that the observations now offered are intended to be applied, but to another class of persons, somewhat more numerous than they; —persons, whose notions of religion are derived, almost exclusively, through the medium of Friends, and who are secretly convinced of the truth of our principles; but who, nevertheless, are unfaithful to the light bestowed upon them, and pusillanimously forsake the peculiar testimonies of the Society as soon as they are exposed by them to the necessity of denying their own wills, and of bearing the cross of

Christ. Such persons have both known and slighted the visitations of divine love in their hearts; and now, perhaps, they are left in a state of dwarfishness and sterility, destitute at once both of the form and of the substance of religion. Our gracious Redeemer appears to have marked out for us, within his varied and extended fold, a little space, where we may dwell in safety, and find abundant opportunity to promote "the glory of God in the highest, and on earth peace and good-will to men." But, no sooner do we transgress the limits by which we are encircled, forsake our own station and neglect the performance of those particular duties in the church which are committed to our charge, than we lose our religious strength, and are in great danger of falling back into the spirit of a vain and irreligious world. Finally, when this lamentable effect is produced, "the salt has lost its savor," and is "thenceforth good for nothing but to be cast out, and to be trodden under foot of men." *

Let us, then, be circumspect, steady and bold, in the observance of our peculiar religious testimonies. Believing, as I trust we do, that they are given us in charge by Him who "hath all power in heaven and in earth," let us pray for his grace, that we may be preserved from the snares of the enemy, and may be enabled, in an awful day to come, to give a good account of our stewardship. We know that, in exact proportion with the measure of light bestowed upon us, is the weight, the extent, the awfulness of our responsibility.

[To be concluded.]

ADDRESS OF JOHN PEASE

To Friends of the Yearly Meeting of New York, and in North America generally.†

Dear Friends,—On the eve of my departure for my native land, it is with me to leave behind a written farewell; having especially in view many remotely situated, with whom I have once for all entered into religious communion, without our having since met, as I have been favored to do with others, at the several Yearly Meetings I have attended.

The Yearly Meeting of New York contains by far the largest proportion of this class; within its limits I have travelled more extensively than elsewhere; it was there my credentials from my Friends at home were first read, and in its borders I have been very lately engaged.

Having been favored to move amongst you, in a measure of that love, in which I was brought to a willingness to leave for a season all those to whom I was united by the tenderest ties, resigning them with myself into the hands of Him who had blessed us together; and knowing that the feeling of Christian love is generally reciprocal, I venture to trust that these pages will be received, and their defects in some degree smoothed down, under the prevalence of this precious principle.

Some may not be unwilling to be made acquainted with the impressions which a residence of nearly two years amongst my Friends on this side of the Atlantic, has made; and others to be reminded of views and feelings, in which, when together, we have been united. In thus following my feelings, I find myself mentally journeying, not only from meeting to meeting, but from dwelling to dwelling; and would here acknowledge with gratitude to the great Disposer of all things, and to my Friends in every part in which I have travelled, the kindness and hospitality I have received. Often have I been humbled in observing the anxious care and personal sacrifices made for my accommodation when I have said little; and would now express what I have often felt, a trust, that inasmuch as this has been done to me in love for the cause in which I was engaged, as I could not recompense, a recompense would be known at the resurrection of the just.

The members of our religious society are scattered in smaller or larger numbers over very extensive portions of this vast and improving country; and they doubtless exercise an influence upon the community at large: but when we consider the excellence of our Christian principles, and the opportunity for their spread which the settlement and growth of the United States have presented, we cannot but mourn that they have not extended in a proportion more commensurate with the rapid increase of population and intelligence.

It may not be my province to enter deeply into the causes which have prevented Friends from being more instrumental in the promotion of Truth and Righteousness in the land: I apprehend they may be pretty much summed up, here, as elsewhere, in the affecting acknowledgment, that the god of this world has prevailed over many: the deceiver of men, co-operating with the propensities of our fallen nature, has benumbed and clouded the spiritual perceptions; causing some to listen to one of his devices, and some to another. Nothing but the mighty power of God inwardly revealed, bringing to hold the mystery of the faith in a pure conscience, and so to bear the daily cross, can introduce us into the church of Christ as living members thereof; bring us into a fitness for union, and so unite us as one body: and nothing short of this can cleanse or restore the body, through an effectual operation in the various members thereof. At the same time, there may be things which tend to promote the lively operation of this Heavenly power, and things which tend to retard and circumscribe it. Incalculable is the value of a close attention to

* Matt. v. 13.

† This valuable paper, first published ten years ago, has passed through several editions on either side the Atlantic. It is thought worthy of preservation in the Review as a permanent document.

the words of our blessed Lord, "What I say unto you, I say unto all, watch. Watch, and pray, that ye enter not into temptation." Where this injunction is faithfully regarded, we are led into a constant care over our thoughts, words, and actions, with aspirations to Him who only can enable us to live soberly, righteously and godly in this present world; and to count light of nothing which tends to promote our growth ing race; seasons of retirement from the things of time are sought for; the perusal of the Holy Scriptures, alone, and with our families around us, is regarded as a duty and a privilege; the attendance of all our meetings for worship and discipline is looked upon in the same light; in short, our duties, engagements, and privileges, as Christians, become so blended, that in doing the will of our Father who is in Heaven, we find our daily bread and spiritual refreshment. Frequently in passing among you have I felt it my place to bring these things before my beloved younger Friends, reminding them that the sweetness often permitted to attend when waiting upon the Lord alone and in solemn silence, the openings granted in reference to scripture truths, the covering of the spirit of prayer, mercifully vouchsafed, will be found to repay them an hundred fold for any little sacrifices they may be called upon to make, in leaving the company of their young associates, or otherwise, for this blessed engagement before the Lord. I feel for them in the attendance (in some places through considerable fatigue) of the small and often silent meetings of which some are members, but believe that experiences in united exercise similar to those just hinted at will not be withheld. In drawing near to the Lord, He will draw nigh unto them. I would encourage them not to allow any little difficulties to prevent their faithful attendance of all their meetings, including those for discipline. The time devoted to worship on these occasions, is not unfrequently rather peculiarly owned; and a constant attendance enables us to keep up with the business with an interest, which is commonly lost if we become irregular.

There is a tendency among young persons in this land, to take the government of themselves upon their own shoulders very early in life. In so doing they are not wise. Their parents and older Friends, have nothing more earnestly to desire, than the present and eternal happiness of their successors; and having tried the paths of life, they have learned by experience much which cannot be otherwise understood; and that which they in many cases have dearly bought, should not be undervalued by those to whom it is tendered for their benefit. It is well to guard against a disposition to change, and dissatisfaction in the lot in which Divine Providence has placed us. In carefully considering the position of young Friends, I incline to the opinion, that, in the general, a settlement upon farms in the vicinity of their parents, and sufficiently near to established meetings, is most conducive to their religious safety. Some who go into cities may acquire more of the treasures of this world; but we have no reason to believe, that they hereby increase either their respectability, usefulness, or individual happiness. Many, perhaps the majority, lose their standing in our religious society, and not a few, the position to which they have aspired, both as respects property and their standing in the community at large. These remarks will apply in a greater or less degree, to young men removing into any of the larger cities, even where there are members of our body residing; but it is still more to be lamented, that not a few take up their abodes in places where there are neither meetings, nor suitable associates. To do so, seems to tamper with temptation; to barter their prospects for the world to come, for the uncertain possessions of time. I cannot but regard such movements as unwarrantable, in a country where the means of obtaining an honest and honorable competency appear to be within the reach of all who are industrious. We hardly ever hear of an individual case, in which the religious character, under such circumstances, has been maintained. The subject claims the notice of all concerned Friends, both older and younger: there appears to me to be an affecting waste of our members in this way.

But, if the city has its temptations, so has the country; and the more remote the residence, the more do some of these press upon such as are subjected to them. Very humbling is the consideration of our weakness. The degree in which we act in imitation of others, and because of the sentiments of others, is not always taken into account: hence, when settlers have few neighbors, the importance of correct family habits, the right observance of the first day of the week, and the attendance of meetings for discipline, are not always fully and carefully considered. Children and parents having their minds concentrated upon a limited round of duties and engagements, may be gradually led into modes of thinking and acting which do not promote the advancement of the character, or the usefulness of the man. This should not be forgotten by those who contemplate settlements in new countries, where they, and especially their children, may be placed under exceedingly unfavorable circumstances, as to education and association, as well as to those inestimable religious advantages which may often be found in older and more thickly inhabited neighborhoods.

The anxious desire to accumulate property, evidences a want of due fervency of spirit. Riches, and the indulgences into which they lead, are unfavorable to the Christian character; not that those who have them, especially by inheritance, are cut off from Divine favor: the love of the world is not always in proportion to our possessions, although their increase subjects to many temptations. A self-indulgent and luxu-

rious mode of living ill becomes the Christian. A plain and humble dwelling, with simple manners, well accords with our profession; but let us ever remember, it does not constitute its essence.

[To be continued.]

Report of the Committee of York Quarterly Meeting, for visiting the Meetings and Families of Friends within its limits, 1854–5.

(Concluded from page 197.)

Deeply interesting to the Committee were their visits to the Schools at York, Ackworth and Rawden; and earnest are their desires that the dear Friends, whether younger or older, engaged to labor in these institutions, may be encouraged to faithfulness and devotedness in their important service, praying to Him who alone can bless, that He would be pleased to establish the work of their hands upon them. The Committee were repeatedly encouraged, in the course of their visit, by meeting with young persons educated at these schools, who afforded pleasing evidence that the labor bestowed upon them had not been in vain.

In connection with their visit to the Girl's School at York, the Committee were very favorably impressed with the amount of substantial benefit which accrues to the Society at large, from the training in this establishment of young females for Teachers. Considering the importance of the object, the Committee are of opinion, that notwithstanding the care and large responsibility involved, the Quarterly Meeting has great encouragement to persevere in its efforts; and it may be worthy of its serious consideration, whether, in connection with the continuance of this establishment, arrangements may not be suitably made for still further extending the benefits to which the Committee have referred.

In nearly all the districts of this Quarterly Meeting, our meetings for worship are attended, with more or less regularity, by many who are not in membership. In their intercourse with these, the Committee met with many serious and interesting minds, especially amongst those in the poorer walks of life, with whom they felt no small degree of Christian fellowship; others appeared to have but an imperfect appreciation of our principles, and but a slender attachment to the Society. The Committee felt that those who attend our religious meetings, and belong to no other Christian community in church fellowship, have a real claim on the sympathy and kind notice of Friends. It may be worthy of serious consideration, whether, in the exercise of sound discrimination, our well-concerned members might not more frequently seek for opportunities to encourage from such individuals a free expression as to their spiritual condition; their acquaintance with our principles; their hopes, fears and difficulties; recommending to them such reading from our libraries as might appear adapted to their state or be helpful to them; and in various other ways manifesting a kind and Christian interest in their temporal and spiritual well-being. The recommendation of the last Yearly Meeting that lists of such persons should be kept in each meeting, and be read over and considered annually, will, it is hoped, contribute to the bringing of them more frequently and systematically under notice. In order, however, that the benefit desired may be obtained from the reading of such lists, whether of the class under notice, or of our own members, it is important that sufficient time should be devoted to the object, and that Friends should be willing to enter a little into the serious consideration of the circumstances of those who are very much secluded from intercourse with their friends, or whose position may appear to require the care and counsel of their brethren. The mode of reading over these lists necessarily varies in different meetings, and advantages might sometimes arise from a comparison of the practices which prevail.

On several occasions the Committee thought it right, before leaving a place, to convene the Ministers, Elders, and Overseers, and in a free brotherly conference to present to their notice such circumstances as appeared desirable to be brought under their special consideration. These conferences were to mutual comfort and satisfaction.

Upon a careful review of the service in which they have been engaged, and of the state of the Society within our limits, as presented to them in the prosecution of it, the Committee, whilst desirous to cherish a hopeful mind, and to keep gratefully in remembrance the encouraging aspects; whilst comforted in the persuasion, that there are in most of our meetings those who may be cordially saluted as the humble followers and devoted servants of the Lord Jesus, cannot but feel that there is much in our condition to occasion serious thoughtfulness to the well-concerned amongst us, and to the Quarterly Meeting in its collective character.

The Committee have already conveyed their Christian concern and solicitude on behalf of our beloved young Friends, and they may now be permitted, not without an humbling sense of their own short-comings, to express in tenderness a godly jealousy they have felt, that amongst many of those further advanced in life, those in the meridian and strength of their day, there is not that giving of the *whole* heart, and mind, and strength to God, that *entire* surrender of themselves to the service of their Lord; which is due from us all to Him who hath purchased us with His own blood, and who claims from us, as an indefeasible right, the dedication to Himself of all our powers.

To this cause, they believe, must be attributed the fact, which they feel constrained to acknowledge, that in the aggregate, the number of office-bearers in the church, of ministers and elders,

or of those to whom we can look as qualified to fill, and ready willingly to take upon them the office of shepherds and overseers of the flock, is not large;—not *so* large as in a thoroughly healthy and vigorous state of the church, it ought to be, and would be. The Committee strongly feel, that after the lapse of two hundred years since the rise of our religious Society, its Christian principles, and the practices resulting from them, still retain their full value, and are of undiminished importance, as it regards the practical development of primitive, uncorrupted Christianity. They know not any other section of the Christian church, which accepts in their fulness those doctrines which we believe ourselves called upon to uphold as essential parts of Gospel truth;—of the direct and perceptible guidance of the Holy Spirit; the freedom of Gospel ministry; the spiritual character of divine worship; the peaceable nature of the Redeemer's kingdom; that true simplicity, and unfeigned truthfulness in act and word which become the followers of Christ;—or which practically and thoroughly recognizes the supreme and undivided authority of Christ in His church. Entertaining no misgivings as to the soundness of any of these testimonies; believing that true Quakerism is nothing more or less than real Christianity in its purest form and without curtailment, it cannot be that the mission of the Society is ended, or that those spiritual doctrines, which have been given us to bear before the world, can be suffered to fall, without our incurring a solemn responsibility, and sustaining great individual loss.

If it be true that by many amongst us these precious testimonies are too much slighted, or too loosely held; if it be true that spiritual religion too dimly shines within our borders; if it be true that in many places the strength of the bearers of burdens is decayed; it becomes a Christian church not only to acknowledge and deplore the facts, but seriously and in the fear of the Lord to endeavor to ascertain the cause, and to seek for ability to apply the remedy. Doubtless the cause is to be traced to the want of individual earnestness, and of faithful personal obedience to the Lord Jesus; and the remedy, subordinate to the renovating power of divine grace, is to be found in those means, whatever they may be, which shall be availing to instruct the ignorant, to warn the inexperienced, to arouse the careless, to stimulate to exertion those that are at ease, to cherish the tender in spirit, to guide the honest-hearted inquirer, to strengthen the feeble-minded, and to encourage to the exercise of all those spiritual gifts which are conferred by the holy Head of the church upon its various members, not only "for the perfecting of the saints and for the work of the ministry," but "for the edifying of the body of Christ." It becomes then a serious, a solemn inquiry, but let us not shrink from making it, whether any thing can be done, which has not yet been done, for the help of our members, younger and older, whether scattered in small companies or congregated in larger meetings.

Far be it from the Committee to encourage an undue reliance one upon another in spiritual concerns, or any dependence upon mere arrangement: but human instrumentality has its proper place; our Christian discipline recognizes and illustrates it; and when exercised in the true fear of God, and in an unfaltering dependence on his blessing; when sustained by lively, Christian effort, and by humble desire for the advancement of the Truth; when influenced by a chastened, sanctified zeal, and regulated by a sound and sober judgment, it is often made subservient, in the divine hand, to the effecting of great ends. Where these dispositions are cherished and maintained, there is, under the authority and restraint of the One Spirit, a great diversity of operations, calling into exercise a great variety of spiritual gifts.

It may be, that those who are called to the ministry may find their path of duty to lie in visiting more frequently the scattered brethren, and seeking the inquirers after truth, bearing to them the Gospel message, or pleading with those in the outset of life to give up the whole heart unreservedly to the Lord.

It may be, that encouraged by their brethren, well-concerned Friends may oftener go to sit down with their fellow-members in the smaller meetings, to enter into sympathy with them, and to consider together what can be done for the cause of truth and their advancement therein; thus animating and encouraging them by that increased social and spiritual intercourse which is due from one to another, the blessings of which the prophet describes in this instructive language: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name."

It may be, that where Friends are associated in large numbers, they may meet together at frequent stated periods, to promote a better acquaintance with the History and Doctrines of our own Community than generally prevails, and for informing themselves more perfectly of the contents of our excellent book of Rules of Discipline and Advices, both of which may fairly claim a more intelligent and attentive study than has oftentimes been given to them: for surely it is not too much to expect, that every one should be acquainted with the rise, progress, and doctrinal views of that church which he acknowledges to be his preference, or with which in the providence of God he is connected. Prizing highly the liberty of conscience we are favored now to enjoy, it may stimulate us to increased faithfulness and zeal, to note the price at which it has been bought; the sufferings of our fore-

fathers; the meekness and patience with which they were enabled to weary out persecution, and the untiring devotion with which they published and maintained, in the face of every obstacle, the great doctrines of the Gospel of Christ.

It may be, that under the judicious oversight of right-minded and experienced Friends, exercised for the welfare of their younger brethren, the contents of the Sacred Volume, the truth of Revelation, the evidence of prophecy, the accordance between the Old and New Testaments, their duty to their Maker, and their moral and social obligations, might be made the subjects of instruction to those in early life.

It may be that the Quarterly and Monthly Meetings, under the constraining love of Christ, and in a renewal of love for the brethren, may more frequently feel engaged to appoint Committees to carry their message of interest and sympathy to the scattered members; and thus, as in the present instance, open a door for the exercise of many a spiritual gift which might otherwise have lain dormant, and for bringing forth into active service many a hidden instrument to the benefit of the church, and to the praise of Him who qualifies and anoints for the work.

In concluding their Report, the Committee feel constrained thankfully to commemorate the goodness and mercy of the Lord throughout this important engagement, the help which they reverently believe has been afforded to them in the service, and the evidence which has been granted them of its acceptance by their Friends. And should it be, through divine favor, that any good has resulted from this labor of Christian love, they desire humbly and gratefully to ascribe all the praise to Him to whom alone it is due.

Signed on behalf of the Committee,

THOMAS PUMPHREY.

LEEDS, *9th mo. 25th*, 1855.

THE PHARISEES AND SADDUCEES.

Neander, in his introduction to the History of the Christian Religion and Church, gives the following account of these sects of the Jews:

"The Pharisees propagated in their schools, by means of oral instruction, a Cabbala, that is to say, a kind of polished speculative theology, composed of a mixture of the Mosaic religion with other Eastern religious elements, which they fixed upon the original documents of the religion by means of an allegorical spirit of interpretation. By means of arbitrary verbal criticism, mystical meanings and pretended traditions from their ancestors, they had connected the ceremonial law of Moses with a multitude of new outward precepts, on the rigid observance of which they often laid more stress than on the works of righteousness and charity. They had invented for themselves many external offices of worship, which they considered as works of supererogation, by means of which many who fancied, in the blindness of their hearts, that they had from their youth up fulfilled the law, imagined they could do even more than the law required, and obtain for themselves a higher degree of holiness. In estimating, however, the character of these Pharisees, as well as that of monks in later times, we must not put them all in one class, but accurately separate the different classes of men from one another. The greater part of them were more or less hypocrites, or mere pretenders to holiness, whose chief care was about their own reputation and dominion over others, and who endeavored to gain respect in the eyes of the people by their outward observances; while, with all this show, their hearts were full of wicked desires, and like to painted sepulchres. But others, no doubt, were in earnest in their endeavors after justification and holiness; they observed, conscientiously, what their statutes prescribed, and sought to triumph over evil by their ascetic severity. Their error consisted in this, that they thought they could, by their endeavors, take by storm that which the grace of God alone can bestow on humble and on broken hearts. In this struggle, many of them probably felt those very experiences which St. Paul, once a Pharisee, himself has painted so naturally in the seventh chapter of his epistle to the Romans.

"The Sadducees were, for the most part, rich people, living in great comfort, who forgot, in the enjoyments of the world, the higher desires of their nature; their hearts were not softened by necessity, so often the instructor of man, and compelled to seek the pleasures of a better world; but they were quite right in opposing the self-invented ceremonial of the Pharisees, their troublesome precepts and their vain refinements. But while they opposed these adulterations of the original Mosaic religion, they were alike unwilling to acknowledge that historical developement, which, under the guidance of God's Spirit, had been bestowed upon it; and many religious truths which had first been developed by the prophets were, therefore, denied by them. They ascribed Divine authority to the Pentateuch alone, and would acknowledge those religious truths only which a literal interpretation could deduce from that volume. They, therefore, denied the doctrine of the resurrection, and of the destination of the soul for an eternal existence. They also, according to Acts xxiii. 8, rejected a belief in angels. Although it cannot be directly concluded, from the account of Josephus, that they altogether denied the doctrine of a Providence which extended to the affairs of individuals, it is, however, clear, in conformity to their negative disposition in religion, that they made God as much as possible an inactive spectator of the

course of events, and supposed him to take far less interest in human occurrences than was consistent with the spirit of the theocracy. They ascribed a pre-eminent value above every thing besides to an external morality in fulfilment of the law, and hence, perhaps, came their name."

In a note, it is stated, the name of Sadducee is from a Hebrew word, signifying he was just or righteous. The name of Pharisee is also from the Hebrew, meaning, either to interpret or to separate.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 15, 1855.

STEPHEN GRELLET.

The following notice of this valuable Friend appeared in the Burlington and Bucks County American a few days after his funeral.

Our obituary column of last week recorded the decease, on the 16th inst., in his 83d year, of this devoted and extraordinary minister of Christ, whose departure from life has left this world poorer, and has cast upon thousands of hearts a shade of solemnity and sadness. We wish that it were in our power to give to our readers such a notice of this saintly man, of this

"Worn sower of Truth's holy seed,"

as may naturally be looked for. But so extensive and so remarkable have been the Christian labors of our lamented townsman, that although we might embody many striking anecdotes, and glean much respecting him from the published memoirs of some of his distinguished co-workers in the Lord's vineyard, we feel that we should be unable to do justice to the subject, and that we ought to leave it to those to whom the task properly belongs.

Stephen Grellet was a native of Limoges in France. His family was one of high respectability and wealth, and of course shared the dangers and vicissitudes of a period whose record forms one of the most memorable and thrilling of earth's history. In early manhood, he found an asylum in this land, and embracing with a sincere and earnest soul the truths of Religion, he entered into a perpetual covenant with his God and Saviour. From thorough heart conviction he joined the religious Society of Friends, and was duly recognized as a minister of that Church in 1798. His early efforts in the Christian ministry were so marked with the Divine unction, that one of the most illustrious preachers of that Society very early declared that he was "a vessel designed for navigating deep waters." His divine Master had indeed chosen him as one upon whom his honor should be conspicuously placed, and his travels and labors as a Christian missionary were abundant. He made many journeys in different parts of this Union. He preached the unsearchable riches of Christ in the West Indies. He several times crossed the Atlantic and labored with singular acceptance in Great Britain and in the various nations of Europe, where his experiences were of so extraordinary a character, that his Biography, (should a fitting Memoir of him be given to the world, as we devoutly trust may be the case) will be fraught with more than ordinary interest and edification. He was the first to hold Christian meetings for the Jews in England, and in the love of Christ he visited these people in the Crimea and elsewhere. He ministered to the convicts in prisons, and was instrumental in turning the feet of that "angel of mercy" Elizabeth Fry, into that peculiar field of labor in which she became deservedly world-renowned, and in which she glorified her Lord, and was made the means of turning many benighted souls to everlasting light. In England he made the firm friendship of Alexander, the autocrat of Russia, and in the admirable biography of William Allen, (which is in our public Library, and should be in *every* Library,) our readers may find interesting accounts of his subsequent interviews with Alexander and with various members of his family, as well as with prominent officers of the Russian Government. Some of his journeys in Europe were attended with imminent perils and with signal deliverances, and it is instructive to trace the course of this thoroughly consistent Quaker and most catholic Christian through camps and armies, before Princes and dignitaries of Church and of State, with love in his heart for all, but with fear only for Him to whom all men are subservient. And his God gave him wonderful access to the hearts which might be expected to be the most closed against him. He visited the Inquisition in Rome, entering with astonishing force of character, where no protestant save himself ever penetrated. To the Pope he made statements of wrongs which he had witnessed in his dominions, and then, as to a fellow sinner who must one day appear before the judgment seat of Christ, he preached to him the grace which bringeth salvation.

But, in these mere references to some of the labors of our meek, unassuming, yet truly illustrious townsman, we are exceeding the limits which we had assigned ourselves.

As a citizen, he has been long known to the people of Burlington, and we may safely quote the Apostle's appeal: "Ye are witnesses how holily and justly and unblameably he behaved himself among you." A heart of larger sympathy we have never known, or one more ready to comprehend and to minister unto afflictions which were carefully concealed. His gospel preaching was of a character rarely equalled, and probably nowhere surpassed. Its chief characteristic was its wonderful *vitality*. Perfectly free from every trace of egotism, he preached

"Jesus Christ, and him crucified." The sufferings of his Lord for the sake of sinful man, deeply and abidingly affected his soul. His sermons manifested an extraordinary originality, scope of thought, and spiritual wealth. With demonstration of the Spirit, and with power, he illustrated his subjects with passages brought from various parts of the sacred volume, and which the hearer found presented in a light in which he never saw them before. Holding all mankind as his brethren, his public ministry and prayers evinced his large-minded sympathy with the whole human race, and his deep interest in the movements among the nations. To him, it was a *present* sorrow, if famine stalked through foreign lands,—if pestilence wasted distant cities,—if in any part of earth the sword devoured men for whom Christ died.

There was an unmistakable halo of good to be felt about him, by which even the irreligious were impressed; but of his personal traits,—those best can speak, who were privileged with his close friendship, and the theme is too delicate and too sacred for a newspaper editorial.

His gentle, kind and true heart has forever ceased its beating, and it remains for those who mourn his loss to bow in resignation to the will of his rich Rewarder—to rejoice in the perfect joy of his salvation, and, carefully noting his shining footsteps, to follow him as he followed Christ.

The notice respecting an interview with Mary Somerville, which appears in the present number, will no doubt be interesting to some of our readers; yet it is possible that others may be led to inquire who this Mary Somerville is. These may be informed that she is believed to be the most scientific woman in Europe. It is said that she is the only woman who has made herself mistress of the great work of La Place, his "Mecanique Celeste," which is considered the most profound mathematical production that has ever appeared. The translation of this work exercised the labor and skill of that celebrated mathematician, Nathaniel Bowditch, during several years of his life. It is also said to have been translated by Mary Somerville, but we are not aware that this translation has been given to the public. Other productions of her pen have, however, brought her prominently into the view of the scientific world.

DIED,—At his residence in Hendricks co., Ind., on the 23d of 10th mo. last, JOHN GRIMES, a worthy member of Millcreek Monthly Meeting of Friends, in the 76th year of his age.

——, on the 12th ult., aged 65 years, in Westmoreland, WILLIAM HAKES, a member of New Hartford Monthly Meeting, New York. After walking a few years in early life with the Baptist Society, he became convinced of the principles of the Society of Friends, and was soon after united thereto. In the latter part of his life he was frequently drawn out in exhortation to others, often to the tendering of many minds. During a few of his last months, he freely conversed on the subject of the great and important change from this world to that which is to come, and a few days before his death, expressed that he had lived in this Society over forty years, and believed he could say, without boasting, that through all his conflicts—some harder to bear than the pains of the body—he had never wavered from the true principles of Friends. His friends have the consoling evidence that his end was peace.

FRIENDS' WESTERN SEWING CIRCLE.

This Society will hold its first meeting at I. COLLINS', corner of Filbert and Oak sts., on 2d day evening the 17th inst.

Philada., 12th mo. 15th.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

JOSEPH ELKINTON, 377 S. Second St.
THOMAS EVANS, 180 Arch St.

Philada., 11th mo. 1st, 1855.

From the Manchester (N. H.) Mirror.

TESTIMONY OF A WEST INDIA PLANTER TO THE ADVANTAGES OF FREE OVER SLAVE LABOR.

During my tour to the White Mountains, I met with a gentleman from Barbadoes, a West India planter, by the name of Charles Pettyjohn, who gave me his experience as a planter on that Island, in the cultivation of the sugar cane, and the manufacture of sugar both by slaves and free men.

"In 1834," said he, "I came in possession of 247 slaves under the laws of England, which required the owner to feed, clothe and furnish them with medical attendance. With this number I cultivated my sugar plantation until the Emancipation Act of August 1st, 1838, when they all became free. I now hire a portion of those slaves, the best and cheapest, of course, as you hire men in the United States. The average number which I employ is 100, with which I cultivate more land, at a cheaper rate, and make more produce than I did with the 247 slaves. With my slaves I made from 100 to 180 tons of sugar yearly. With 100 free negroes, I think I do badly if I do not annually produce 250 tons."

Such is the testimony of honest intelligence upon this most important subject, and adding another to the many facts already adduced that chattel slavery not only subverts the moral and

social relations of master and slave, but equally strikes a blow at the pecuniary interests of both.

R. C. Stone.

Extract from the journal of an American Physician, describing a visit to Dr. Somerville.

On being ushered into the breakfast room by Dr. S. and introduced to his wife, I took my seat at table. In neither her appearance nor manner was there anything to attract particular attention. She was rather below the middle size, plain, but neat in her person and attire, and entirely free from affectation or pretence. Her eye was keen, and rather playful; her countenance sprightly, but not beautiful. She conversed with fluency and ease, and did the honors of her table with good breeding and taste. Her children, two or three in number, were of the party. Breakfast over, Dr. Somerville rose, and telling me that he had a private visit or two to make before his visit to the hospital, familiarly added, "I will leave you and Mrs. S. to take care of each other till my return." The office being cheerfully accepted by me, I deemed it my duty to enter on the fulfilment of it without loss of time. I accordingly commenced a conversation on the polite literature of the day, including works of Southey, Byron, Campbell, Scott, Wordsworth, &c., and in both the knowledge and appreciation of these, I found her perfectly at home. Perceiving in a neat rose-wood book-case a few volumes on botany, ornithology and zoology, I changed the subject to those branches of *science*, and found her information little inferior. I changed again to mineralogy and geology, and found her, in the knowledge of the former especially, decidedly my superior. A volume of La Place which caught my eye, directed my mind for a moment to the science of astronomy; respecting which she conversed with such a familiarity and compass of knowledge as might have led to a belief that she had just returned from a tour among the heavenly bodies. After a momentary silence, and looking at the lady in actual astonishment, I said to her sportively, "Pray, madam, is there anything either *in* the world or *out* of it that is not known to you?" "O yes, sir, many things"—was her reply. "I really know not what they are—I have run through the circle of my knowledge, and you have led me to every point of it."

We passed into an adjoining room; here were suits of chemical, and mechanico-philosophical apparatus: I soon perceived by her conversation that she was perfectly familiar with the practical employment of them. After loitering some time in conversation, we passed into another room which was decorated with paintings. I said, "these are excellent copies of antiques—who painted them?" As she did not immediately reply, I fixed my eyes on her face, and observing it suffused by an incipient blush, I said, "This heightened rose-tint is a tell-tale—you painted them yourself."

EXCELLENCE IN INDUSTRIAL ART.

Everybody knows that the French are a people of taste; every one does not know what makes them so. Strangers in Paris, and not a few of the residents, form all their notions on the matter from visiting the shops on the Boulevards, from gaining admission to the saloons of wealth and fashion, or probably from studying some Great Exhibition, in all which places may be seen the results of French industrial art. But there are not many who inquire into the causes of this universal taste, and this general love of beauty. There are not many who enter the homes, or study the habits, or visit the schools of workingmen. Without such investigations the secret never can be solved.

The intelligent inquirer should leave the gay promenades of the Champs Elysees and direct his steps to the disagreeable streets of the Faubourg St. Antoine. In that district, which has given so much trouble in every revolution, are situated many of the large establishments which supply the civilized world with those elegant manufactures for which the French metropolis is famous. The people who live in this neighborhood are poor and plain, earning their bread by manual labor. Their hands are hard and their looks are rough, but there is a civility in their manners and a nicety in their language, even when talking with one another, which indicates to the most casual observer true refinement within. In the shops these common laborers are employed in fashioning elegant furniture and in reproducing intricate patterns of rare beauty, which they do with an ease and skill that can seldom be equalled by the foremen and masters of this country.

Follow the *ouvriers* from the factory and see how their evenings are passed. In the heart of that laboring district free evening classes will be found, maintained by the city of Paris, where hundreds of full-grown men, dressed in the characteristic blouse, are accustomed to assemble of their own accord both in summer and winter. These scholars, with little of book-learning, sometimes even unable to read, are shrewd and intelligent, accustomed to think, and quick to appreciate all that is refined and delicate. Their hands, though clumsy to the eye, are not less skilful with the pencil than with the chisel, and are as much accustomed to the drawing-board as to the working-bench. Reading, writing and arithmetic are taught to all who need the instruction; moral and religious teaching is given to the assembled school; and besides, the best of lessons are open to every one in singing and drawing. One group will be found copying, with the enthusiasm of genius, the pictures of Vernet and Delaroche;

another designing ornamental furniture; another practising mechanical drawing; another planning decorations for a room; all learning in the evening-school that very art which they require for the labors of the day. They are learning, in short, to elevate their work from mere mechanical drudgery to high intellectual enjoyment.

Not far from this school for adults is another for boys, started by private charity, and called the Apprentices' Institution. The Viscount de Melun, an active and benevolent man, interested in every social reform, is the friend and patron of this school. Its design is to give pleasant occupation for the evenings to young men and boys between twelve and twenty years of age. The attendance, though quite voluntary, is so large that there is not room for all who wish to be present, and vacancies are waited for with curious and commendable impatience. While giving instruction in the elements of all book-knowledge, the teachers aim to prepare their pupils for advancement in the trades in which they labor. As almost all the boys are employed in furniture shops, upholsteries, manufactories of paper-hangings, and like establishments, where good taste and a knowledge of practical art are continually needed, much time is spent in teaching the principles of design, especially in their industrial applications. Boys who would otherwise spend their evenings in street-schools of vice, find not only entertainment, but real profit to their everyday occupations, from attendance on these evening classes.

New York, and other of our larger cities, are provided, to some extent, with similar schools. It would be well for every manufacturing town and village in the country to imitate this example. More than this—it would be well for all who have charge of such schools to inquire how far the wants of workingmen and boys are met; and whether, beside what are called the rudiments of common school education, more instruction may not be given in things which pertain directly to the daily labors of the pupil. But it is not in formal schools only that French workingmen receive their education. Every provincial town has its museum, open for the entertainment and instruction of all who will visit it. That capital has a score of exhibitions continually open, gratuitously once or oftener in the week, where everybody may, in finding recreation, gain a knowledge of art and love of beauty. We hope the day is not distant when what is thus done by the monarchs of Europe will be imitated by the sovereign people of America, or when some liberal citizen, perhaps, will follow in the noble course of Astor and Cooper, and establish in the commercial capital of this country a free gallery of art.

But the moment that in any land an effort is made to improve the education of the masses, the lack of teachers fitted for their tasks is seriously felt. Our country is sadly wanting in men trained for specific duties. When manufactories were commenced in New England, early in the last half century, it was not a rare thing to call to their superintendence men who had been trained in the army and navy, who knew how to command, and who, therefore, had one of the elements of a good overseer—administrative ability. So when the recent improvements in public schools commenced, it was exceedingly difficult to find competent teachers; and normal schools, in which men and women might be trained for the business of instructors, were urged upon the attention of the public by Henry Barnard, of Connecticut, as the only means of supplying the want. But even the plans of such schools were not understood, and Barnard, Mann, Stowe, Sears and Bache went abroad to study them.

We shall have a similar course to pursue in industrial and artistic training. We now find our workingmen, our factory operatives, inferior, not in general intelligence, but in the knowledge of their trades, to corresponding persons in France, Germany, and partially in England. Evening schools and industrial schools are already to a limited extent commenced for their improvement. But we need more teachers. We need trained men higher up than mere manual laborers. We need schools in which a knowledge of common things can be taught. But we also need complete schools (like some already projected in this country) where the laws of mechanics, where the practical principles of chemistry, where a knowledge of the strength of materials, where the method of working mines, where the secrets of agricultural success, where the rules of ornamental art and the elements of correct taste may be taught to men who find their lives too short, and their occupations too practical, for metaphysical profundity or linguistic research.

How is it in France and Germany? Colleges and universities are not less eminent or excellent than in this country. Hundreds of men are continually training in law, theology and medicine, but hundreds of others are training, with the best of teachers, to be miners, farmers, engineers, architects, mechanics, roadmakers and shipbuilders. Such men are as truly scholars in their way as those who are fitted for the so-called learned professions. Lyons, the city of silks, has its schools where lessons are given in the manufacture of cloth, in loom-weaving, in making patterns, and in keeping accounts for workshops. At Dieppe is a school for lace-making. At St. Etienne, famous the wide world over for its ribbons, is a celebrated school of design, which has a powerful effect upon the industry of the place. La Rochelle and Bres have their naval schools, and so on. But th

teachers in these and scores of other such establishments are trained in the *conservatoire* at Paris, in the *ecole centrale*, in the School of Mines and other national institutions, which the people guard and value more than the rights of the crown or the authority of their legislative assemblies. An admirable commencement has been made in this kind of education in the Lawrence Scientific School at Cambridge, the Yale Scientific School in New Haven, the Chandler School at Dartmouth, the Free Academy of New York, and in other well-known establishments.—*N. Y. Tribune.*

A NEWFOUNDLAND DOG'S VENGEANCE.

I was always fond of dogs. Goldsmith, in his touching and eloquent plea for the dog, in alluding to a sort of mania for dog killing, which prevailed at the time of which he speaks, in consequence of an unreasonable apprehension of hydrophobia, says, among other fine things, that the dog is the only animal which will leave his own kind voluntarily, to follow man.

It is true, and the truth should bind man to be the dog's protector and friend.

The American brig Cecilia, Captain Symmes, on one of her voyages, had on board a splendid specimen of the Newfoundland breed, named Napoleon, and his magnificent size and proportions, his intelligent head, broad, white feet and white-tipped tail, the rest of his glossy body being black, made him as beautiful as his peerless namesake, who would, no doubt, have been proud to possess him.

Captain Symmes, however, was not partial to animals of any kind, and had an unaccountable and especial repugnance to dogs, as much so, indeed, as if all his ancestors had died of hydrophobia, and he dreaded to be bitten like his unfortunate predecessors.

This dislike he one day manifested in a shocking manner, for Napoleon had several times entered his room, and by the wagging of his great banner of a tail, knocked paper and ink off his desk. On the next occasion the captain seized a knife and cut the poor animal's tail off.

The dog's yell brought his master to the spot, and seeing the calamity and the author of it, without a moment's hesitation, he felled Captain Symmes to the cabin floor with a sledge-hammer blow, which, had it hit the temple, would have forever prevented the captain from cutting off any more dogs' tails.

The result was, that Lancaster was put in irons, from which he, however, was soon released. Captain Symmes repented his cruel deed, on learning that Napoleon had once saved his owner's life.

The white shark, as all my nautical friends are well aware, is one of the largest of sharks. It averages over twenty, and I have seen one twenty-seven and a half feet long. It is generally considered to be the fiercest and most formidable of sharks.

But a few days elapsed after this catastrophe of poor Napoleon, ere he became the hero of a more thrilling occurrence; the very thought of which has often filled me with horror. During the interval the noble beast was not at all backward in exhibiting his wrath at the captain by his growls, whenever he approached.

In vain did his master, fearful for the life of his dog, essay to check these signs of his anger. Captain Symmes, however, made the allowance and offered no further harm to him.

One morning, as the captain was standing on the bowsprit, he lost his footing and fell overboard, the Cecilia then running at about fifteen knots.

"Man overboard! Captain Symmes overboard!" was the cry, and all rushed to get out the boat as they saw a swimmer striking out for the brig, which was at once rounded to, and as they felt especially apprehensive on account of the white sharks in those waters, they regarded his situation with the most painful solicitude.

By the time the boat touched the water their worst fears were realized, for at some distance behind the swimmer they beheld advancing towards him the fish most dreaded in those waters.

"Hurry! hurry, men, or we shall be too late!" exclaimed the mate. "What's that?"

The splash which caused this inquiry was occasioned by the plunge of Napoleon into the sea; the noble animal, having been watching the cause of the tumult from the captain's fall, had heard the shout, and for a few moments had vented his feelings in deep growls, as if he was conscious of the peril of his enemy, and gratified at it.

His growls, however, were soon changed into those whines of sympathy which so often show the attachment of the dog to man, when the latter is in danger. At last he plunged, and rapidly made his way toward the now nearly exhausted captain, who, aware of his double danger, and being but a passable swimmer, made fainter and fainter strokes while his adversary closed rapidly upon him.

"Pull, boys, for dear life!" was the shout of the mate, as the boat now followed the dog, whose huge limbs propelled him gallantly to the scene of danger.

Slowly the fatigued swimmer made his way: ever and anon his head sank in the waves, and behind him the back of the voracious animal told him what fearful progress he was making, while Lancaster, in the bow of the boat, stood with a knife in his upraised hand, watching alternately the captain and his pursuer, and the faithful animal which had saved his own life.

There was a fixed look of determination in

his face, which convinced all that should the dog become a sacrifice to the shark, Lancaster would revenge his death, if possible, even at the risk of his own life.

"What a swimmer!" exclaimed the men who marked the speed of the animal. "The shark will have one or both, if we don't do our best!"

The scene was of short duration. Ere the boat could overtake the dog, the enormous shark had arrived within three oars' lengths of the captain, and suddenly turned over on his back, preparatory to darting on the sinking man, and receiving him in his vast jaws, which now displayed their long triangular teeth.

The wild shriek of the captain announced that the crisis had come. But now Napoleon, seemingly inspired with increased strength, had also arrived, and with a fierce howl leaped upon the gleaming belly of the shark, and buried his teeth in the monster's flesh, while the boat swiftly neared them.

"Saved! if we are half as smart as that dog is!" cried the mate, as all saw the voracious monster shudder in the sea, and smarting with the pain, turn over again, the dog retaining his hold, and becoming submerged in the water.

At this juncture the boat arrived, and Lancaster, his knife in his teeth, plunged into the water, where the captain also now had sunk from view.

But a few moments elapsed ere the dog arose to the surface, and soon after Lancaster, with the insensible form of the captain.

"Pull them in and give them a bar," cried the mate, "for that fellow is preparing for another launch."

His orders were obeyed, and the second onset of the marine monster was foiled by the mate's splashing water in his eyes; he came again, and but a few seconds too late to snap off the captain's leg, as his body was drawn into the boat.

Foiled the second time, the shark passed the boat, plunged and was seen no more, but left a track of blood on the surface of the water, a token of the severity of the wound from Napoleon.

The boat was now pulled towards the brig, and not many hours elapsed before the captain was on deck again, feeble from his efforts, but able to appreciate the services of our canine hero, and most bitterly to lament his own cruel act which had mutilated him forever.

"I would give my right arm!" he exclaimed, as he patted the Newfoundland who stood by his side, "if I could only repair the injury I have done that splendid fellow. Lancaster, you are now avenged, and so is he, and most Christian vengeance it is, though it will be a source of grief to me as long as I live."—*New Orleans Delta.*

MINNESOTA TERRITORY.

A gentleman from Ohio, writing of our Territory, gives the following description:

Minnesota Territory embraces an area about four times as great as the State of Ohio. It extends from the Mississippi and St. Croix rivers, and western extremity of lake Superior on the east, to the Missouri and White Earth rivers on the west, a distance of about four hundred miles; and from the Iowa line (latitude 43° 30′) on the South, to the British line (latitude 49°) on the North, also a distance of over four hundred miles—the whole comprising an area of 166,000 square miles. It is about on the same latitude with Vermont, New Hampshire, Maine, Upper Canada, &c. on this continent, and France, Switzerland, &c. in Europe.

The surface of this vast territory is generally high, rolling prairies, smaller than those of Illinois, interspersed with groves and forests of Oaks, Walnuts, Ash, Maples, Hickory, Cherry, Poplar, Pine, &c. Particularly in the North, on the St. Croix, and upper Mississippi, are vast forests of Pine, which will supply all the lower country with lumber of the finest quality at a moderate price. Beautiful clear lakes and sparkling brooks, filled with trout and other fish, and gushing springs of delicious water, add greatly to the beauty of the country, and the health, comfort and luxury of the people. For a few miles adjacent to the Mississippi river, the country is rough and broken, though generally of good soil—the rich prairies are eight or ten miles back. Throughout the territory excellent water power abounds. The vast lumber districts in the North, the copper and iron on lake Superior, and its general adaptedness, will make Minnesota one of the best manufacturing districts in our Union, thus securing a market for the teeming and bountiful productions of the farm.

If Minnesota has any favorable characteristic above another, it is its invigorating climate, and pre-eminent healthfulness. True, the winters are cold, but they are of that regularity and dryness which soon inures even the most tender. Man and beast suffer less from cold, and especially is the constitution less racked than by the changes and wet winters of Ohio, &c. The pureness of the atmosphere exerts a most exhilarating effect both winter and summer. The stability of the climate not only secures the utmost health to man, but crowns the industry of his hands with abundant crops. The snows which cover the ground from the first of December to the middle of March, protect the fall sown wheat. In May, vegetation, which has been ice bound during winter, bursts forth with rapid growth, and stimulated by genial showers advances to maturity. The soft balmy atmosphere of the Indian summer, which reaches into November, renders the fall months in Minnesota marked and peculiarly delightful.

Although grains and roots of all kinds yield abundant crops in all parts of Minnesota, yet, for agricultural purposes, the southern portion of the territory is probably much preferable. The deep, dark, rich sandy loam of the prairies, and the alluvium of the valleys, of Southern Minnesota, can scarcely be surpassed in productiveness. While from the nature of the soil and climate, it may be reasonably expected, that but few failures of crops will occur.—In this territory crops have been harvested averaging of Wheat 30 bushels; of Oats 40 to 50 bushels; Corn, 50 to 60 bushels per acre. Potatoes, Rutabaga, Cabbage, Parsnips, and other vegetables grow readily in rank profusion.

The government remains territorial, paid for out of the national treasury; consequently the taxation is light. Already has the thorough system of common schools of the Eastern States been adopted; besides which, select academies for boys, seminaries for girls, and a State University, are now being established. What is strange, is that so much has been accomplished, and that such results are now exhibited in so short a time! This young territory of six years, which will soon rival the older States in agriculture and manufactures, is already supplied with the necessaries of life, and will soon abound in the elegancies and luxuries of wealth.

The railroad facilities of the East, by which the Mississippi river at Dunleith may be reached in 24 to 36 hours from any part of Ohio, (thence up the river in elegant steamboats) will soon overlay Minnesota. Several railroad companies have already been chartered by the legislature. Of these, we might mention the proposed road from St. Paul to Dubuque, which has been surveyed this summer; and also the road from Brownsville, on the Mississippi, to Mankato, on the southern bend of the Minnesota river. The rapidity with which this territory is settling, and the energy of the people, will secure the rapid completion of these railroads.

We will not presume to speak of this beautiful territory, with its delightful, healthy climate, rich soil and abundant crops, in the rhapsodies it well merits, lest we be thought extravagant. But we will thus sum up some of its advantages.

1st. A most congenial and salutary climate.

2d. Fertile and productive soil.

3d. Open prairies, interspersed with belts of heavy timber; Poplar, Hickory, Oak, Ash, Walnut, Sugar Maple, etc.

4th. Springs, brooks, rivers and lakes, watering every fractional portion of the country.

5th. Navigable streams, already the highway of an immense business—the number of steamers increasing yearly.

6th. A direct steam communication with the great markets and railroads of the South.

7th. The best land open for settlement at $1.25 per acre, which rapidly increases in value; thus making it the interest of the poor man to emigrate, the capitalist to invest, and the landowners in the old States to sell at a high price, and move out where they can do vastly better.

8th. The country is generally level, the soil a decomposed mould, easily worked, producing crops the first year, and in its natural state covered with a luxuriant grass averaging from eighteen inches to three feet in height. For years, neither hay nor pasturage can be an item of expense.

9th. From experience, we know that all the grains of the middle States thrive here to the greatest perfection, and the superiority of leguminous plants is a matter of common consent. Pumpkins, melons, sweet potatoes and tomatoes yield abundantly.

10th. In Southern Minnesota, brickclay of a very fine quality, is found in great abundance, while quarries of superior building stone are found along the rivers and streams, in many different localities.—*Minnesota Republican.*

THE ENGLISH AT THE CAPE OF GOOD HOPE.

After millions vainly spent in endeavoring to chastise the Caffres at the Cape of Good Hope, and, through the terrors of an exterminating force, to reduce these African savages to docility, it has now become the settled policy of Sir George Grey, the present British Governor, to try another and less costly method. He wishes to Christianize and thus tame them, and has come out with a Government proposal to expend $150,000 a year in that colony in supporting missionaries, provided that the various Missionary Societies will do as much more. For many years, far larger sums have been spent in inflicting injuries which have only provoked retaliation. If the horrors of savage incursions can be stopped in this way, it will certainly be cheaper, as well as more humane.

It is a singular fact, and one worthy the attention of statesmen, that in no species of labor that men engage in, is the expense so great in proportion to the work accomplished as in war, while in none is so much labor performed so cheaply as by some of the missionary circuit riders in the backwoods, or in a savage country. Every one of the 250,000 soldiers around Sebastopol has cost on an average far more to France and England than a missionary would have done in any part of the globe, and 200,000 men who went out on the voluntary system to persuade men to love each other, to live virtuously and to obey God, would have done far more to ensure peace and promote the good of the world, than the capture of a hundred such fortresses, and certainly much more than the destruction of half a million of soldiers, and the exasperations, impoverishment and debt occasioned by the present war.

If Sir George Grey can once establish a line

of civilized Africans around him, he will do more for the protection of the Colony, than the old Roman wall did for the North of England, or than any line of forts he could place along the frontiers could accomplish.

It is a singular fact that while every government in the world probably spends more money for war purposes, in each year, than the income of all the Missionary Societies on earth put together, we have learned more of the language of uncivilized nations through Missionaries, more of their manners and customs, their history, their government and their arts through missions, than from armies, or indeed from any other source, even commerce itself. The Colony at Liberia has done more for Africa than that of the Cape of Good Hope, though the former never cost the Government of this country any money of importance, and is now in fact self-sustaining.

But we believe this principle is capable of being carried out in many other ways. It will be found universally much cheaper, wiser and more practicable than is generally supposed, *to educate men so that they will act right of themselves, than to pursue, punish and reform them when they do wrong.*

The education of the masses to higher and higher degrees of attainment in everything that can ennoble and dignify man, is the true policy, especially for the preservation of our institutions. It is not only education in reading and writing to which we allude, though that is of course included. The fact is, we are all daily being educated by the manners and customs of those with whom we associate, and educating (i. e. drawing out) the good or the evil in them and in ourselves. Every *habit* educates far more than *instruction*. Action is the great and universal teacher.

Let any man look around him as he walks to or from the Post Office to his business, and he will see on every side the marks of a thousand customs that are influencing the future character of multitudes, for good or for evil. There are the germs of young thieves, drunkards and outcasts, being trained up in our midst by the poverty and parentage they cannot help, the vices to which they are compelled to minister, and the neglect and contempt which they receive from those who should be their best protectors and truest friends.

Let each man look around him, not as a Pharisee, but as a friend of humanity, and he will be able to accomplish far more for the world in eradicating crime, than the whole host of constables armed merely with the power of the State. Let him begin, not by a mere talking philanthropy, or even by profuse benevolence, but by trying to influence the daily habits and life of some around him who have fallen into errors which he has escaped, or from which he has been reformed. Let him, as a friend, a brother, or a father, seek out and reform such by love, persuasion and good example; thus will he save the State from corruption, and supply himself with the most efficient motives to a daily and progressive virtue.—*Ledger.*

CARRIER PIGEONS AND THE TELEGRAPH.

Many of the readers of the newspapers, who wake up in the morning and find a column of European news, by telegraph, ready for their perusal, in the morning paper, the steamer having arrived only the midnight before, do not know the labor and enterprise which are involved to procure this early transmission of the steamer's news. The "associated press" have an agent for the arrival of New York steamers at the Sandy Hook light-house. He has fifty carrier pigeons, which are trained for the purpose of conveying news from the steamships to the shore. A man in an open boat, in all kinds of weather, drops along side of the steamer as she bears directly upon Sandy Hook. The news is thrown over in a water-tight can, and it being taken out, a single sheet is affixed to a bird's leg. The man then gives the signal to the bird, which raises his wings and away he goes, with all his powers of locomotion, in a straight line for the office, going a distance of three or four miles in as many minutes; and popping in at the window, is received by the agent, who transmits the intelligence over the wires to New York, Boston and Philadelphia, and thence to St. Louis, New Orleans, and all parts of the country, so that the news is frequently received all over a large part of the United States and published before the steamer leaves the quarantine.—*Ledger.*

GULF WEED.

BY C. G. FENNER.

A weary weed tossed to and fro,
Drearily drenched in the ocean brine,
Soaring high and sinking low,
Lashed along without will of mine;
Sport of the spume of the surging sea,
Flung on the foam afar and anear,
Mark my manifold mystery—
Growth and grace in their place appear.

I bear round berries grey and red,
Rootless and rover though I be;
My spangled leaves, when nicely spread,
Arboresce as a trunkless tree:
Corals curious coat me o'er,
White and hard, in apt array;
'Mid the wild waves wild uproar,
Gracefully grow I, night and day.

Hearts there are on the sounding shore,
Something whispers soft to me,
Restless and roaming forevermore,
Like that weary weed of the sea.
Bear they yet on each aching breast
The Eternal Type of the wondrous *whole:*
Growth unfolding amid unrest—
Grace informing with silent soul!

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the steamers America, from Liverpool, and Ariel, from Havre and Cowes, English papers have been received respectively to the 24th and 25th ult.

Some skirmishing had taken place at Kertsch, between the advanced posts of the Russians, under Gen. Wrangle, and the Anglo-Turkish Contingents, in which the latter were hard pressed and had sent to Balaklava for reinforcements. The town of Marionopol, on the north coast of the Sea of Azof, was bombarded by the Allies on the 31st of the 10th month and set on fire. Kinburn is now protected by the squadron of the Allies and by floating batteries, in addition to the permanent fortifications; but an apprehension is entertained that an attempt to take it will be made by the Russians as soon as the river freezes over. The garrison of Kars had obtained a supply of provisions by intercepting a convoy of Persians on their way to the Russian army. It is stated that the Allied Generals have determined to bombard the northern side of Sebastopol. A large quantity of grain and forage, destined for the Russian army, had been destroyed by the Allies on the coast near Gheiskienan. Three magazines belonging to the French artillery, had blown up near Inkermann. Seventy soldiers and two officers were killed, and one hundred soldiers and ten officers wounded by the explosion. The Magazines contained 20,000 kilogrammes of powder, 600,000 cartridges, and 300 charged shell, all of which were destroyed.

The telegraph is now at work between Nicholaieff and Simferopol. This telegraph line connects in its extent, St. Petersburg with Finland, Warsaw, and all the west on one side, and with the heart of the Crimea on the other.

A riot had occurred at Constantinople between the Tunissian and French soldiers. Three of the latter were killed and five wounded. Several of the Tunissians have been condemned to death. A considerable strata of sulphur has been discovered on the river Volga near Samara, and the Russian Government has issued the most urgent orders to make it available as soon as possible. Rumors are again prevalent that negotiations for peace will soon be resumed. It is reported that the Emperor of Russia has consented that Prussia shall inform the Western Powers of his willingness to treat for peace. The Court of Berlin is making the greatest efforts to induce the Czar to consent to such terms as will really lead to a pacific result.

The Vienna Correspondent of the London Times states positively, that the preliminary steps towards the realization of the first and fourth guarantee points are about to be taken. The first point relates to the Principalities, and the other to the future position of the Christian population in Turkey.

Conferences relative to the re-organization of Moldavia and Wallachia would begin at Constantinople as soon as the Austrian Envoy, Baron Prokesch, reaches that city.

England.—A petition for the re-establishment of the Kingdom of Poland is circulating in Liverpool. Count Tamoyski has announced that he has been authorized by the British government to form a Polish division, to be attached to the Turkish Contingent, and to form nominally a part of the Sultan's army, though paid by the British Government.

Three thousand Manchester operatives are on a strike. They all conduct themselves peaceably.

A writer in the London Times suggests the employment of fugitive slaves in Canada on the cotton plantations of Jamaica, as a partial remedy against England's dependence upon America for the necessary supply of cotton.

France.—The International Convention on a Uniformity of Weights and Measures had held its third meeting in the Exposition Building. A destructive fire had occurred in the Government Bakery at Paris. Twenty-eight thousand quintals of corn and an equal quantity of flour and biscuit were consumed.

Spain.—Reinforcements of troops have been ordered to Saragossa, where further disturbances were apprehended, the local authorities having promised more to the rioters than the Government would sanction. The Spanish Government are reported to be unanimous in favor of joining the Alliance, but the occasion is deferred until Spain can appear as a great nation. At present she has neither spare money nor soldiers.

Denmark.—There was every probability that the Sound Dues Conference would be opened at Copenhagen on the 20th ult. Russia was the only power that would send a Special Envoy, the other Governments accrediting their resident ambassadors, assisted by persons conversant with the subject. It had been settled that Russia might take part in the Conference simultaneously with the powers with whom she is at war.

Central America.—The Governments of San Salvador, Honduras and Costa Rica have strongly protested to this Government against the recognition by Col. Wheeler of the present Government of Nicaragua. Col. Wheeler's recognition of this Government is said to be disapproved by the President.

Domestic.—The House of Delegates of Virginia have appointed a committee to provide for more effectual measures to prevent the escape of slaves, and inquire into the expediency of retaliatory measures against the Northern States.

The state of affairs in Kanzas is most deplorable, the aggressions of the slavery party having at length led to open war, the immediate occasion of which appears to have been as follows: A young man, named Dow, belonging to the Free State party, was murdered by one of the "Border Ruffians," named Coleman, who made his escape, but afterwards returned to Lecompton, and fearing the testimony of one Branson, with whom Dow had boarded, procured his arrest by the Sheriff. Branson, having been guilty of no offence, was rescued by his friends, whereupon, messengers were despatched by the Sheriff to Governor Shannon for assistance. The Governor ordered out all the force at his command, and has applied to the President for the aid of United States' troops. No action in the case has yet been taken by the President. From the accounts received, it would appear that the action of the Governor has been altogether on the side of the aggressor. The citizens, on both sides, were preparing for the expected conflict; aid from Missouri had been invoked by the pro-slavery party, and intense excitement prevailed throughout the Territory.

No business has yet been transacted by Congress, the House not having succeeded in electing a Speaker.

FRIENDS' REVIEW.

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Concluding Chapter of Observations on the Distinguishing Views and Practices of the Society of Friends, by J. J. GURNEY.

(Concluded from page 211.)

Here it may not be improper to remark, that the true efficacy of our religious peculiarities will greatly depend on the degree of *completeness* with which we maintain them. The double-minded man is declared to be "unstable in all his ways;" and nothing, surely, is more calculated to diminish our usefulness in the church than a want of true consistency. The garment "mingled of linen and woollen" was forbidden under the law; and such a garment (to employ the expression in a metaphorical sense) is worn by those persons, who, in some of their actions, adopt the highest standard of Christian conduct, and on other occasions are content with one of a much lower character. Is not such a description in some degree applicable to the member of the Society of Friends who refuses to take an oath, but consents to the payment of ecclesiastical demands? or to him who bears a clear testimony in respect to tithes, but indirectly assists in military operations, or carries arms in self-defence? or to him who is faithful in all these particulars, but conforms to the fashions of the world in his language, manners and appearance? or to him who wears a plain dress, but scruples not the use of flattering titles? I have already found occasion to remark, that throughout the religious system adopted by Friends there exists an unbroken harmony—a real adaptation of practice with practice, and of part with part; and no sooner is any one of our testimonies forsaken, than this harmony is interrupted, and the work is, in some degree, (whether greater or less,) marred upon the wheel. It cannot, indeed, be expected that those persons, whether members of the Society or otherwise, who are under the influence of *convincement*, should be brought to see the whole of their duty at once. It is more probable that the several points of prospect should open upon them in succession. But, as they are preserved in watchfulness unto prayer, and enabled to "*follow on* to know the Lord," I believe they will find that our several religious views and practices are the result of perfectly accordant principles, and flow from the same Spirit; and that, in order to glorify God in the way which he has thus cast up for us, it is needful that we maintain them *all*, in a simple, undeviating and consistent manner.

Many of my readers must, indeed, be well aware that the performance of our duty, in these respects, is no light, easy or familiar matter. In abstaining from so great a variety of practices which we deem to be inconsistent with the spirituality and purity of the Gospel, and in thus opposing the opinions and habits of the generality of our fellow-Christians, it is our lot, as I have already observed, to tread a very narrow path, and to be exposed to many circumstances of a mortifying nature. Let us, then, seek to be preserved in *deep humility;* for this is a condition of mind which, above all others, will be found to soften the asperities and to diminish the difficulty of our course. The more our own pride and vanity are laid low, the more we are redeemed from the pursuit of that false honor which is given and received by man—the better shall we be prepared for the service of Christ, and the less will be the pain of our conflict, in *becoming fools in the sight of the world for his sake.* And, truly, we need not fear to take up the cross, which we are thus called upon to bear; for if we be but faithful in following the monitions of our heavenly Guide, we shall find that his grace is sufficient for us, and that true wisdom is still "justified of her children." It will be amply proved in our experience, as it is in that of every humble and devoted Christian, that "the foolishness of God is wiser than men, and the weakness of God stronger than men." Nor shall we dare to repine, when we reflect on the known character of the Christian calling: "For ye see your calling, brethren," said the apostle, "how that not many wise men after the flesh, not

many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and *things which are despised*, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."*

Having thus considered the dangers and evils which attach to the latitudinarian professor of the truth, as we hold it, we ought by no means to forget those which are equally inseparable from the condition of the *formalist*. Such is the weakness, such the deceitfulness of our hearts, that our very abstinence from forms may sometimes become formal, and our several religious peculiarities may be maintained in the spirit of the Scribes and Pharisees, who paid "tithe of mint, and anise, and cummin," and omitted "the weightier matters of the law—judgment, mercy and faith." * It is an awful thing to be liable, in any respect, to the charge of hypocrisy; for this is a sin which, as it finds a place in us, must not only render us very offensive in the sight of God, but can never fail to retard the progress of that cause which we profess to love and to promote. When those who object to war in all its forms, as inconsistent with the Christian principle of love, forget, in their private life, the law of meekness and long-suffering, and yield themselves a prey to wrath, malice, envy and bitterness; when those who speak of worshipping the Father in a pre-eminently spiritual manner, are really living in the neglect of devotional duty; when those who sedulously shun the idle vanities of general society are seduced into that covetousness which is idolatry, or are found indulging their gross and sinful appetites; when those who, in professed adherence to the law of truth, refuse to substitute even the You for the Thou, are found defective in common sincerity of language, or integrity of conduct;—then, indeed, the cause of truth is fearfully laid waste, and all that is distinguishing in our religious system is thrown, to the eyes of an inquiring world, into a deep and almost impenetrable shade.

Although we may reasonably entertain the hope, that the character of but few of our members will correspond, in any great degree, to the description now given, that description may, nevertheless, be partially and slightly applicable to many; and all of us, indeed, who are attached by the force of long-continued habit to the practices of Friends, have great need of watchfulness, lest we fall into this snare of our enemy;—lest, while he leaves us in quiet possession of the *figure* or *shell*, he rob us of the *substance* and *kernel* of our religion.

In conclusion, I would remark, that the true preservative from any such dereliction of the virtue, honor and love, which become our religious profession, as well as from the neglect of those duties, which are, in some degree, confined to ourselves, will ever be found in the fear of God, and in a steady, abiding reliance upon our Lord and Saviour Jesus Christ. If Christ be made unto us, of the Father, "wisdom, righteousness, sanctification and redemption," we shall not fail to live as "obedient children." Reconciled unto God through faith in our Redeemer, and subjected to the government of the Holy Spirit, we shall order our steps aright, imitate the goodness of our heavenly Pattern, grow in grace and holiness, and experience a happy deliverance from the power and dominion of the prince of darkness.

Let us ever remember that there is no use or security in the superstructure except it be erected upon a sure foundation: and that, in religious matters, "*other foundation can no man lay than that is laid, which is Christ Jesus.*" * Solicitous as I am that our peculiar testimonies should be maintained by us with all that faithfulness and vigor which their practical importance demands, I am perfectly aware that they are no sooner separated from *vital Christianity* than they become vain and unprofitable—deprived at once of all their efficacy and of all their stability. May it, then, be our humble and diligent endeavor to draw nigh unto the Father of mercies, through "*the blood of the everlasting covenant,*" and to live "*by faith in the Son of God.*" Thus, and thus only, shall

* 1 Cor. i. 26—29. * Matt. xxiii. 23.

* When our blessed Lord was conversing with the Jews on the subject of the Holy Scriptures, he said, "*They are they which testify of me,*" John v. 39; and in exact conformity with this declaration, the Apostle Paul has taught us, that these inspired writings are able to make us "*wise unto salvation, through faith which is in Christ Jesus,*" 2 Tim. iii. 15. The Scriptures may, indeed, be justly considered as the principal outward means appointed by an all-wise and merciful Deity, to promote the maintenance of his children on that *one foundation*, of which we are now speaking.

I venture to avail myself of the present opportunity, in order to remark, that, as a sedulous attention to the Bible is a duty incumbent upon Christians in general, so it is of especial importance to the members of the Society of Friends, who are not accustomed to hear the Scriptures read in their places of worship, and whose principles have led them to the disuse of some other outward means in religion, to which their fellow-Christians are generally habituated.

That the performance of this duty is strongly enjoined by our Society on its members, those who are acquainted with the course of our discipline are well aware. May our attention be more and more directed to so important a subject; and may we be found *diligent* not only in the daily reading of Scripture with our families, but in that private perusal of it, in seasons of solitude and retirement—not without secret prayer for divine illumination—by means of which its sacred and edifying contents may be yet more clearly opened to our understandings, and yet more deeply impressed upon our hearts!

we be enabled to bear with acceptance the goodly fruits of righteousness, to glorify the name of our God, and to fulfil the particular purposes for which he has seen meet to raise us up from among the children of men, to be, during his own good pleasure, a distinct and separate religious people.

ADDRESS OF JOHN PEASE

To Friends of the Yearly Meeting of New York, and in North America generally.

(Continued from page 213.)

We can entertain no doubt that the language of the Spirit to our beloved younger brethren and sisters, whatever their disadvantages, is in accordance with the words addressed to the apostle, "My grace is sufficient for thee."

But how can we speak too highly of the duties, responsibilities, and powers of parents? The first care of the Christian should be to train his child for Heaven; to inculcate those lessons which, through the Divine favor, may strengthen to walk through time as a candidate for a happy eternity. The continual influence of a spirit seasoned with grace, necessarily leading into an example consistent with profession, is probably the greatest which can be brought to bear upon the enlarging feelings and opening understanding of the child. The parent whose heart is fixed primarily upon the things of time, cannot evince this. However much he may love his child, and desire his good, he cannot impart that which he does not possess. Neither can he who lives not in the spirit of prayer, expect to be enabled to lift up his soul in living aspirations for his children, or encourage them in this sacred exercise. How deeply does this teach such as are intrusted with the loan of these precious plants, the need of keeping their own spiritual gardens with assiduous care. Let them not suppose that you esteem anything which they can acquire, or which you acquire for them, of greater value than an inheritance in the Truth. We cannot communicate grace to our children, but, through this grace conferred upon ourselves, we may in great measure, perform our duty towards them. The counsel, the tears, and the prayers of the parent are, perhaps, never wholly lost upon the child. Though the answer of them may not be always seen, they have been offered before Him who is a God hearing prayer; and Oh! the humble, peaceful confidence granted to such parents, in his abounding mercy, accepting them in their sincerity, and not readily casting off those whom they have committed unto Him. Beware, dear Friends, of the associations into which your children are introduced: I have mourned over those which many are forming at your district schools: and think they must have a tendency to weaken their attachment to every thing which distinguishes us in dress, speech, and manners, I fear, in some cases, to the Truth itself. May not friendships have their rise here, which in a great measure fix the lot for future life? What is a little cost in present care or pecuniary expenditure, if blessed to preserve from such consequences? Family, select, and Friends' boarding schools may be so blessed. I fear these views have not sufficient place with some parents, and that future years will show the effects of such training in the decrease of our Society, and the check hereby imposed upon the spread of principles so eminently calculated to promote the happiness of man.

The reading of young people, also, can hardly be too sedulously guarded; not only to discourage the bad, but to cherish a love for the daily perusal of the Holy Scriptures in private, with the reading of the writings of our early Friends. Not only does this land abound with books, most mischievous and demoralizing in their tendency, but these being frequently copied into newspapers, they consequently find their way into circles from which the originals are excluded.

I would put the heads of families upon considering, whether any supposed advantage to be derived from admitting such prints into their houses, will excuse them in the Divine sight, in admitting such poison into the tender minds of their offspring.

Closely connected with the duties which we owe to God our Saviour, to ourselves, and to our children, are those which are due to the Society of which we are members. Raised up in the perfect wisdom, and for the blessed purposes of Him who is excellent in counsel, and wonderful in working, I believe that it largely claims our time, talents and gifts; and it has long been my apprehension that few, if any, who have really understood its principles, and the blessings flowing from their honest maintenance, have ever promoted either their own peace, or the great cause, by entering upon anything incompatible with their profession as Friends, however plausible the pretext or flattering the result. It would not become me, did I feel even stronger, or different from what I do in reference to associating with other Christians for the general good of mankind, to censure all such union. My own conduct and that of many brethren dearly beloved, would not admit of this; and I believe that where such association takes place, and is maintained in the Divine fear, it is the means of spreading our principles, and promoting the honor of Truth. Possibly the efforts of some in the cause of the Slave, of Temperance, and of Peace, have not been without such results; but an insidious enemy is on the alert; and the minds of others who have entered upon these things in tenderness and fear, have become, by degrees, so excited, that instead of regarding these undertakings as parts of Christian duty, and some of the fruits of the Gospel message, they have acted as if in them and their maintenance was included the sum of Christianity, and all they owe to its support. The effect of giving way to this delusion, is af-

fectingly obvious in their general conduct, their decreasing value of everything relating to our Society, and as respects individuals, their loss of the dew of their youth and religious sensibilities altogether. With such awful warnings before them, great should be the care of our beloved younger Friends not to indulge in the smallest departure from a conscientious adherence to all our peculiar doctrines, views, and practices. To do evil that good may come is never admissible. Temptations in these matters come in various ways, and not least in leading from the crucifying operations of the Spirit of Truth. There is something in which flesh can glory in advocating with zeal the rights of the enslaved, or pleading against the practices of Intemperance; but self has no share in that power which brings about, and supports in an humble walk with God, and confession to the name of Christ, in conduct and conversation, in word and doctrine. Hence, how can we wonder, if some are led to substitute the labors of philanthropy for services which the Church calls for at their hands, and those humbling exercises which prepare for their right fulfilment. Amongst these services may be mentioned the care of the solitary, the widow, and the fatherless: not simply the discharge of official duties, but that which results from a state of mind enabling to say, "The cause which I knew not I searched out." Then, (O blessed and important duty of the delegated shepherd!) to watch over the lambs, to encourage, and tenderly warn! Were these things more attended to, our Society would not present the scattered aspect it does in some places, and meetings for discipline would have less to engage their attention in dealing with those who go out from us. My Friends will hardly suppose that in thus pressing upon them these solemn duties, as they appear to me of primary importance, I would discourage them in their efforts for our degraded brethren of the African and Indian races: rather would I stimulate to redoubled exertions. Friends in this land and in Europe, united in the same profession of Christian faith, seem in some things called to stand forward as watchmen in their respective lands, crying against national institutions which are out of the Truth; I fear we may term them national sins. The union of Church and State in Great Britain, the curse of Slavery in North America, claim from us a continual and unflinching testimony-bearing. In both these cases, as in many others, association with persons, and contact with things contaminated, tend to dim our sight to their enormity, and deaden our feelings to their results. Let us, dear Friends, guard against effects which, without a strict watch, we must fully expect. In being a little in contact with Slavery, in its sad reality, observing its effects and pondering them in my heart, I see that it is not simply cruel and debasing, but calculated to retard the consummation of those blessings which the Saviour of men came and died to secure. Everything belonging to his message advances the present and eternal happiness, and tends to the true elevation of man. All legislation for the purpose of rivetting the fetters of the slave, leads to his degradation and misery, to circumscribe his knowledge of the great truths of Christian redemption, and consequently his highest enjoyments, even here on earth, inasmuch as it must be admitted to consist in the saving acceptance of these in the heart, and their application to the life in innumerable ways. Oppression cannot, indeed, deprive him of the benefits of a Saviour's death, or the gift of that Spirit and Light which visits all hearts, the fruits of which some of them strikingly evince: but it too often succeeds in bringing men and women, in the nineteenth century, into a spiritual position little better than that of the Gentiles, who lived before the coming of Christ in the flesh; of whom it might be said that gross darkness covered them. Had these considerations more place, would not some who love Him, who has begotten them again into a lively hope, more continually and prayerfully remember these children of oppression and darkness, whom He wills to be partakers of this lively hope; that the prayers of such would be heard, and the present darkness of many be turned into light in the Lord! Great as is the severity often exercised upon their physical frames, I consider their mental bondage the heavier crime.

(To be continued.)

PROHIBITORY LAW IN CONNECTICUT.

The Prohibitory Law in Connecticut has had a year's trial, and has quite generally been observed without frequent necessity of appeal to the Courts. Its friends are satisfied. The Hartford *Religious Herald* thus sums up the year's experience under it:

"In the country towns the traffic is well nigh suppressed altogether, except among the lowest of the foreign population, and in the cities all men of decent self-respect have quit the business, leaving it to successors who have no characters to lose. Prosecutions have been vigorously and successfully made for violations of the law, whenever sufficient evidence could be obtained. Intoxicated persons are much more rarely seen in public than before, and are more promptly arrested and punished when seen. There has been a marked diminution of disorders and crimes, exclusive of arrests for intoxication, which under the old laws were seldom made, but are now promptly attended to, thus making an apparent, but not real, increase in this particular. Many drunkards have been reclaimed by the removal of temptation, and many destitute families restored to comfort and happiness."

PARIS—THE CRECHE.

Previous to visiting Paris this summer, we had heard a good deal of the philanthropic institutions, which, under the designation of crèches, a society of benevolent individuals had established, chiefly upon a charitable basis. The numbers of women of the lower orders, mostly in the bloom of life, or prematurely aging through incessant toil and exposure to all weathers, whom one meets in the streets and public places of the city and in all the favorite resorts in the outskirts, brought these institutions to our recollection. The wife of a Parisian laborer, far more than wives of the same class in London, pulls in the same boat with her husband; it is well indeed if, from want of employment on his part, she does not pull alone. The French workman, unless he be a skilled artisan obtaining high wages, has no notion of maintaining his wife in a state of idleness; nor does he think the care of the family, if he have any, a sufficient claim to her exclusive attention. The necessity of the case, moreover, demands her co-operation, to supplement as she may the small gains upon which they have to subsist; and, therefore, work she must. But the trade and commerce of Paris, where there are no staple manufactures of any importance, offer her no regular market for her industry; and in the majority of instances she has to seek or create a vocation for herself, which she pursues as best she may in the streets and highways, or in the crowded gardens of the suburbs. This is a sad necessity to contemplate, but its fruits are sadder still. It led, in fact, to the desertion by parents of their hapless offspring, whom they found at once a burden and a hindrance. In the conflict between the claims of hunger and maternal affection, the latter frequently succumbed, and the hapless infants, consigned in the obscurity of night to the revolving box of the foundling hospital, were abandoned for ever by those who had brought them into the world. It was the melancholy discovery and appreciation of this dismal fact that led to the establishment of the crèches, which are institutions supported partly by voluntary contributions, and partly by small payments from those who profit by them, for the reception of infants of tender age requiring the care of a mother or a nurse during the working hours of the day. They are open from eight in the morning to the same hour at night, and the charge to the parent for the care of each infant during the twelve hours is two pence. If the child is not weaned, the mother comes at proper intervals to suckle it, and in all cases both brings it in the morning to the crèche and fetches it away in the evening.

There are in Paris, at the present moment, about twenty of these establishments scattered in various parts of the city, and all under the control of a society which holds periodical sittings for the regulation and management of its affairs. That the crèches are thoroughly appreciated by the hard-working mothers is evidenced by the fact that, since their establishment, in 1852, nearly fifteen thousand infants have been consigned to their tender care. More than this—it has been proved beyond a doubt that contemporaneously with, and we may reasonably assume in consequence of, their use, the number of infants abandoned to the public care has very considerably diminished. Looking to the natural anguish which a wretched mother must undergo before she would consent to resign her child forever to the care of strangers, we may conceive how eagerly she would grasp at any means of escape from such an alternative. The crèches are not self-supporting, and it is not easy to conceive how they could be made so; the government, however, pays 7000 francs yearly towards their support—a sum which it probably saves by diminished expenses in the care of the foundlings.

Resolving to pay a visit to one of these crèches, and judge for ourselves, we commenced inquiries, the other day, on leaving the Exhibition of the Fine Arts, as to the locality of one or other of them. To our surprise, not a single person out of twenty at least whom we addressed, knew anything about them. An elderly gentleman, who was particularly courteous, went so far as to assure us that we were mistaken—that there really was nothing of the kind in Paris, or he should have known of it, having resided in the capital for the last sixty years.

"If you doubt my word," he said, "you can inquire at the police office yonder, close to the Exposition; the police know everything, and they will tell you."

To the police office we went. The chief officer, who was writing at a table, politely pointed to a seat, and, having finished his note, inquired our commands.

"La crèche! la crèche!" said he; "I know nothing of it—I never heard of such a thing. Are you sure that is the name?"

"Quite sure."

"What is a crèche, then?" said he.

"A place where infants are taken care of."

"Oh, you mean the Foundling Hospital."

"No, I don't—quite another thing—not an hospital at all"—and we began to question whether the police really *do* know everything.

"Tenez, Monsieur—sit down—I will make inquiries"—and he rang a bell.

A tall swordsman entered, bowing low.

"This gentleman wants to visit la crèche—do you know what that is, and where it is to be found?"

"That is a question for my comrade, sir. He will answer it satisfactorily."

"Send him here."

The comrade bounced in in a moment.

"La crèche," said he, "is a house for the re-

ception of poor people's infants while their mothers are at work."

"Just so," said we.

"Rue de Chaillot, No. 40, Monsieur—you can walk it in half an hour or less."

In a minute we were on the route to the Rue de Chaillot, and after some further inquiries found the crèche, though not at No. 40, but in the rear of a bathing establishment a few doors off.

The house was situated at the end of an airy, open court, and on approaching the door we could look down into a garden below, where a good part of the spectacle we had come to see was open to the general view. Under the shadow of a mulberry tree, and further on under that of a wide awning spread on poles to intercept the broiling rays of the sun, lay sprawling, laughing, kicking and crowding together, two or three groups of infants and young children, from six months to four years of age. A merry-faced, middle-aged woman came to the door at the summons of the knocker, and in answer to our inquiry whether we could inspect the crèche, invited us in. That part of the house appropriated to the purposes of the institution consisted only of two chambers, about twenty feet square each, and fitted up for the accommodation of the little creatures who there passed their days. In the lower room, which appeared to be designed for the elder children, were a series of miniature berths placed round the walls within a few inches of the floor, so that no damage could ensue, in case the tenants of the beds should roll out upon the ground. Several children, between the ages of two and four, were fast asleep in these little cribs—the window curtains being drawn, and only a dim light pervading the apartment. When the matron drew aside the curtain, and let in the sunshine, a little urchin, beautiful as a cherub, roused up, and, staring at us with a pair of large blue eyes, seemed puzzled at our unwonted apparition; but, not being able to make anything of it, thrust his thumb deep into his mouth, and lay down again to sleep. The most scrupulous cleanliness prevailed throughout the house; the linen was white and spotless as the snow-wreath, and the floors were clean as a trencher; and a current of fresh pure air swept through the rooms. Ascending to the upper floor, we found upon the landing a basket containing a few vegetables, radishes, onions, and a bunch or two of cherries tied in pennyworths; these were the property of a young mother, at that moment suckling her three months' babe within. On entering, we found her sitting at the window, the child at her breast. Around her were some twenty or two dozen light couches or cradles of metal, of the neatest design imaginable—something after the fashion of a sea-shell—either one of which would be an ornament to a drawing-room, though they probably cost but a trifle in making. The same exquisite cleanliness prevailed here also, and the same abundance of fresh air and light. To-day, there were but five of the unweaned infants in the crèche, but the matron informed us that there were frequently as many as from twenty to five-and-twenty at a time. Leaving the young mother to her cares, we now descended to the garden, where all those children who were not sleepy were amusing themselves by rolling on the grass, or the soft matting spread under the tent and the mulberry tree. Here a young girl of sixteen shared the duty of the matron in amusing the children—a task in which she had no trouble, and seemed perfectly successful, judging from the fun and infantine frolic that prevailed. We had no difficulty in getting up a romp, which the little roysterers would have prolonged to an indefinite extent had our leisure served.

"When they tire themselves out," said the matron, "they drop off to sleep, and we carry them in to bed; that little rogue with the brown face is a deceiver; he pretends to be asleep, and when I have put him to bed, will jump out and be down here again before I can catch him. Ha! you rogue, you know it's true."

The infants all look well and healthy, and in reply to questions on this point, we learn that many who are puny and pale when they first come, recover health and strength by a month or two's course of the crèche. We do not wonder at such a result. The life that infants here lead appears to us the very life that unconscious infancy should lead. They have no pampering—no silly indulgences; but they have air and exercise, and kind tendance and heedful care. We left the crèche with the conviction that whatsoever there may be to deprecate in the social aspect of Paris, here at least is one good work—one instance in which Christian charity stretches forth a helping hand to suffering humanity.—*Leisure Hour.*

REMARKABLE ELECTRIC EXPLOSION.

One of the most remarkable natural explosions of electricity we have ever known, took place a few weeks since at the residence of David Thomas, of Union Springs, Cayuga county, New York.

There appears to have been a negative cloud passing over head at the time. The electric fluid broke up from the ground, near the wall, tore up the turf and splashed the window and side of the house, up to the eaves, with a discharge of mud and earth; this was at the kitchen wing. About thirty feet distant, and at one of the front corners, a discharge appears to have come up through the cellar-wall, and to have escaped just above the underpinning through the outer-boards, making a hole about an inch and a half in diameter, tearing off a few splinters, and throwing them about thirty feet distant. The noise was a single, very loud

explosion. A thunder-storm, one of the latest in autumn, was passing at the time. There are good lightning-rods on the house, but we could not discover that they had any connection with this discharge, from any external marks; but there can be hardly a question that most of the explosion passed through them upwards to the cloud, and no doubt had their points been observed at the moment, a vivid brush of light might have been seen upon them, precisely similar to that occasioned by a discharge through a point from an electric machine.—*Country Gentleman.*

Extract from a Speech of CHARLES SUMNER, *delivered in Faneuil Hall, Boston, on the 2d of last month.*

All tyranny, like murder, is foul at the best; but this is most foul, strange and unnatural, when it is considered that the States which are the home of the Slave Oligarchy, are far inferior to the free States in population, wealth, education, schools, libraries, manufactures and resources of all kinds. By the last census, there was in the free States a solid population of freemen amounting to upwards of 13,000,000, while in the slave States there was a like population of only 6,000,000. In other respects, important to civilization, the disparity was as great. And yet, from the beginning, they have taken to themselves the lion's share among the honors and trusts of the Republic. But, without exposing the game of political "sweepstakes," which the Slave Oligarchy has perpetually played—interesting as it would be—I prefer to hold up for one moment the aggressions and usurpations by which, in defiance of the Constitution, it has made Slavery national, when it is in reality sectional. Here is a brief catalogue:

Early in this century, when the District of Columbia was finally occupied as the national capital, the Slave Oligarchy succeeded, in defiance of the spirit of the Constitution, and even of the express letter of one of its amendments, in securing for Slavery, within the District, the countenance of the National Government. Until then, Slavery had existed nowhere within the exclusive jurisdiction of this Government.

The Slave Oligarchy next secured for Slavery another recognition under the National Government in the broad Territory of Louisiana, purchased from France.

The Slave Oligarchy next placed Slavery again under the sanction of the National Government, in the Territory of Florida, purchased from Spain.

The Slave Oligarchy, waxing powerful, was able, after a severe struggle, to dictate terms to the National Government in the Missouri Compromise, compelling it to receive that State into the Union with a slaveholding Constitution.

The Slave Oligarchy instigated and carried on a most extensive war in Florida, mainly to recover fugitive slaves—thus degrading the army of the United States to be Slave-Hunters.

The Slave Oligarchy wrested from Mexico the Province of Texas, and, triumphing over all opposition, finally secured its admission into the Union, with a Constitution making Slavery perpetual.

The Slave Oligarchy plunged the country in war with Mexico, in order to gain new lands for Slavery.

The Slave Oligarchy, with the meanness as well as the insolence of tyranny, has compelled the National Government to abstain from acknowledging the neighbor Republic of Hayti, where slaves have become freemen, and established an independent nation.

The Slave Oligarchy has compelled the National Government to stoop ignobly before the British Queen, to secure compensation for slaves, who, in the exercise of the natural rights of man, had asserted and achieved their freedom on the Atlantic Ocean, and afterwards sought shelter in Bermuda.

The Slave Oligarchy has compelled the National Government to seek to negotiate treaties for the surrender of fugitive slaves—thus making our Republic assert abroad, in foreign lands, property in human flesh.

The Slave Oligarchy has joined in declaring the foreign slave trade *piracy*, but insists on the coastwise slave trade, under the auspices of the National Government.

The Slave Oligarchy for several years rejected the petitions to Congress adverse to Slavery—thus, in order to shield this wrong, practically denying the right of petition.

The Slave Oligarchy, in defiance of the privileges secured under the Constitution of the United States, imprisons the free colored citizens of Massachusetts, and sometimes sells them into bondage.

The Slave Oligarchy insulted and exiled from Charleston and New Orleans the honored representatives of Massachusetts, who were sent to those places, with the commission of the Commonwealth, in order to throw the shield of the Constitution over her colored citizens.

The Slave Oligarchy has, by the pen of Mr. Calhoun, as Secretary of State, in formal despatches, made the Republic stand before the nations of the earth as the vindicator of Slavery.

The Slave Oligarchy has put forth the hideous effrontery, that Slavery can go to all newly-acquired territories, and enjoy the protection of the national flag.

The Slave Oligarchy has imposed upon the country an act of Congress, for the recovery of fugitive slaves, revolting in its requirements, and many times unconstitutional—especially on two grounds: first, as a usurpation by Congress of powers not granted by the Constitution, and

an infraction of rights secured to the States; and, secondly, as a denial of Trial by Jury, in a question of Personal Liberty, and a suit at common law.

Such, fellow citizens, are some of the aggressions and usurpations of the Slave Oligarchy! By such steps, the National Government has been perverted from its original purposes, its character changed, and its powers all surrendered to Slavery.—*National Era.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 22, 1855.

North Carolina Yearly Meeting.—After the matter for our preceding number was chiefly arranged, the printed Minutes of this Yearly Meeting came to hand, from which, in conformity with our usual practice, some extracts are made.

The Meeting convened, as expressed in a former number, on the 5th of last month.

"The London printed Epistle for 1855 was laid before us and read, and was comforting and edifying to us, and in order that the families within our limits may have the opportunity of perusing it and of commending its interesting and instructive contents to their serious attention, [two Friends] are appointed to have 1000 copies re-printed and produce them to a future sitting. Interesting and acceptable Epistles addressed to us by our dear brethren of the Yearly Meetings of London, New England, New York, Baltimore, Ohio and Indiana, were received and read, and we have renewedly felt that this annual correspondence between those professing the same faith, as conducted under right direction, is very precious, and calculated to strengthen the bonds of Christian brotherhood and love; and we appoint the following Friends to take the same into consideration, and as way opens for it prepare essays of reply on behalf of this Meeting, and also one for Dublin, and present them to a future sitting.

There was also presented to this Meeting an Epistle from the Yearly Meeting of Philadelphia. This Meeting being introduced into exercise in relation thereto, appoints [fifteen Friends] to take said Epistle and examine it, and report their sense and judgment thereon to a future sitting."

On third day the 6th, agreeably to the proposal of the representatives, Aaron Stalker was appointed Clerk, and A. U. Tomlinson and N. B. Hill to assist him.

"During the reading of the summary, the Meeting was introduced into deep exercise, on account of deficiencies still existing among us, and living testimonies were borne, bringing very forcibly to view the blessings, both spiritual and temporal, that have been, and ever will be, the portion of those who unreservedly devote their time and their all unto the service of their Divine Master.

The Clerks were directed to prepare and produce to a future sitting an Epistle of advice to the Subordinate Meetings, embracing the exercise and concern of the Meeting, as expressed during the consideration of the state of society.

The Clerks produced a summary of the reports from the several Quarterly Meetings on Spirituous Liquors, which is as follows:—Out of 1781 members over eighteen years old, there are 1579 who use ardent spirits only as a medicine, and 118 who use it otherwise, and 84 not inquired of; during the consideration of which, the Meeting was introduced into exercise on account of the deficiencies exhibited. Subordinate Meetings are directed to continue their labors for its removal from amongst us, and to report to next Yearly Meeting the number of those over eighteen years, male and female, distinguishing between those who use it and those who use it not.

On fifth day the 8th, the Yearly meeting received a Postscript to the Epistle from Indiana Yearly Meeting, which is as follows:

Five of our Quarterly Meetings, to wit: White Lick, Blue River, Western, Union and Concord, having requested the privilege of holding a Yearly Meeting, a committee of men and women Friends was appointed by our Yearly Meeting last year to visit said Quarterly Meetings, on account of their request.

We have at this time received a favorable report, and the subject having been weightily considered by this Meeting, the report has been fully united with, and the sense and judgment of this Meeting is that the request be granted; the new Yearly Meeting to be called "Western Indiana Yearly Meeting," and be established at or near Plainfield, Indiana, and be held on second day after the third first day in 9th month, the Meeting of Ministers and Elders on the seventh day preceding, and be opened in the year 1858. We now lay the subject before you, requesting your judgment in the case, and that you will take such steps as may appear to you to be right. Elijah Coffin, *Clerk.*

Which being read, was taken into weighty consideration in relation to its general bearing upon the Society at large, and resulted in the general expression of opinion in favor of the step taken by said Meeting.

The committee to whom was referred the communication received at the first sitting, from Philadelphia, produced the following report:

To the Yearly Meeting now sitting:

The Committee appointed to examine the Epistle received from the late Philadelphia Yearly Meeting, and to consider the whole subject connected with it, report that we are united

in the judgment that the said Epistle should be read for the information of the Meeting. Furthermore, in accordance with the request contained in said Epistle, we have reviewed the proceedings of our Yearly Meeting of last year, in relation to the separation in Ohio Yearly Meeting, and are thoroughly satisfied of the rectitude of those proceedings. Finally, we are fully united in the opinion that our Yearly Meeting cannot consistently hold further epistolary correspondence with the Yearly Meeting of Philadelphia, so long as that Yearly Meeting shall continue to recognize as the true Ohio Yearly Meeting, that body of which Benjamin Hoyle is Clerk.

Which we submit to the Meeting.

Which was read and fully united with; and [eleven Friends] are appointed to prepare and produce to a future sitting a suitable answer to Philadelphia Yearly Meeting, embracing the sentiments expressed in the foregoing report.

A document was received through the Meeting for Sufferings, entitled a concise statement of the Christian Doctrines of the Society of Friends, which was read, and the Meeting appoints William Hockett and [fifteen others] to examine the same; and if, in their judgment, it would be best to publish it, report the number and what course the Meeting should take to accomplish that object.

The 19th Annual Report of the Trustees of New Garden Boarding School being read, was as follows:

There have been in School the past year 179 students—of that number 125 were members and the children of members, and 54 not members—making an average number of 99½; and of that number 5 were day scholars.

The health of the family has been good, and the order of the School in a good degree observed.

From the accounts rendered by the Superintendent, it appears that the balance of debt against the School is, . . $675 40

And that the current account of the year shows a gain of, . . $429 76

The Committee on Education made the following report:

To the Yearly Meeting—

It appears from the reports from the different Quarterly Meetings, that the number of children between the ages of five and eighteen years is, ... 843

Between eighteen and twenty-one, . . 217

Making in all, ... 1060

No. of schools taught by male members of Society, ... 26

By females, ... 33

By those not members to which Friends' children go, . . . 38

One school under the care of a Quarterly Meeting — none under the care of Monthly Meetings;—and the number that have gone to New Garden Boarding School the past year is seventy-six.

There are none over five years of age but who are in the way of receiving some education.

Sixth day, 9th. The Committee appointed yesterday to take into consideration the document entitled a "Concise Statement of the principles of our Society," reported as follows:

They approve of the circulation of the document, but do not think that the Meeting is now in a condition for expending its funds in the purchase thereof—which the Meeting altered so as to direct that 1000 copies should be purchased and paid for out of the Yearly Meeting's Treasury, on the condition that the publishers will throw in 500 additional copies gratis, and appoints [three Friends] to purchase and apportion them among the Quarters.

The Committee appointed at a former sitting to prepare a suitable answer to Philadelphia Yearly Meeting, produced one which was approved by the Meeting, and the Clerk directed to sign and forward it.

The Clerks, as directed at a former sitting, produced an Epistle of advice for the subordinate Meetings, in some measure covering the exercises of the Meeting on that occasion, which is as follows:

At the reading of the summary answers to the Queries, the consideration of the state of Society was entered upon, during which much suitable advice and many gospel truths were very feelingly brought to the view of the Meeting, well calculated to stir up the lukewarm and careless, and to encourage all classes to a more full dedication to, and a more practical knowledge of, the Christian religion. It was apparent, from the answers to the Queries from all the Quarterly Meetings, that there was a lack on the part of some of our members in the faithful attendance of our religious meetings, and especially those which are held near the middle of the week. It was very feelingly brought to the view of the Meeting, that those who neglect this very important and primary duty do not only deprive themselves of a very great privilege—even that of being refreshed as from the presence of the Lord—but that their example, in many instances, becomes contagious, producing weakness and discouragement in the body at large. It was very forcibly impressed upon the Meeting, as a Christian duty, devolving upon the living and concerned members of Society, to labor in the love of the Gospel for the restoration of those who are deficient in the support of the testimonies of our religious Society, speaking a word of counsel, encouragement or admonition, in meekness and love, as Truth may open the way. A labor of this kind would have a gathering and preserving influence among our members, and instead of the fathers, would be the children, upholding, to

the honor of Truth, the precious testimonies given us to bear to the world.

The very important religious duty of training our dear children and youth in the principles of our religious profession, (which we believe are no less than the principles of the Christian religion,) and to a diligent reading of the Holy Scriptures, according to our third Query, has claimed the weighty consideration of this Meeting. We believe there should be no distinction between the doctrines and principles of Friends and those of Christianity, and we have no doubt that there is a solemn obligation resting upon all parents and heads of families to instruct their beloved offspring in the knowledge of those precious principles and precepts, and by a good example and a firm yet tender restraint, to endeavor to keep them out of evil, and guide them in the way of righteousness and holiness. Great weakness and loss are seen to follow neglect and delay, and the failure of the proper exercise of parental authority. We are, therefore, concerned to exhort and encourage our dear friends to greater diligence and perseverance in the work of faith and love, and that they permit no specious reasoning to obstruct their faithfulness and progress. In a religious education, the Holy Scriptures are of inestimable value, and we are deeply impressed with a belief, that scriptural instruction has been by far too much neglected. We would, therefore, encourage our beloved friends to give themselves up more fully to this service, ever bearing in mind that the Scriptures were written for our learning—that we, through patience and comfort of the Scriptures, might have hope, and that they are profitable for doctrine, for reproof, for correction and for instruction in righteousness. We believe the sincere efforts of the honest-hearted will be assisted by the good help of the Holy Spirit. We desire, therefore, that all well-concerned Friends may use their influence to encourage this kind of instruction in families and schools, and the daily reading of the Scriptures in families collected in good order for that purpose. And while this Meeting continues to feel a lively interest in the literary and orderly education of our children in all things necessary and useful, and desires the encouragement thereof, we believe this religious Scriptural instruction above spoken of, should be thoroughly connected therewith and be an essential part thereof.

The Committee appointed at a former sitting, to prepare Essays of Epistles of correspondence to other Yearly Meetings of Friends, have produced them, and after being read, considered and corrected, the Clerk was directed to transcribe and forward them to their respective places of address.

During the several sittings of this Meeting, we have experienced the overshadowing wing of Ancient Goodness to be spread over us, and under the influence of which we have been enabled to dispose of the various matters that have come before us in harmony and brotherly love. We therefore conclude to meet again at the usual time and place next year, if the Lord permit." AARON STALKER, *Clerk.*

MARRIED,—At Friends' Meeting, Rocky River, Chatham Co., N. C., on the 12th inst., MAHLON PICKETT to REBECCA C., daughter of Isham and Lavina Cox, all of Cane Creek Monthly Meeting.

DIED,—On the 14th of last month, at the residence of his brother, New Castle County, Del., PUSEY PHILLIPS, in his 41st year—a member of Kennett Monthly Meeting of Friends.

——, On the 23d of last month, of pulmonary consumption, CYRUS COATE, son of John and Mary Coate, in the 21st year of his age—a member of Springfield Monthly Meeting, Clinton Co., Ohio.

He bore his sufferings with much calmness and resignation, evincing a change of heart, and a firm reliance on Jesus as his Saviour.

Leaving his aged parents engaged his earnest solicitude, but he desired that they should not weep for him. At times the society of his young companions was very dear to his social nature, yet he was favored to resign all to his heavenly Father. He has left the consoling evidence that through the mercy of his Redeemer he has entered into rest.

——, Of inflammation of the brain, on the 4th inst., at the residence of her uncle, Eli Harvey, of Springfield Monthly Meeting, HANNAH ELLEN, daughter of the late Wm. Lindly, of Lick Creek Monthly Meeting, Indiana.

——, At her residence in Fall River, Mass., on the 28th of 8th mo. last, ELIZABETH SHOVE, widow of the late Clark Shove, in the 68th year of her age. She was a worthy member and Elder of Swansey Monthly Meeting of Friends, and for many years acceptably filled the important station of Overseer. She was much endeared to a large circle of relatives and friends, whilst her heart was filled with love to all, and sweetly relying on the mercy of her Heavenly Father she was enabled to bear a protracted illness with remarkable cheerfulness and submission to his will; and her friends are consoled in the belief that for her the sting of death and the victory of the grave were taken away.

——, on the 29th ult., at the residence of her father, Abraham Morris, near Mount Gilead, Morrow county, Ohio, REBECCA MORRIS, in the 18th year of her age, a member of Gilead Monthly Meetings. For some weeks previous to her last sickness she evinced increased thoughtfulness; and she bore a severe and somewhat protracted illness with remarkable patience and resignation, conversing freely at times on the subject of death. Almost the last words that fell from her lips were that her hope, and her *only* hope, was in her Saviour; thus leaving her friends a comfortable assurance that all is well.

——, At his residence, New Windsor, Orange Co., New York, on the 15th of Ninth month last, NATHANIEL SANDS, in the 81st year of his age—a member and minister belonging to Cornwall Monthly Meeting of Friends.

He was the only son of our ancient and beloved

friend, David Sands; and during the memorable visit of his honored parent to Europe, for the space of eleven years, he devoted himself to the comfort and support of his dear mother. For over twenty years of his life he was not in membership with Friends, but always retained a warm attachment to the Society, and at the advanced age of sixty years was again restored to membership. He often testified that he was one that came in at the eleventh hour; and having acceptably filled the station of overseer and elder for several years, he was entrusted with a gift in the ministry of our Lord and Saviour Jesus Christ.

The last ten years of his life he was devotedly engaged in this service. He travelled in different parts of our country, and visited several of the Yearly Meetings. His communications were solemn and impressive, and his heart so filled with love, that he was attractive to all classes of people.

Being deeply concerned for the spread of the Gospel, he labored diligently in his Master's vineyard; and it is believed his labors were blessed to the edification of the Church. His death was solemn and peaceful, although sudden and unexpected to his friends.

The day previous to his departure, being asked if he had any message to convey to his friends, he replied, "nothing but love—love to everybody;" he added, " this is an hour I have been long looking forward to, and it has not come upon me unexpectedly."

The last meeting he attended was deeply affecting and impressive to his friends. He remarked on this solemn occasion that his day's work was nearly done, and that those there assembled should not all meet again.

His funeral was largely attended by Christians of several denominations: impressive testimonies were delivered, closing with supplication, and the meeting concluded under a sweet and solemn feeling of peace.

It may, we believe, be truly said, in the happy close of our beloved friend, " Blessed are the dead, which die in the Lord: that they may rest from their labors, and their works do follow them."

——, On the 10th of 7th mo. last, at her residence, formerly the home of her father David Sands, Catharine Ring, in the eighty fourth year of her age.

In the death of this dear friend, we have strikingly illustrated the truth of the Scripture declaration, " See the perfect man, and behold the upright, for the end of such is peace;" " that peace which passeth all understanding."

Like a shock of corn fully ripe, she is gathered in her season into the heavenly garner. Through life she had partaken in full measure of the cup of sorrow and affliction, but the "Star of Faith" ever illumined her path, and as the shades of evening gathered around her, it shone in its brightness, undimmed by a cloud.

She often testified her thankfulness that she was permitted to sit under her own " vine and fig tree," where none could molest, or make her afraid.

In her death, the poor have lost a kind and sympathising friend; one whose ear was ever open to their grievances, and whose hand was diligent to alleviate their sufferings, and to supply their wants.

As her end approached, her sufferings were great, and she prayed fervently, that if consistent with the Divine will, she might be released. Yet in intervals between the paroxysms of pain, her language was, "not my will but thine, Oh Lord, be done." She said she wished her friends to know that she died full in the faith once delivered to the saints—that she felt that "His Angels" were encamped around her dying bed, and that the "everlasting arms" were beneath for her support.

For her numerous offspring, nearly all of whom were assembled around her in that solemn hour, she evinced a lively and earnest desire that they might follow her as she had followed Christ, and that they might love the things that she had loved, that in the end they might be enabled to say with her,

" Oh! death where is thy sting,
Oh! grave where is thy victory."

A CHEAP EDITION OF THE LIFE OF J. J. GURNEY.

J. B. Lippincott & Co., Booksellers, have just Published a new Edition of the " *Memoirs of J. J. Gurney,*" in *one* volume octavo, at the price of *one dollar and twenty-five cents*, or one dozen for twelve dollars. The work may also be had of Uriah Hunt & Son, and Henry Longstreth, Booksellers, Philadelphia.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

Joseph Elkinton, 377 S. Second St.
Thomas Evans, 180 Arch St.

Philada., 11th mo. 1st, 1855.

INDIAN WARS.

In a recent number of the *North American* we find an article on this subject, from which the following is an extract, affording a vivid description of the manner in which a large portion of the land occupied by the people of the United States has been wrested from its native inhabitants:

" When one considers the sad manner in which our frontier has been settled ever since the revolution, it may well amaze him that the process of reclaiming a wilderness from the possession of barbarous tribes to the dominion and uses of civilization has gone forward so rapidly as it has done. It has been an incessant and fierce strife of sturdy and brave pioneersmen, who have gone into the depths of primeval forests to establish new homes, against the truculent aborigines, who have soaked every foot of soil they have been driven from with the blood of their foes. The history of the early days of Kentucky—or, as the name imports, ' The Bloody Ground '—is the history substantially of the States which have since sprung up beyond it. They were conquests from the In-

dian—conquests won by the hardy emigrant from the old States, who went forth with his rifle and his axe to hew and fight his way, against fearful odds and a most sanguinary enemy, to fresh fields of enterprise and fortune in the then howling wastes of the West.

"It may be said, truthfully, that these acquisitions of domain were made with surprising ease. There were, indeed, frequent and desperate battles between the invading and retiring races. Life was sacrificed, and blood spilt in abundance, on many a scene of terrible conflict. The war was, for the most part, an irregular and unorganized one, in which detached bands of savages surprised and assailed small companies of settlers, while the latter were engaged in clearing an opening for habitation. It often happened that a single family or two was thus surrounded, when the father and sons, with their guns pointed through cracks of their log cabins, resisted the attacks, and maintained their frail citadel against their infuriated besiegers. But, notwithstanding all this, we must confess, when we consider the superiority of numbers on the side of the red men, in many of these contests, and the advantages they possessed in their peculiar mode of fighting from ambush, that the final triumph over them was achieved, or rather conceded, with remarkable facility. But there was a reason for this which greatly favored the *avant coureurs* of settlement at that early day. When Boon and Kenton, and their hardy compeers, started from this side of the Alleghenies, to explore and possess the lands of Kentucky and Ohio and Tennessee, there was in that direction a boundless tract of grand and picturesque territory, washed by a multitude of magnificent rivers, diversified by endless series of mountains and valleys and prairies, and crowded with every variety of natural vegetation and wild game. With so expansive and superb a region to retreat upon, the Indian, molested in his old haunts, and shrinking instinctively away before the advance of civilized life, struck a vindictive but brief blow for the site of his wigwam and the graves of his people, and then retired to new hunting grounds nearer the setting sun. It was the vast country that spread out before him, where he trusted to find a secure refuge from further disturbance, which made him surrender as readily as he did his ancient possessions. He receded westward, because he could then afford to recede without being driven off the face of the earth. But for this circumstance, he would have waged a ruthless and implacable war with the whites, in which the condition of conquest would have been the extermination of a race. In that case, civilization, in its progress toward the Mississippi, would probably have been set back a score of years or more. And what is still more certain is, that the government would have been obliged to give a far greater and more effective aid to the settlers than it afforded them at that period.

"This remark brings us to the point which we wish to call attention to now, in view of the Indian hostilities in the North-west, and, in fact, throughout all that region reaching from Oregon to Texas. The savages have been encroached upon by our population, until they are forced to make an unyielding stand. We have hemmed them in between the Mississippi and the Pacific. We have literally surrounded them with a circle of States and incipient settlements. The line of circumvallation is not only completed in every direction, but the circle is being daily contracted towards the centre, and the Indians are beginning to feel and see the closing of the walls which are destined eventually to overwhelm and crush them. There is no opening for escape left them. They cannot retreat further, unless they retreat inwards, and thus approach nearer within the fatal boundaries with which they are invested. There is, then, but one alternative which they can choose. They are shut up to the conclusion either to perish like miscreants, or to sell their lives and their land for blood. They will adopt the latter horn of the dilemma. They will fight, and fight such a fight as was never before fought by their race on this continent. To civilized life they will not submit. They must be reduced to that or extermination. The issue is inevitable, and they will take the savage side of it, though ultimate destruction be the obvious termination of such a strife.

"In prospect of such a contingency, what is the duty of the government? It certainly is to increase the means of defence. There should be an adequate force of troops and munitions of war distributed along the entire extent of our frontiers and throughout the interior region. The people who are settling that domain are entitled to be protected. They are engaged in a great work of national development, as well as in pursuing their individual fortunes, and they should have their lives and property defended against the enraged communities they are intruding upon and seeking to displace."

It is sincerely to be hoped that none of our readers, and, indeed, few of our countrymen, will sanction the policy here recommended. If the Indian races have retreated before the advance of civilization until their remaining possessions are little, if any more than are required to furnish subsistence in their present uncultivated condition, the obvious duty of the government is, not to protect and defend those citizens who are encroaching on their lands and means of support, but to check and restrain the

advancing tide. Certainly, the protection of the Indian races from the lawless incursions of the whites, is as legitimate an object of government as the defence of the latter against the barbarities of the former. There unquestionably is, within the limits of the United States, an extent of domain, from which the Indians have reluctantly withdrawn, sufficient to support our population for ages to come; and if the tide of civilization cannot be checked by the interference of the American government, the duty becomes more impressive and imperative, to exercise its influence and power in extending the blessings of civilization among those wandering and ignorant races.

It has been long manifest, that for the native tribes no alternative but civilization or extinction remains; but upon what principle can we found the conclusion, that the former alternative will not be embraced? It is true that the Indians, in common with other nations, are slow to change those habits, which were transmitted to them from their ancestors, through countless generations; but it is quite too late to assume the unphilosophical position that the natives of North America are incapable of civilization. The efforts of Eliot and Mayhew in New England, and those of the United Brethren in Pennsylvania, have long since proved the capacity of the Indian tribes for the reception of Christian instruction and the habits of civilized life. We have, indeed, at the present day, numerous establishments among them, some under the patronage of the general Government, and others under the care of Christian communities, which are proving, beyond the possibility of doubt, the capacity of the red man to acquire the arts and habits of civilization. In proportion as those arts are cultivated among them, the demand for extensive tracts of uncultivated forest or prairie must diminish. Ages, no doubt, must pass away, before the roving tribes can be converted into settled cultivators of the soil; but ages must also pass away before the land possessed by the people of the United States can be filled with a population sufficiently dense to furnish a reasonable excuse for further encroachments on the remaining possessions of the aboriginal races.

If the Government of the United States could be induced, instead of increasing its military force on the Indian frontier, to employ the funds required for this object, in increasing the means and the inducements to acquire the arts and habits of civilized man, there can be no reasonable doubt that much good might be effected by a procedure which a Christian community may sanction and approve. However keenly a sense of injury may be supposed to rankle in the breast of a savage, experience has sufficiently proved that the natives of the American continent may be as readily conciliated by kindness as any other people; and, ignorant as they unquestionably are, of much that is familiarly known to the whites, they are fully conscious of their inferiority in the arts and resources available in a contest with their invaders; and hence, policy, independently of any superior motive, would induce the red man to cultivate peace with his white neighbors, unless goaded to desperation by injury or insult.

To suppose the Indian tribes incapable of civilization, is to adopt a conclusion supported neither by rational deduction nor by the lessons of experience. If we examine the portraiture which Tacitus has drawn of many of the tribes of ancient Germany, we find some of them, though somewhat more advanced in the arts of civilized life, nearly as savage in their manners as any of those now scattered over the wilds of North America; yet the forests then occupied by these wandering races have been long since brought into cultivation, and rendered the seats of the sciences and arts.

It is ardently to be hoped, and sincerely to be desired, that the people of the United States, highly favored as they are with the light of civilization, and with the inestimable blessing of the Christian religion, may redouble their efforts to extend those blessings to the numerous and noble tribes who seem now to be placed under their protection and care. If for the red man no alternative remains but civilization or extinction, it is our obvious and imperative duty to promote the former and retard the latter to the extent of our power.

TIMBER IN SOUTH AMERICA.

It seems somewhat extraordinary that the greater part of our timber should be brought from countries where the navigation is stopped nearly half the year by ice, and where the rivers are at all times obstructed by rapids and subject to storms, which render the bringing down the rafts a business of great danger; where, too,

here is little variety of timber, and much of it of such poor quality as only to be used on account of its cheapness. On the other hand, the valley of the Amazon and its countless tributary streams offer a country where the rivers are open all the year, and are for hundreds and even thousands of miles unobstructed by rapids, and where violent storms at any season seldom occur. The banks of all these streams are clothed with virgin forests, containing timber-trees in inexhaustible quantities, and of such boundless varieties that there seems no purpose for which wood is required, but one of fitting quality may be found. In particular, there is cedar, said to be so abundant in some localities, that it could, on account of the advantages before mentioned, be sent to England at a less price than even the Canada white pine. It is a wood which works nearly as easily as pine, has a fine aromatic odor, and is equal in appearance to common mahogany, and is therefore well adapted for doors and all internal finishings of houses; yet, owing to the want of a regular supply, the merchants are obliged to have pine from the States to make their packing cases. For centuries the woodman's axe has been the pioneer of civilization in the gloomy forests of Canada, while the treasures of this great and fertile country are still unknown.— *Wallace's Travels on the Amazon.*

WEAKNESS OF LUNACY.

A writer in *Church's Bizarre* gives some interesting facts and remarks concerning the unfortunates in a Lunatic Asylum. A peculiar condition of lunacy is thus described:

"There are seasons when most of the patients —especially those whose lunatic attacks are only intermittent—are dreadfully weary of their confinement, and would get away if they could. And why do they not get away? How is it that half-a-dozen attendants are able to control a hundred men, four-fifths of whom, perhaps, are physically as strong, if not stronger, than themselves? If the patients, or even a portion of them, could harmonize and combine, they might bind and gag every attendant, take their keys, unlock the doors, and escape. But the simple fact is, lunatics cannot combine for effecting a common end; this is one of the most marked features of their malady. A single maniac may employ a great deal of cunning dissimulation, and is capable of carrying out a complicated and lengthened series of measures for accomplishing some purpose of his own. But when two or more of them attempt to unite their forces, and confer on some plan to be executed, they either cannot agree at all, or, if for a short space, one or another is sure very soon to betray the rest, to disclose their intents, and, perhaps, help to defeat them; so that, practically, each lunatic stands alone in opposition to the whole number of attendants, and cannot rely on the slightest aid from scores of his mad companions. So striking is this feature of lunacy, that we may well regard it a providential arrangement, which deprives of a terrible power of working mischief those who have lost their capacity of self-control.

Something of the same conservative providential arrangement is witnessed in the case of the criminal and vicious. They cannot rely on each other's fidelity, but are ever ready to betray each other, and rend in pieces the very schemes they have aided in forming, and have sworn to help execute. By this means society is preserved from the measureless evil which might be done by a combination of men, with all their intellectual powers in full vigor, on the alert, and totally free from restraints of conscience and principle, if at the same time they could hold together, and be as true to each other as the virtuous part of mankind. But evil is self-defeating, as well as lunacy; and Heaven be thanked for both these ordinations."

INDIAN MUMMIES.

George C. Bates writes to the Detroit *Advertiser*, that the great mystery among the Savans of the world—to wit: by what process of art or skill in science the mummies found in the Pyramids of Egypt have been preserved, and which modern skill has exhausted all its resources in fruitless efforts to analyze, is known on the shores of the Pacific, among the wandering races of the Chinooks and the Flatheads. These rude savages understand and practice this art with as much success as attended the efforts of the ancient Egyptians. Mr. Bates says:

"At the famous depository for the farmers of California, on Montgomery street, there are two specimens which are well calculated to arouse the attention of the reflecting, and show how intimate, after all, are the relations of the past and the future. The former of those is a Flathead mummy, found in his canoe on the shores of Puget Sound, in a perfect state of preservation. Those who have seen the Egyptian mummy, would be utterly astonished at the exact similitude, save in the conformation of the subject. The forehead of the skull has been evidently compressed by outward mechanical appliances, but in all else, it is the mummy of a Pyramid, in a perfect state of preservation. The eye-balls are still round under the lid; the teeth, the muscles and the tendons perfect; the veins injected with some preserving liquid; the bowels, stomach and liver dried up, but not decayed, all perfectly preserved. The very blanket that entwines him, made of some threads of bark and saturated with a pitchy substance, is entire. The inner canoe in which he was found, was entirely decayed, and the outer one was nearly gone, yet the body was evidently just as it was prepared by the embalmer; and, although

exposed now to the open air, it shows no sign of decomposition. It would seem as if prepared for all coming time. Where these wanderers of the desert learned this art, is a query over which the wise may ponder; and those who are skilled in such things will find food for thought in the strange specimen picked up near the disputed boundary of our western frontier."

MISUNDERSTANDINGS.

Much unhappiness is occasioned in families, not unfrequently leading to total alienation, from misunderstandings based upon very slight foundations. Especially is this the case where the members have become partially separated, and intercourse thereby in a measure interrupted, so as to prevent any ready and willing explanation. An action misconstrued, an unintentional affront offered, a thoughtless expression made, an oversight on the part of one committed, which is taken by another as evidence of a loss of interest or of kindly regard, becomes a secret stumbling block between members of a family, who through all their early years would have readily sacrificed their lives in behalf of each other; molehills grow into mountains, abrupt with precipices, and crowned with perpetual frost, which interpose impassable barriers between hearts full to overflowing with every genial sympathy.

Such unhappy affairs, having their foundations originally in nothing, or at least in incidents so slight that both parties are ashamed to confess the cause even to themselves, are more frequent than is generally supposed. Let a family of children who live in harmony, in the exercise of every trait of brotherly and sisterly affection, be told that a time will come in after life when other ties, other connections, other interests, pursuits, pleasures and pains, will unloose the cords that bind them to each other in such apparently indissoluble bonds, and they will be apt to exclaim, "Are thy servants dogs, that they should do this great thing?"

The natural course of events must separate families—must dissolve fraternal ties, in order to give room to others, if possia ble, of tenderer and more enduring nature; but in that transformation, especial care ought to be taken that no element of discord be permitted to intervene between the original and new relation. In the close connection, for instance, which certainly ought to exist between parties that enter into conjugal ties, many defects of character will likely be hidden from each other which are apparent to a less blinded vision; and a brother may feel a tinge of selfish pain, or a sister receive a slight shock of wounded sensibility, that the other turns from them to the husband or the wife, forgetting that they themselves will do the same thing.

A little mutual forbearance, a few kindly explanations, a determination on both sides to do to the other as each would like to be done by, will in all these cases, as in every other event of human life, remove all difficulties, and enable brothers and sisters to go on harmoniously to the end of life's uncertain journey. Let the prayer be acted upon—

> "The mercy I to others show,
> That mercy show to me;"

and all trouble of this nature will speedily vanish away. Intercourse must of necessity be partially interrupted; divers pursuits, distant residences, different degrees of success or failure, other ties and connections, will greatly interfere with the original close intimacy, but what remains may be as tender, as kind, and as fraternal, as that which exists through all their earlier years; and that it be such it is a solemn duty each member of a family owes to the memory of their dead parents, to themselves, and to each other.—*Late Paper.*

AN ANGEL OF PATIENCE.

Beside the toilsome way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance true and tried,
Of suffering meekly borne, rests on her face,
So pure—so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly, "Wait!"

"Patience!" she sweetly saith—
"Thy Father's mercies never come too late;
Gird thee with patient strength and trusting faith,
And firm endurance—wait!"

Angel!—behold—I wait—
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

New Era.

SUMMARY OF NEWS.

Foreign Intelligence.—By the steamship Baltic, English advices to the 1st inst. have been received. The most interesting news by this arrival is, the prevalence of rumors pointing to a renewal of negotiations for peace. According to one rumor, Russia has directly requested Prussia to make conciliatory offers to the Western powers, and Prussia is said to have accepted the mission, Austria assenting. Another rumor is, that propositions have been submitted to Napoleon on behalf of Russia, which can be honorably accepted: namely, that Russia will conclude a peace with the Western powers without the intervention of either Austria or Prussia. The terms are said to be—Russia acceding to the guaranteed independence of the Danubian Principalities and the freedom of the Black Sea. Both parties to continue the preparations for hostilities, but no active operations to be entered upon up to a date agreed on.

Russia has renewed her protest that she will not be bound by any arrangement in respect to the Principalities, to which she is not a consenting party.

The King of Prussia, in his speech to the Chambers, announces, decidedly, his intention to continue neutral.

There is no news of importance from the seat of war. The operations at Sebastopol, preparatory to attacking the northern forts, were proceeding rapidly. The demolition of Southern Sebastopol was going on, the troops of the Allies carrying away such materials as they desire for their own use during the winter. The force of the Allies at Kertch and Yenikale had been augmented to 45,000 men. Omer Pacha had entered Kutais, and recommenced offensive operations, but the result was not known. By official announcement, the blockade of the White Sea by the Allies had been raised, and an American ship had sailed from Archangel with a full cargo.

Great Britain.—Cotton, flour and wheat had declined. Consols had advanced, and American stocks had improved, with large sales. The excitement respecting American affairs had subsided. Some unimportant changes had occurred in the Cabinet. The King of Sardinia had arrived in London.

France.—According to official returns, 570,549 persons visited Paris during the Exposition, of whom 510,945 were French, and 68,604 were foreigners, exclusive of persons who took up their residence in the environs of the city. Admiral Bruat, Commander of the Turkish fleet in the Black Sea, died on board his flag-ship, on its way to France. He was fifty-nine years of age.

Spain.—A colonization law had been promulgated, authorizing the Minister to grant lands to any Spaniard or foreigner who desires to form agricultural colonies in the waste districts of Spain. Foreign colonists, and their children born out of Spain, are to be exempt from military service. They are to be allowed to import, duty free, all the farming and other implements they may require. Government will afford them every assistance in the establishment of the colonies, and supply them with timber and other articles. The new colonies are to be regulated by the Spanish law, and are to elect their own ayuntamientos. Any grant exceeding 600 acres must be sanctioned by the Legislature. The Cortes has adopted the sixth article of the new Constitution, which declares that no title of nobility shall be required as a qualification for any office.

Denmark.—The Danish Conference met on the 30th ult., but did nothing. The High Court has been declared competent to try the ex-Ministers. Denmark and Sweden continue to permit the exportation of breadstuffs.

Tunis.—A waterspout passed over the harbor of Tunis on the 18th ult., sinking five vessels and damaging others. The United States frigate Constellation, with 300 persons on board, had, fortunately sailed, two days before the disaster.

Sicily.—The city of Messina and its vicinity were visited, on the 14th ult., by an inundation, supposed to be caused by a waterspout. The whole surrounding country was overflowed.

The Baltic.—Another division of the British fleet had sailed for England, and Admiral Dundas had received orders to return. The Russians were reorganizing their fleet in the Baltic. Several of the Commanders have been replaced by younger men.

India and China.—From Bengal we learn that the Santhal insurrection was reviving and the troubles in Oude were thickening. The fall of rain in Bombay had relieved the apprehensions of famine.

Hong Kong advices to 10th mo. 15th state that the imperialists have been defeated in several engagements. An English and a French ship of war had occupied Ooroop, one of the Kurile islands, and destroyed the Russian settlement there.

Buenos Ayres.—The revolution has resulted in the resignation of the President and his Cabinet. The President of the Senate is to act as President until the 1st of Third mo. next.

Mexico.—Dates from the city of Mexico are to the 5th inst. A conspiracy has been discovered, of which the object was to make Gen. Urega President. The Church is opposed to the present Government. Col. Robles has been appointed Minister to the United States in place of Almonte.

Brazil.—By late advices it appears probable that the Brazilian intervention in Monte Video will soon be terminated. One of the most distinguished statesmen of the empire has arrived at the capital of the Banda Oriental on a mission respecting the withdrawal of the armed intervention.

Central America.—Gen. Cabanas, the President of Honduras, arrived in Grenada on the 1st inst., with a large number of his principal officers. It is reported, and generally believed, that he visits the Government as Ambassador from the Republics of San Salvador and Honduras, to propose a union of the three Republics into one confederacy, with Gen. Walker at the head.

Col. P. H. French has been sent as Minister to the United States, vested with extraordinary powers to enable him to settle immediately the difficulties between the United States, England and Nicaragua.

He also brings with him the ratification of the new treaty, made by his Government with Col. Wheeler, U. S. Minister at Grenada.

Sandwich Islands.—A terrible volcanic eruption has occurred at Hawaii. Mauna Loa had poured out a flood of molten lava for sixty-three days, and there was still no symptom of abatement. The main stream is represented as fifty miles in length, at latest accounts, with an average breadth of three miles, and the atmosphere was loaded with smoke and gases.

Domestic.—A Proclamation against the Nicaraguan fillibusters has been issued by the President.

A large fire occurred in New York on the 15th inst. Six buildings were destroyed. Loss estimated at $150,000.

Kansas is still threatened with the horrors of civil war. Large numbers of armed Missourians have entered that territory, with the avowed purpose of subjugating the inhabitants. The latter are prepared to oppose force to force. The inhabitants of Lawrence are throwing up entrenchments for their protection, and the settlers in the country adjacent are flocking to their assistance.

Congress.—No business was transacted by the Senate during the week except the election of Standing Commitees on the 12th.

The House of Representatives had not succeeded in electing a Speaker on the 18th inst.

FRIENDS' REVIEW.

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For Friends' Review.

MEMOIR OF SAMUEL CAPPER.

A small volume, under the above title, has recently been printed in England. It is an account of the life and character of a minister of the Gospel in our religious Society: of a man not distinguished by great ability, nor by social position: poor as regards this world, but rich in faith, and remarkable for the devotion of his energies to the service of the Redeemer. The memoir contains much practical instruction. It affords apt illustrations of those fundamental truths which it is the privilege of Friends especially to uphold. It exhibits our distinguishing views as portions of the "true Christian Divinity," and as intimately associated with those essential doctrines in which we unite with pious Christians of other denominations. It abounds in lessons of true wisdom to the young; and, thinking that they may usefully find their way into the many families of Friends where the Review is cordially received, I propose to extract largely from its pages. This mode of publishing the memoirs of devoted men has peculiar advantages for those who, living at a distance from our large cities, have not very easy access to books. A series of instructive volumes may thus be brought under the notice of young readers, without necessarily interfering with the variety which ought to characterize a weekly journal. C.

Samuel Capper was the son of Jasper and Anne Capper, and was born in London the 2nd of the 3rd month, 1782.

Few particulars are preserved of his early life, but it appears that, during his childhood, he gave his parents much uneasiness, especially from his disposition to hide his faults by untruths.

About the thirteenth year of his age, however, it pleased his heavenly Father so powerfully to visit him by the Holy Spirit, that he became convinced of his sinful condition, and of his need of deliverance; and at this period of life, when scarcely emerged from childhood, he was made willing to take upon him the yoke of the Lord Jesus, and to learn of Him; and it thenceforward became his principal aim to be his faithful disciple.

Instead of being, as before, impatient of the restraints laid upon him by his parents, he now was submissive to their wishes, and in many ways helpful to them; and it was one of his enjoyments to visit and relieve the wants of the poor, by whom he was much beloved.

As he expressed a desire to be placed in a country situation, a suitable one was found for him in the family of Joseph Naish, a valuable Friend, who kept a shop in the village of Congresbury, (near Bristol,) where he went in the year 1796.

We have very few notices of his religious experience while a youth, but he appears to have seriously felt this change of circumstance; and he has mentioned that, in the first meeting for worship which he attended, after arriving at Congresbury, he was engaged in silent supplication to be preserved from evil, and rightly directed as to his conduct in life. We have good reason to believe that these secret exercises of his soul were graciously regarded, for he grew in grace as he advanced in years. May this prove an inducement to the young thus to dedicate themselves in their early days!

Before leaving his home, Samuel Capper had formed a close friendship with John Whiting, afterwards of Hitchen, with whom he corresponded. The following extracts from two of his letters will show the state of his mind when little more than fourteen years of age:

"*Congresbury*, 29 5 *mo.*, 1796.

DEAR JOHN,—Though I have not written to thee, I have not forgotten thee. I find that the Christian warfare is a continual one; for, since I am eased of the burden which I was under when at home, and settled in a family where there are few temptations from without, I find so much inclination to levity that I can hardly

withstand; yet, through the abundant goodness of the Lord, I sometimes meet with a brook by the way, to strengthen and refresh me. I am surprised that the hand of mercy should yet be extended to me.

"*Congresbury*, 30, 10 *mo.*, 1796.

DEAR JOHN,—I labor under great trial; for the enemy of our souls, who knows the sins which will most easily beset, is very busy to draw off my attention when I am set down to worship the Author of all good; and so these opportunities, which would, I trust, otherwise prove salutary, are rendered dry and lifeless. At other times, out of meetings, when I am favored with the Divine presence, I make resolutions like this—'O Lord! if thou wilt help me next time, I will keep up the watch;' but, when the time comes, the enemy comes in like a flood, and overwhelms me; and I come away in heaviness. Another temptation I have been favored, of late, to overcome more than heretofore; yet I am afraid of boasting, knowing my own weakness, and the craftiness of the enemy; and I think that I write in humility and fear. And now, dear John, though I feel my inability to advise or encourage, yet I think I may say that, on reading thy letter, it struck me that this state of trial may be blest. It is written, 'I will allure her into the wilderness, and will speak comfortably to her.' Now the day of our alluring is past, and the day of proving is come; therefore let us wait patiently for the arising of Him who is 'mighty to save and able to deliver;' for I really believe He will arise in his own time, and make bare his arm for our deliverance. In a fresh sense of His love, which I think I feel extended to thee at this time, as well as to many others, I conclude, and am, in much affection,

SAMUEL CAPPER."

During his apprenticeship, he conducted himself so as to obtain the love and esteem of his employer, to whose youngest daughter, Elizabeth, he formed an attachment, and they were married in the early part of the year 1803.

He commenced business as a draper in Bristol, and had a flourishing trade; but he was brought into so much exercise of mind by the consideration that he was deriving pecuniary profit from the sale of things which fed the vain mind in others, that he became dissatisfied with his engagement, and concluded to look out for a farm—agriculture being a pursuit which he preferred, both from judgment and inclination.

His mother, while on a visit to him in 1808, made the following remarks, among her private memoranda:

"1808, 10 mo. 27th. Much pleased with my simple-hearted son Samuel; both by his appearance, and by his desire to be exactly what he ought to be.

"28th. Went to see a place to which he wishes to remove; with thirty-eight acres of land and a very poor house. Though I was obliged to tell my dear Samuel that I could not approve of it, I do earnestly desire that, in due time, some way may open for him to be relieved from dealing in the vanities of this life. I desire to be brought into near feeling with him, for I see he is low."

His affectionate mother's desires for him were soon after granted, as William Powell, of Nursteed, near Devizes, agreed to let him a farm, and to build a house on it for him.

He accordingly removed, with his family, into Wiltshire in 1809. He greatly enjoyed the change of employment, which, however, he soon found was in danger of occupying too much of his attention, and thereby, in some measure, diverting him from seeking "*first* the kingdom of God and the righteousness thereof." To this snare his eyes were more fully opened by a visit from his sister Rebecca Bevan, who was liberated by her monthly meeting, early in 1812, for religious service in Wiltshire; and who, in the course of her communication in the little meeting at Devizes, quoted the following verses, from the second chapter of Ecclesiasticus, which were powerfully brought home to his heart:

"1. My son, if thou come to serve the Lord, prepare thy soul for temptation.

"2. Set thy heart aright, and constantly endure, and make not haste in time of trouble.

"3. Cleave unto Him, and depart not away, that thou mayst be increased at thy last end.

"4. Whatsoever is brought upon thee, take cheerfully, and be patient, when thou art changed to a low estate.

"5. For gold is tried in the fire, and acceptable men in the furnace of adversity.

"Believe Him, and He will help thee; order thy way aright, and trust in Him."

In allusion to this, he thus wrote to one of his sisters:

"*Potterne Farm*, 17, 3 mo., 1812.

". . . It is not usual for me to communicate any of the feelings which I experience, but I am inclined to say that my sister Bevan's visit has produced a humiliating sensation in my mind, which still attends it; being convinced that a closer attention to my inward Guide would not have suffered me to remain in my present dwarfish state."

Samuel Capper had long had an apprehension that he should be called to the work of the ministry; he had experienced some of the needful preparatory baptisms, and now, in afresh yielding his heart to the operation of the Holy Spirit, while he was humbled and brought low under a sense of his own insufficiency for so important a work, his faith was strengthened in the power and goodness of Him who only could give the essential qualification.

In obedience to the call, he first spoke as a minister in the year 1813. He soon after became concerned for the spiritual welfare of those employed on the farm, whom he was accustomed to collect, to read the Scriptures, etc., to them; some of which occasions proved deeply interesting.

The distresses of those engaged in agriculture, about this time, were great; and, his family being already large, it was no small trial to him to be thus circumstanced: but the waves of affliction were not permitted to overwhelm him, although his difficulties induced him to think seriously of going to America. In the midst of his perplexities, he was not unmindful of the great business of life, and writes thus to two of his sisters:

"*Potterne Farm*, 10, 2 mo., 1816.

"MY VERY DEAR SISTERS
R. BEVAN AND K. C.—

"Your affectionate letter came to hand today. I think I can rejoice when any are anointed for service; and, perhaps, this is as high a feeling as any that I have been favored with of late. However, we know that, when the heart is stayed upon the only Source of good, there is often an unexpected watering season; and I might be encouraged by this reflection, if I did not know that my mind is not so preserved. I believe it is best for me to have but little enjoyment of Divine favor. Perhaps I may have prized sensible enjoyment more highly than the blessing of knowing that the work of purification was proceeding.

"It would, my dear Rebecca, be extremely satisfactory to me to know how thou feelest, after thy arduous engagement is closed.* Thy kind few lines were refreshing to me, as I find by them that I am not a solitary instance of frequently, after having done what seemed to be required, being insensible of the incomes of peace, and only just feeling that I have not done wrong. I am, my dear sisters, with much love, which I am thankful to feel, your affectionate brother."

(To be continued.)

COURTESY.

William Wirt's letter to his daughter on the "small, sweet courtesies of life," contains a passage from which a deal of happiness might be learned:—"I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world will serve you so if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls 'the small, sweet courtesies,' in which there is no parade; whose voice is to still, to ease, and which manifest themselves by tender and affectionate looks, and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing."

* Visiting the families of Devonshire House meeting, with Susanna Horne.

ADDRESS OF JOHN PEASE

To Friends of the Yearly Meeting of New York, and in North America generally.

(Concluded from page 228.)

In the course of my travels, I have passed through most of those districts, which, but a few years ago, presented scenes of indescribable trial, in the conflict between error and truth in respect to the most fundamental doctrines of Christianity, whilst the supporters of each were still members of the same society. My heart, in the retrospective view, has been introduced into sympathy with many tender-spirited sufferers. The ravages of war are still apparent, the breaches are not yet wholly repaired. It is not improbable that traces of the false doctrine then so unblushingly promulgated, often worse than simply Unitarian as to the offices of our blessed Lord, the Holy Scriptures, and the right observance of the first day of the week, as well as in other matters, will for some time longer be occasionally discernible. Neither can we be surprised, if in opposing them some should be tempted to verge too near the opposite error, in over-pressing that knowledge and those aids which are mercifully granted for our help through external means. I greatly long that our Friends everywhere may be favored to keep the mental eye open to these views, and be preserved both from right-hand errors, and left-hand errors. In steadily looking unto Jesus as the author and finisher of our faith through the inward revelation of Light, Life, and Power, I reverently believe this will be their blessed portion. Eyeing Him, and regarding our first Friends as treading faithfully in the footsteps of the flock of his companions, they will be greatly strengthened in the maintenance of those precious testimonies given us to bear: perceiving their ground and root to be in the Truth itself, from which we can never disconnect them, and out of which we can never availingly maintain them. It is not easy to say in a few words all that might be said on this vastly important subject. It is the root which maintains the branch, and the foundation which supports the building. The fruit, however excellent, contributes nothing to the root: the superstructure, however beautiful, adds no strength to the foundation: just so in spiritual things. Under a living sense of our fallen state by nature and our need of a Saviour, communicated under the direct influences of the Holy Spirit, we are brought to repentance towards

God, and faith in our Lord Jesus Christ. Here great tenderness of spirit is witnessed: we strive to walk in the Light, as He is in the Light, cheerfully bearing the cross, as that without which we can have no well-grounded hope of wearing the crown. The eye is to Him who is the Minister of ministers. We love Him, in whom abiding, we can feel enmity towards none. We are bound to one another in that which leads to prefer one another in love, and forbids that we should unfeelingly behold either the mental or bodily sufferings of a brother; and are brought to the baptism of the Holy Ghost and of fire: then our testimony to that blessed Minister and the ministry of His preparing, to his peaceable kingdom, and reign in the hearts of all his adopted children, of every color and kind, and to that good order and discipline which he hath granted us, is precious: the baptism of the Great Baptizer is in the way to do its office, and we desire no other: the coming in of the Father and of the Son to sup with us is understood, and being in wonderful condescension permitted to partake of the substance, we desire not the shadow. There are seasons in which all these things, and the religion of Him, who was both the root, and the offspring of David, rise before us in such beautiful harmony, that it seems like partaking of the full blaze of Gospel Light, whilst many who surround us appear to receive but some of its rays. This I conceive to be holding the Truth in righteousness.—But, alas! we are a mixed people, and occasionally we meet with men who seem to think we have nothing to do but with those things which distinguish us from other professors of the Christian name; great sticklers for these, as if Christianity, that heavenly message of life and salvation unto all men, could be such if it were not sent, as a primary influence, to the root of the corrupt tree in every man; as if that were not the first thing to be attended to; as if the importance of maintaining our peculiar testimonies was greater than to know Christ and the power of his resurrection, acknowledging Him as the Saviour of all men, and especially of them that believe. Let us beware of holding the Truth in parts. It leads to spiritual leanness and ends in false doctrine. But, here, let me not be misunderstood. As the great truths of Christianity must be regarded and received as a glorious whole, so must those views of their purity and spirituality, which have distinguished us as a people, be maintained in every part. Take away one stone from the perfect arch, and the whole structure will fall; let go one portion of our testimonies, and the holding of all the rest will be endangered. The Truth, and all experience of its workings, lead to this conclusion. How often have we had to see a neglect of the day of small things followed by a falling away in every spiritual grace: whilst those who are attending to the voice of the True Shepherd, not only hear it in respect of the weightier matters of His law, but likewise find His will, and are engaged to follow it in the simplicity of their dress and deportment, their daily walk evidencing their desire to follow their Divine Leader. Dear young Friends, may you lay these things to heart; and the Lord grant that you may be quick of discerning in his fear. I have mourned your departure, in many places, in dress and manners from those of the body to which you belong. Unimportant as some of you say they are, examine closely, I entreat you, the origin of that spirit and those reasons under the influence of which you are tempted to make such changes. You hereby in many cases leave the simplicity into which the Truth leads, break down an invaluable hedge, and not being so readily recognized as Friends, often lose both the care and attentions of your older brethren and sisters, making work for repentance and much conflict, when called, in after life, to return to that often so thoughtlessly given up.

Dear Friends, that which I have apprehended to be required at my hands seems to be so far accomplished, that I am, through Divine mercy, about to embark for my native land with a peaceful mind. Previous to leaving home, I had heard of the existence of a want of unity amongst Friends in some places upon this continent, and I had hardly commenced my labors, before I was introduced into contact with such a state of things; and I have not often been long without some perception of its dire effects. My message seemed to be the proclamation of the unsearchable riches of Christ, without seeking, or even allowing myself to inquire closely into the causes of dissatisfaction.

What I felt, saw, and heard, I laid up in my heart. I heard of false doctrine and departure from the Christian views of our forefathers. I do not doubt there are too many individual cases in which it is so; but I have met with no organized avowal of unsound sentiments, or any tendency to an associated departure from the testimonies borne by faithful Friends for now nearly two hundred years. There may be slight shades of difference in the sentiments of many sincere and valuable Friends, which so far from destroying the harmony of the body, tend to form a beautiful whole. So long as Christian love is maintained, we may be made helpful to one another in correcting that which in our individual weakness requires to be set right. I regard this as one of the blessings of religious association, and it seems to me that the view may be extended to the help which may be derived from one body of Friends or one meeting towards another. As the minds and temptations of individuals are different, so are the circumstances and trials of our smaller and larger meetings. But when, instead of seeking to draw together in our Holy Head, and to discover every thing in which we see eye to eye, there is a

stirring in matters which gender strife, and a diligent inquiry after the sentiments of others upon points in which there may be discovered some little difference of private judgment, mutual suspicion, with coldness and jealousy, is the result. Instead of the mind being solemnly occupied upon the great truths of Christian redemption, and their individual application, it is engrossed with considerations of those differences which tend not to edifying.

From some little dissonance of view, and the suspicion of much more, individuals are often led into remarks upon their neighbors, which extend into their doings and little habits. A sort of food for conversation is prepared, upon which it is not only most unhealthy to live, but which is exceedingly lowering to the Christian character, and repulsive to the feelings of all to whom the cause of Truth is dear. Without tracing these things deeper to their root in that spirit which is from beneath, operating on our fallen nature, hence we may perceive springing discord and divisions. Firmly persuaded that there is nothing in this land which calls for division; solemnly settled in my judgment before the Lord, that He has not willed it; and that His permission of its appearance in some quarters, is a token of His divine displeasure, I have believed it my place, and especially of latter times found it required of me, to testify against that dividing spirit, in which the dissatisfaction, self-sufficiency, and the unrestrained will of man have a life; but in which the pure healing and gathering virtue of the Lamb of God is not. So, beloved Friends, in that pure, peaceable, restoring wisdom, which is from above, seek to dwell; that, brought into spiritual health as individual members, the body may be healthy, our precious Christian doctrines and testimonies be shown forth in our lives, to the praise of our holy Head and High Priest. To Him, in God, I reverently commend you, craving, that though widely separated on the Lord's earth, we may be one in time, and one in His heavenly kingdom, in eternity. Amen.

Your affectionate friend,

JOHN PEASE.

Boston, Seventh month 1st, 1845.

From the Independent Herald.

I perceive by the papers, that "the *escape of slaves* has become so frequent in Virginia," that the leading men are "tasking their ingenuity to devise some way of arresting the fugitives before they reach the Free States." The *Richmond Despatch* proposes to establish cruisers along the coast, to stop them from escaping by sea; but how to prevent their escape by the underground railroad, is still an unsolved problem. It occurs to me, that there is an effectual and very humane mode of arresting the evil, which has not yet been proposed, and which I would respectfully suggest, to wit: to make their homes so agreeable, and slavery so comfortable, that they will not desire to leave their master's service; or, if they should happen to run away by mistake, they will soon find it out, and come back of their own accord, without the help of *habeas corpus*, *Judge Kane*, or any other such apparatus. I believe this plan would be effectual, if faithfully carried out; and I don't charge anything for the opinion. I hope it will be tried.

HOWARD.

THE TESTIMONY OF A DYING JEWESS.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—JOB XIX. 25.

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—JOHN XI. 25, 26.

The substance of the following narrative was originally printed in an American paper, bearing date July 24, 1824; and has been inserted in one or more periodical publications in this country. In the present day, when unbelief has its public advocates, it is hoped that so interesting an instance of immediate divine revelation may prove useful: with this expectation it is now printed for distribution.

Travelling through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman, give the following account of a Jew with whom he had lately become acquainted.

Preaching one day to a large audience, his attention was arrested by the entrance of a man, having, in every respect, the appearance of a Jew. He was well dressed, of noble aspect, but with an expression in his countenance that clearly indicated that his heart was the abode of deep sorrow. He took his seat, and seemed during divine worship, absorbed in thought, while tears stole down his cheeks. After the service was closed, the clergyman was too much interested to refrain from thus accosting him: "Sir, am I not correct in supposing that I am addressing one of the children of Abraham?" "You are," replied the stranger. "But how is it," continued the clergyman, "that I meet with a Jew in a Christian assembly?" This question elicited the substance of the following affecting relation. This descendant of Abraham, who was a man of high respectability and superior education, had recently left London, and embarked for America with all his property, and his only child, a daughter then in her sixteenth year, and had settled in a beautiful situation on the banks of the Ohio. His wife he had buried before he quitted Europe, and his whole pleasure afterwards was in the society of his beloved child. She was indeed worthy of a parent's love. She was not only beautiful in person, but possessed an amiable disposition and a cultivated mind. She had been taught to read and to speak with fluency several languages, and no pains had been

spared in her education. No wonder, then, that a father, far advanced in years, should place his whole affections on this only child of his love, especially as he was a stranger to any other happiness than that which an earthly good can yield.* Being a strict Jew, he carefully educated her in the principles of his religion. His daughter was taken seriously ill, and it soon became apparent that her disease would prove fatal. Her afflicted father hung over her sick bed with a heart ready to burst with anguish: no trouble nor expense was spared to procure medical assistance; but human efforts were unavailing. Walking one day in a small grove near to the house, watering his steps with tears, he was sent for by his daughter. With a heavy heart he entered the chamber which, as he sorrowfully foreboded, was soon to become the chamber of death. A last farewell was to be taken of his child, and his religious views left him but a feeble hope of meeting her in a future state. Having approached her bed, she grasped his hand, and addressing him with all the energy her expiring strength would allow, she asked, 'Father, do you love me?' 'My child,' said he, 'you know that I love you, and that you are dearer to me than all the world beside.' 'But, my father, do you love me?' 'Why, my child,' he answered, 'will you give me pain so exquisite; have I never given you proofs of my love?' 'But, my dearest father, DO you love me?' The father's feelings preventing his reply, she added, 'I know, my dear father, that you have EVER loved me. You have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh! my father, it is the dying request of your daughter! Will you grant it?' 'My child,' said the afflicted father, 'ask what you will, though it cost me the sacrifice of my property, I will grant it—I will grant it.' 'Then, my dear father, I beg of you never again to speak against Jesus of Nazareth!' At this request the father was struck with a kind of horror, having imbibed, with the rest of his nation, an inveterate prejudice against the name of the crucified Nazarene. 'I know,' continued the dying girl, 'I know but little of this Jesus, for I never was taught; but I do know that he is a Saviour, for he manifested himself to me during my illness, even for the salvation of my soul. I believe that he will save me, though I have never till now loved him. I feel that I am going to him, and that I shall be with him. And now, my dear father, do not deny me, I beg that you will never again speak evil of Jesus of Nazareth—I entreat you to procure a New Testament, which tells of him, and I pray that you may know him. And when I am no more, may you bestow that love on him which has hitherto been mine.' Here the exertion overcame the weakness of her sinking frame—she stopped—waiting a reply—but her father's heart was too full even for tears. He left the room in great agitation of mind; and before he could recover himself, the spirit of his idolized daughter had taken its flight to that Saviour who, by the influence of his own Spirit, had taught her to know, honor, and love him.

The first thing the parent did, after committing to the dust his earthly treasure, was to purchase a New Testament; this he read; and, taught by the same Holy Spirit, is now numbered among the meek and humble followers of the crucified and humble Jesus.

* Probably he was of the Sect of the Sadducees.

GOLD AND CORN.

The following beautiful contrast between the gold of California and the gold of Agriculture is from the speech of Edward Everett, at the National Agricultural Fair, Boston, Tenth mo., 26th:

"The grains of the California gold are dead, inorganic masses. How they got into the gravel; between what mountain millstones, whirled by elemental storm-winds on the bosom of oceanic torrents, the auriferous ledges were ground to powder; by what Titanic hands the covered grains were sowed broadcast in the placers, human science can but faintly conjecture. We only know that those grains have within them no principle of growth or reproduction, and when that crop was to be put in, Chaos must have broken up the soil.

"How different the grains of our Atlantic gold, sown by the prudent hand of man, in the kindly alternation of seed time and harvest; each curiously, mysteriously organized; hard, horny, seemingly lifeless on the outside, but wrapping up in the interior a seminal germ, a living principle. Drop a grain of California gold into the ground, and there it will lie unchanged to the end of time, the clods on which it falls not more cold and lifeless. Drop a grain of our gold, of our blessed gold, in the ground, and lo! a mystery, in a few days it softens, it swells, it shoots upwards, it is a living thing. It is yellow itself, but sends up a delicate spire, which comes peeping, emerald green, through the soil; it expands to a vigorous stalk, revels in the air and sunshine, it arrays itself more glorious than Solomon, in its broad, fluttering, leafy robes, whose sound, as the west wind whispers through them, falls as pleasantly on the husbandman's ear as the rustle of his sweetheart's garment; still towers aloft, spins its verdant skeins of vegetable floss, displays its dancing tassels, surcharged with fertilizing dust, and at last ripens into two or three magnificent batons like this, (an ear of Indian corn,) each of which is studded with hundreds of grains of gold, every one possessing the same wonderful properties as the parent grain, every one instinct with the same marvel-

lous reproductive powers. There are seven hundred and twenty grains on the ear which I hold in my hand. And now I say of this transcendant gold of ours, the yield this year will be at least ten or fifteen times that of California.

"But it will be urged, perhaps, in behalf of the California gold, by some miserly old fogy, who thinks there is no music in the world equal to the chink of his guineas, that though one crop only of gold can be gathered from the same spot, yet, once gathered, it lasts to the end of time; while (he will maintain) our vegetable gold is produced only to be consumed, and when consumed, is gone forever. But this, Mr. President, would be a most egregious error both ways. It is true, the California gold will last forever unchanged, if its owner chooses; but, while it lasts, it is of no use, not so much as its value in pig iron, which makes the best of ballast; whereas gold, while it is gold, is good for little or nothing. You can neither eat it, nor drink it, nor smoke it. You can neither wear it, nor burn it as fuel, nor build a house with it; it is really useless till you exchange it for consumable, perishable goods: and the more plentiful it is, the less is its exchangeable value.

"Far different the case with our Atlantic gold. It does not perish when consumed, but, by a nobler alchymy than that of Paracelsus, is transmuted in consumption to a higher life. "Perish in consumption," did the old miser say? Thou fool, that which thou sowest is not quickened, *except it die.* The burning pen of inspiration ranging heaven and earth for a similitude to convey to our poor minds some not inadequate idea of the mighty doctrine of the resurrection, can find no symbol so expressive as bare "grain." It may chance of wheat or some other grain. To-day a senseless plant, to-morrow it is human—bone and muscle, vein and artery, sinew and nerve: beating pulse, heaving lungs, toiling, ah! sometimes over-toiling brain. Last June, it sucked from the cold breast of the earth the watery nourishment of its distending sap vessels, and now it clothes the manly form with warm cordial flesh, quivers and thrills with the five-fold mystery of sense, purveys and ministers to the higher mystery of thought. Heaped up in your granaries this week, the next it will strike in the stalwart arm, and glow in the blushing cheek, and flash in the beaming eye—till we learn at last to realize that the slender stalk which we have seen bending in the cornfield under the yellow burden of harvest, is indeed the "staff of life," which, since the world began, has supported the toiling and struggling myriads of humanity on the mighty pilgrimage of being.

"Yes, to drop the allegory, and to speak without the figure, it is this noble agriculture, for the promotion of which this great company is assembled from so many parts of the Union, which feeds the human race, and all the humbler orders of animated nature dependant on man. With the exception of what is yielded by the fisheries and the chase (a limited, though certainly not an insignificant source of supply,) agriculture is the steward which spreads the daily table of mankind. Twenty-seven millions of human beings, by accurate computation, awoke this very morning in the United States, all requiring their 'daily bread,' whether they had the grace to pray for it or not, and, under Providence, all looking to the agriculture of the country for that daily bread, and the food of the domestic animals depending on them; a demand as great, perhaps, as their own.

"Mr. President, it is the daily duty of your farmers to satisfy the gigantic appetite, to fill the mouths of these hungry millions—of these starving millions, I might say; for, if by any catastrophe, the supply were cut off for a few days, the life of the country—human and brute—would be extinct."—*News.*

HOW TO BURN COAL.

Putting up stoves for fall and winter is an important duty now being performed by many. The high price of poor wood, and the almost total absence of good, renders the use of coal a matter of economy. Hence anything relating to the manner of burning this precious mineral will be of service to some, if not all our readers. An Albany paper says:

"There has been a great deal said and written on the true principle of burning Coal. The art of burning coal is not yet understood as it ought to be. Too much Coal is usually placed in the stove, by which the draught is destroyed, and gases are imperfectly consumed. Stoves should be constructed with air-tight doors, and means of supplying air to the top of the Coal fire as well as at the bottom. The feed-door should never be opened except to supply fuel. When open, of course cold air rushes in and cools the sides of the stove, wasting Coal. When too much air gets in at the draft-door and ash-pit, the draft is so strong, that either your stove becomes too hot, or you open the feed-door to correct the evil—losing heat. When no air is supplied to the top of the fire, about half of your coal escapes as vapor of carbon, unburnt for want of air, without which combustion cannot be perfect. Small flues should be in the stove, to admit a stream of air heated by contact with the stove, and distributed to mix with the gas on the top of the fire."

We cut the above from one of our exchanges. The writer is correct. In almost every instance too much Coal is put into stoves, to burn with advantage—and we must confess that we have never yet seen a stove properly constructed to burn Anthracite Coal. The great defect is the

want of a small tube or tubes leading from the bottom of the stove or from the outside, to carry air to the top of the fire inside, while the doors are shut. Such a tube or tubes could be made in the castings without interfering with the ash-pan or doors, and ought to be on the opposite side where the gas flue leads off. Stoves to burn Coal economically, ought to be so constructed as to close all the doors after the Coal is ignited, admitting but a small quantity of air at the bottom, or ash-pan, sufficient to keep the coal burning gradually, and then regulate it with a damper in the flue.—The flues or tubes extending from the bottom of the stove to the top of the fire, would then feed the top of the fire and aid the combustion. We have seen a tube run across the fire under boilers, open at the ends to admit air outside the stack, which are perforated with holes so as to admit the air on the surface of the fire under the boilers, which increases the flame and economises the fuel.—[*Miner's Journal.*]

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 29, 1855.

EDUCATION.—It is said that Agesilaus, the Spartan monarch, being asked what things he thought most proper for boys to learn, answered: "Those which they ought to practice when they come to be men." Sentiments of similar import have come down to us from antiquity, supported by a much higher authority than that of Agesilaus. Solomon remarks, "Train up a child in the way he should go, and when he is old, he will not depart from it." The Apostle, also, admonishes parents to train up their children "in the nurture and admonition of the Lord."

The maxim, we observe, is essentially the same, though assuming the tone and complexion of the minds through which it passed. Whatever the condition of any people may be, the great object attempted in the instruction of the youth, is to prepare them for the part which they are expected to act in maturer life. It is said, that among the ancient Caribs, it was customary to suspend the food of their children on trees, and require the hardy urchins to pierce it with their arrows before they were permitted to eat. As these children were expected, upon arriving at manhood, to obtain their livelihood by plunder or the chase, they were early initiated into the art which they must practice when they came to be men.

I have somewhere read a story, perhaps in the writings of Dr. Franklin, of a friendly conference between some of the early settlers in this country and a number of Indian chiefs, in which a proposal was made to the latter, to take a few of their sons and educate them in the arts and habits of civilized life. This offer the natives respectfully declined; but proposed in return to take some of *their* sons, and teach them to steer through the woods without losing their way, to kill deer and other wild animals of the forest, to sleep on the bare ground under the open sky, and to pass several days in succession without food; and, in short, to "make men of them." Here we perceive, in both cases, the proposal was, to confer upon the youth in question an education which would fit them for what was regarded as an eligible or inevitable course through their future lives.

One species of education in savage life, and peculiar to it, is directed to the habit of enduring pain with the least possible apparent emotion. The Indian boys are reported sometimes to test the firmness of each other, by laying their arms side by side and placing a live coal so as to rest upon both, to try which would be the first to throw it off. This is merely the application of the maxim of Agesilaus, for the savage expects only to suffer.

Among civilized nations, the usual expectation unquestionably is, that a reasonable share of the comforts of life may be secured by the adoption and pursuit of appropriate means. Hence, the instruction of youth is usually directed, not to teach them how to suffer, but how to secure and enjoy these comforts.

The sentence passed upon our first parent, that he should eat his bread in the sweat of his face, is substantially, though not literally applicable to all his descendants. The means of subsistence are procured only by mental or physical exertion; and to a large majority of our race, those means are only procurable, directly or indirectly, through the instrumentality of manual labor. Hence one important part of instruction conferred upon youth, must be how to render the employment of physical force as efficient as possible. It is true that among civilized nations the improvements in science and art which a few of the past years have developed, have multiplied to an incalculable extent the products of manual labor. Still that labor constitutes the basis of productive indus-

try. Consequently the dextrous employment of physical force must necessarily constitute an important element in the education of youth. In this country, boarding schools have sprung up, within a few of the past years, in considerable numbers, and now furnish probably the best education, so far as literature and science are concerned, that can be obtained by those who have not the means of resorting to seminaries of the highest grade. In a few instances, the literary and scientific instruction furnished by boarding schools, has been blended with manual labor; but generally, the education conferred by those schools is entirely unconnected with agricultural or mechanical pursuits. The consequence necessarily is that several hours every day are left to the pupils without any appropriate employment. Now, it has long appeared to the writer of this article that there is, in this respect, an important defect in the arrangements of most of those seminaries. Much of the time to which no regular employment is appropriated, and which is not required for refreshment or repose, is naturally, if not necessarily, devoted to play. The time thus employed can hardly be said to be directed to the learning of things which these pupils ought to practice when they come to be men. The various exercises which constitute the amusement of boys, do unquestionably serve to develop their physical powers, but not exactly in the best way. Play is not the business of men; and if the time of the pupils, particularly the boys, which is not occupied with study, could be systematically devoted to productive industry, either mechanical or agricultural, an important advantage would certainly be gained. The physical powers would be as well developed by such employment as by unproductive play; and the sentiment would be instilled, that time is not to be wasted in useless amusement, but occupied in productive industry. Boys would thus be learning what they ought to practice when they come to be men.

In the best conducted boarding schools, instruction is now usually given in various branches of Natural Philosophy, confirmed and illustrated by appropriate experiments. The apparatus necessary for performing these experiments constitutes, of course, an essential part of the establishment. Now, might they not, with advantage, in addition to the usual philosophical apparatus, introduce models of the various implements which have been invented and employed to facilitate the labors of farmers and mechanics? The lectures which are now usually given, might with propriety be extended to include the construction and use of these implements, thus rendering the pupils, during their juvenile years, familiar with the machinery which is intended to facilitate the labors of their riper years.

Died.—On the 29th of 10th month last, Mary Rogers, a member of Redstone Monthly Meeting, at Brownsville, Fayette county. Pa., in the 79th year of her age. This dear Friend became a member of our Society, by convincement, in the year 1811, and continued to manifest an unwavering attachment to it through all the trials which have since pervaded it. She was enabled to cast herself, in humble confidence, on the mercies and merits of our Holy Redeemer, under a deep consciousness of her own nothingness and unworthiness, feeling that to live is Christ, to die is gain, and she calmly resigned her spirit to Him who gave it.

Correction. — The name of Margaret Jane Brewer, in a marriage notice in No. 13, should have been Mary Jane Brewer; and the death of Stephen Upton, noticed in the same paper, occurred on the 27th of 11th month, and not the 10th month, as stated in the notice.

A CHEAP EDITION OF THE LIFE OF J. J. GURNEY.

J. B. Lippincott & Co., Booksellers, have just Published a new Edition of the "*Memoirs of J. J. Gurney,*" in *one* volume octavo, at the price of *one dollar and twenty-five cents*, or one dozen for twelve dollars. The work may also be had of Uriah Hunt & Son, and Henry Longstreth, Booksellers, Philadelphia.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

Joseph Elkinton, 377 S. Second St.
Thomas Evans, 180 Arch St.

Philada., 11th mo. 1st, 1855.

A MECHANICAL INVENTION.

We have seen lately, as a specimen of rare American mechanical genius, a machine costing not over $500, invented by a workingman, which takes hold of a sheet of brass, copper, or iron, and turns off complete hinges, at the rate of a gross in ten minutes—hinges, too, neater than are made by any other process. Also, a machine that takes hold of an iron rod and whips it into perfect bit-pointed screws, with wonderful rapidity and by a single process. This is also the invention of a workingman. And both these ma-

chines are superior to anything of the kind in the world. No other process of manufacture can compete with them. Yet these are but a fraction of the marvellous inventive triumphs constantly going forward in this country.

N. Y. Mirror.

INSTITUTION FOR THE REFORMATION OF INEBRIATES.

For a period of at least eight or ten years, Coleridge, with all his mighty gifts, seemed utterly lost to his friends, through intemperance. Wordsworth and Cottle had utterly given him up, and were looking every day to hear of his death from the intoxicating potion to which he was addicted; his own wife had ceased to hear or to desire to hear anything of or from him, and he probably had not a real friend in the world left, who had the slightest hope of ever seeing him reformed. Wordsworth had appointed watchers to be with him night and day, and keep from him the opiates that were killing him He had violated every pledge, deceived every friend, lost his honor, self-respect, and all confidence in his power to conquer this all-subduing vice. This, his own letters and Cottle's reminiscences abundantly prove.

In this exigency, when an outcast without a guinea, he did an act, the wisest and most conscientious that he had ever performed, and one that altered the destiny of his whole future life. Having heard of a physician of great benevolence and skill, he, though a perfect stranger, wrote to him, and frankly stated the whole of his case, just as it was; that he had utterly lost the control of himself in this matter, and needed to be treated as morally insane, while fully admitting his personal guilt; and asked if there was not some physician, who, knowing the whole of his case, would take charge of him confidentially as a patient. He felt sure then, that by his writings, he would be fully able to pay all the expenses.

This frank confession and confidence moved the heart of the stranger addressed, who after two or three interviews, ultimately introduced him to Dr. Gilman, of Highgate, a medical man of some fortune, great ability and address, with whom he went to reside, he being fully acquainted with his case, and undertaking to do all that medical skill, high appreciation of genius, and a kind heart could perform for the restoration of his guest.

From that house he never departed till he died. There he lived between twenty and thirty years, restored by being treated with love and respect, and medical and moral care. In the house which he had entered an humble penitent, the slave of opium, and unable to control himself in regard to it, he dwelt for almost a generation, living and at length dying as a Christian, to the full persuasion of all who knew him most intimately. By degrees, thither flocked all the leading minds of England, statesmen and divines, to levees in which he used to discourse on all the ranges of thought that will never die.

One such case as this may show, perhaps, the good which might be effected, were some medical men of benevolence and tact, with high moral qualities and social standing, to devote themselves to the treatment of inebriates with the view to their reformation, including in that term social and moral principles. Men there are who would know how to treat the insatiable appetite and craving for intoxicating drinks, or for opium, as a disease, and the lost self-control, the palsy of the will, as also a temporary though most dangerous secondary symptom of the complaint, while yet themselves possessing those high moral powers of persuasion and control that would enable them to develope all the good qualities of mind and heart, often possessed to so high a degree by such persons, and thus entice them away from their pernicious habits and appetites.

We would not advocate any public asylum of such a character just now. Publicity in many cases might even defeat the end. But we believe that there are many gentlemen in a crowded profession like that of medicine, who might, both with profit to themselves and the highest benefit to the whole community, effect a good to be accomplished in no other way, by devoting themselves to the reformation of some individuals of this class, on those principles which they would so well know how to apply to any other case.

There are multitudes of men who could well afford to pay the physician handsomely to be relieved from the pressure of habits that have become too much for them, and to be controlled wisely by a medical Mentor of tact and firmness, where they have lost the control of themselves. There are certainly thousands whose friends could and would gladly pay any sum for the recovery of some friend or relative from habits that are destroying body, mind, character, social standing, and the power of accomplishing any of the great ends of life.

Doubtless there would be many relapses. So there were in Coleridge's own instance, and that great man earnestly desired that after his death a full statement of his case might be laid before the world; partly that others might not despair, even after years of confirmed indulgence and many relapses into guilty habits, to the utter disheartening of all those who know them best and love them most. There would no doubt be many final failures. But even that ought not to discourage any from the attempt. For if the success is only temporary, it is so much added to life and to industry, so much taken from sin and evil in its waste and in its example, so much abstracted from the direst of misery known to any man—the despair of self-conquest!

There are many diseases which the physician knows will prove ultimately fatal, but in which he esteems himself successful in proportion as he retards their progress, and defers the dreaded consummation. We have known instances of partial and temporary reform, which have prolonged the use of the noblest mental powers for years of active labor to the happiness of families and the good of the whole world.

Indeed, we believe that one chief reason why there are not more radical cures from intemperance is the want of sufficient counter-excitants —that is, of enough mental activity to satisfy that craving of the brain for excitement, which, at times, if neglected, will break down every barrier. If but one such case is restored, the change produced is worth more in point of happiness created than the pain of a dozen ultimate failures.—*Ledger.*

THE SPARROW.

The sparrow is a well-known, lively, swaggering little fellow, in a slightly variegated brown and grey jacket, who hops boldly about our habitations, and is much addicted to holding public meetings in bushes and shrubs, at which knotty points are discussed with considerable volubility, and physical force invariably resorted to. In this and many other countries, wherever man has fixed his abode, there his constant attendant, the sparrow, is heard uttering his monotonous but not unpleasing chirp; and truly one might have thought such close community would have engendered better feeling between the two. But no! unfortunately, Sir Sparrow loves corn as well as his lordly neighbor, and for this offence is condemned to die. Surely, however, a creature who is able to maintain an existence, and that, too, in considerable numbers, against the fearful amount of persecution to which the sparrow is exposed, should have some important mission to fulfil. Let us inquire into the private history of the little fellow, and see if his hard fate is altogether deserved, or at least, if there are no mitigating circumstances in his case. It is not, perhaps, generally known that there are two species of *Passer* in this country. The house-sparrow (*domistica*) and the tree-sparrow (*montana.*) They are very similar in appearance, and differ so slightly in habits, that one biography might serve for either. Both make large dome-covered nests under tiles, beneath thatch, and in trees. The tree-sparrow, as his name indicates, is most frequently found in trees: when he selects thatch, he makes a hole downwards, by pulling out straws from the top, instead of burrowing upwards from beneath the eaves, as the house-sparrow does. Both species like warmth, and accumulate vast quantities of straw, hay, feathers, and anything else that comes handy, to form their nests. I recollect once, when a boy, finding my ingress to a sparrow's nest obstructed by something unusual; yard after yard I drew away, until fifteen feet of lace edging came forth, that had been missed from the drying-ground a week or two before. The eggs of both species are white, delicately spotted with dark, and generally five or six in number. The young, when hatched, are assiduously fed by the old birds, almost entirely upon caterpillars and grubs. These and other soft matters continue to be their food until the following autumn, when young and old assemble in flocks, visit the corn-fields, and become grain eaters. It is this latter fact that has excited the hostility of man. There is no doubt the sparrow does make free with corn, both in the field and rick, and dearly does he pay for his presumption. Every contrivance that the ingenuity of the agriculturist can devise is employed to effect his destruction. Boys are paid so much per dozen for his head; and even, in one instance, a regularly organized "Society for the Destruction of Sparrows" has been formed. Man says, in his pride, "He destroys *my* corn; therefore he must be destroyed." Poor fellow! he takes a grain of wheat, and is immediately immolated; the hosts of more insidious foes he has exterminated are forgotten; no one remembers his good deeds; few, perhaps, except the prying naturalist, are aware that he has any good in him. But so it is; and it would be well if the tiller of the ground, before mercilessly dealing death and destruction to his supposed enemy, would first ask, "Why were sparrows created?" "Is not the grain *his*, as well as *mine?*" Did not the same Creator who gave corn to man for food, give it also to the sparrow? and "shall man place his puny wisdom and self-interest against the forethought of the Almighty?" Rely upon it, whenever he does so—whenever he disturbs the balance of compensation established by the wisdom of God, he lets loose upon himself some hostile power previously held in check, and the odds are, that the "last state of that man is worse than the first." The sparrow feeds its young chiefly, if not entirely, on the larvæ of insects, and is engaged about three months in every year in rearing successive broods. According to one observer, "they bring food to the nest once in ten minutes, during at least six hours of the twenty-four, and each time from two to six caterpillars are brought." Another observer states that he once saw two pairs of sparrows bring food to their nests $10\frac{1}{2}$ times in one half hour! the food being, in this instance, maggots obtained from the body of a dead cat. From calculations based on these data, it appears that a single pair of sparrows may cause the destruction of from 12,000 to 26,000 insects during the breeding season alone! and careful observation for some years has convinced me that at least 3300 insects, exclusive of other food, are yearly consumed by each sparrow. Of course, these observations refer to

the country; in towns sparrows assist the Boards of Health by picking up many savory morsels that might otherwise "waste their sweetness" on the air of streets and alleys, consequently, their consumption of insects will be somewhat less. Sometimes, when the young birds are newly hatched, they suffer part of their food to escape into the nest, so that any one who will take the trouble, may easily ascertain its nature. In this way we have found several species of caterpillars that swarm on garden produce and in hedges, grubs that infest the turnip, wire-worms and other depredators, whose ravages it would be impossible for man to contend against, unassisted by those creatures especially constituted by Omnipotence to pray on them for food. The sparrow, then, has an important mission: he is commanded to assist in preventing the overwhelming increase of many insects most inimical to man, and, in return for the service thus rendered, the small quantity of grain he can by any possibility obtain, should, I think, be ungrudgingly bestowed upon him. Let the farmer who is most vigorous in the persecution of the sparrow, call to mind the last time his turnip crop was a failure through the agency of creeping millions he could neither shoot nor trap. I will furnish him with a case in point. About ten years ago, an old round tower, on the domain of the Bishop of Durham, which was much dilapidated, and had become the abode of multitudes of sparrows, was repaired—the holes were all pointed up, and the sparrows, of course, dispersed. Two years after, the field in which the ruin stands was sown with turnips. When the plants were six weeks old, they became entirely covered with grubs, and nine women were employed daily for some time gathering and destroying them. This occurrence opened the eyes of his lordship's bailiff, who caused some of the holes to be re-opened; the sparrows again took possession of the tower, and "since that time there has been no more trouble or loss with caterpillars."—*Doncaster Gazette.*

The English sparrow, it is believed, is not found in this country; but the principle of the above remarks is equally applicable here, and deserves the serious consideration of our farmers. Many species of birds, formerly numerous, have been so nearly exterminated in some sections, that the noxious insects which it was their province to destroy have multiplied excessively, to the great detriment of the farmer. The subject might very justly claim the attention of the settlers of new countries, where the feathered inhabitants of the field and forest have not yet been destroyed.

Habit in a child is at first like a spider's web; if neglected, it becomes a thread or a twine; next a cord or rope; finally a cable; and then who can break it.

THE FIRST PRINTED BOOK.

A paragraph has lately been going the rounds of the newspapers about early printed books, wherein it is stated that the first which bears a date is of the year 1455, thus making it just four centuries since the invention of printing. Neither of these assertions is correct, as it is certain that books were printed from five to seven years earlier, and that the earliest printed date to a book is that of 1457. These specimens are of exceeding rarity. We do not propose entering into a history of printing, but as we constantly see accounts of old bibles and other books printed a hundred years later than the period above named, we shall state a few facts on this interesting subject.

There is even now much doubt as to the precise year when movable metal types were invented and first used; it is sufficient, however, to say that it was between the years 1440 and 1450. Some single printed sheets, containing the Pope's indulgences, bearing date of 1454 and 1455 are known, and an almanac of 1457. But the first printed book known is the celebrated Mazarin Bible in two folio volumes. It was so called from the discovery of a copy in the library of Cardinal Mazarin at Paris, about the middle of the last century, since which time seventeen other copies have been found in various parts of Europe; of these nine were in public, and nine in private libraries. It has no date, but at the end of each volume, of the copy in the Royal Library at Paris, is an inscription in red ink. That in the second volume is as follows:

"This book, illuminated and bound by Henry Cremer, vicar of the Collegiate Church of St. Stephen, at Mentz, was completed on the feast of the assumption of the blessed virgin Mary, A. D. 1456. Thanks be to God. Hallelujah."

Some think the work was finished in 1450 or 1452, while others fix it at 1455, as the binding and illumination of this particular copy would, in all probability, soon follow its publication. But in the infancy of the art, it is probable that it was from five to seven years in printing; hence the inference would be that it was commenced before the year 1450, an opinion in which most investigators agree.

Until within a few years, no copy of this rare book was known in the United States, and there seemed little probability that there would be, as the copies in the private libraries of Europe were held beyond price, nor except in the breaking up of some old family and estate, would an opportunity be offered to procure one. Such an opportunity, however, was presented about seven years since, when one of the great private libraries was to be brought to the hammer in London, and news was spread far and wide that a copy of the

Mazarin Bible was among its rarities. The book collectors of Europe were on the *qui vive*. Crowned heads, princes, nobles and wealthy collectors, were alike anxious to secure the gem; but a princely collector of the Fifth avenue in New York bore off the palm, and secured the inestimable volumes for £500 (about $2,500.)

These magnificent volumes, which we have had the privilege of examining, are soon described. They are two folios, about the size of the folios of our day, and together include 1,274 pages. The paper upon which they are printed is hard, tough and of superior quality. Its color is a delicate cream-colored tint. Its typography is a gothic or old English letter, not quite as uniform as the printing of the present time, yet possessing a clearness and sharpness of outline, that renders it difficult to decide whether the types are cut in brass, or cast in moulds. The ink is, even now, as black as it is possible to make it. The register is very exact, and in all respects, the beauty, the perfection and magnificence of these volumes quite surpass every production of the press for three hundred years after. There are no ornaments, illuminations, or engravings in this copy, and the binding, which is modern, is a plain blue morocco.

It is a very striking circumstance, observes a distinguished historian, that the high-minded inventors of this great art tried, at the very outset, so bold a flight as the printing an entire Bible, and executed it with such astonishing success. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.

Of the interesting events connected with the first appearance of the printed Bible we will not speak, for volumes have been written upon it, while the poet, the painter, the architect, and the sculptor, have alike exercised their genius in erecting monuments to perpetuate the memory of the inventors of printing. Up to the time when the printed Bible appeared, manuscript copies, being held at enormous prices, could only be possessed by kings and wealthy nobles. The sudden multiplication of copies so beautifully executed, and so similar in appearance, naturally led the then superstitious people to attribute them to some demoniacal influence, and Faust, the printer, was openly charged with being leagued with the devil.

The first book known to be extant which has the name of the place where it was printed, and that of the printers, together with the year when it was executed, is known as the Mentz Psalter, printed in 1457. Faust and Schoeffer were the printers. Only six copies of this are known. The first Bible with a date was also published by Faust and Schoeffer in 1462, in 2 vols. folio. They were soon after multiplied, chiefly in Latin and German; yet all these editions are exceedingly rare. The gentleman to whom we have alluded in New York has copies of almost all the early editions of the Bible, which he has procured with great exertions and at an enormous cost. There is also a very fine collection owned by a gentleman in Cambridge. Of books printed before the year 1500, there are at least one hundred different works in the library of a distinguished collector in Providence. These are chiefly editions of the classics, printed by Aldus, and a number of rare books on America; among the latter, the four several editions of the letter of Columbus to Ferdinand and Isabella, printed in the year 1493. In the same collection is the magnificent Complutentian Polygott Bible, in 6 vols. folio, printed by order of Ferdinand and Isabella, under the superintendence of Cardinal Ximenes. This bears the date of 1515 to 1520, and is one of the finest specimens of printing we have ever seen. We have on our own table several books printed between 1484 and 1497, but they possess no particular interest except for their age. One volume, however, has a very heavy iron staple and chain through its oaken cover, with which it was chained to the table or alcove where it was kept.—*American Publisher's Circular.*

QUARTZ WARE.

Quartz is one of the commonest minerals in all countries, but is especially abundant in the gold regions, where extensive mines of gold are enclosed in it. In California, the quartz gold absorbs large amounts of capital in the mining and separation of the precious metal from the mineral. The latter is crushed in mills erected for the purpose, and the particles of gold are then washed out from the mass. After that the stone is of course thrown away as useless, and thus vast accumulations of it are seen near all the quartz mills. A discovery has just been made in the mines of Australia, which bids fair to render the quartz highly useful for manufacturing purposes, instead of its being thrown away as mere refuse matter. We learn from the Mount Alexander Mail, that Mr. Thomas Golightly, a miner on Forest Creek, is about to apply for a patent for a process he has invented of obtaining castings of quartz resembling China-ware in transparency. By chemical experiment, he has ascertained the fact that the mineral is porous and may be fused and cast into any required shape. Of course, if this be true, it will no longer be necessary to crush it in order to wash out the gold from the fragments, for by simply melting it, the gold may be separated more easily, and to do this Mr. Golightly has invented a process. The quartz being melted, the casting into crockery ware is intended to be then performed without the necessity of a melting for that especial purpose. Besides the transparency mentioned, quartz ware would, it is said, equal in whiteness the purest alabaster.

Such an invention would, of course, be of the greatest value to both Australia and California, and should it prove practical, the manufacture of quartz ware would probably soon become one of the most important branches of industry in both regions.—*N. American.*

THE CONSTITUTION OF KANSAS.

The Constitution of Kansas, as lately agreed upon by the Free State Convention at Topeka, consists of a preamble, eighteen separate articles divided into sections, and a schedule annexed.

The preamble claims the right of admission as a State under the provisions of the Louisiana treaty of cession, and adopts the congressional boundaries of the Territory as those of the new State.

The first article is a Bill of Rights, mainly copied from those of other States. It is expressly declared that there shall be no Slavery, or involuntary servitude, except in punishment of crime; and, (to prevent the introduction of slaves under the name of apprentices), indentures of negroes or mulattoes executed out of the State are to be invalid. There is to be no imprisonment for debt, except in cases of fraud. The second article relates to the elective franchise, which is extended to every white male person, and male civilized Indian, of twenty-one years of age. Additional qualifications are—citizenship of the United States, six months' residence in the State and thirty days' residence in the district, or ten days in certain cases; but no payment of tax is ever to be required. Voters are to be registered. Persons convicted of infamous crimes may be, and all persons concerned in duels shall be, incapable of office or of voting. Public defaulters and persons convicted of bribery, or of undue influence and improper practices at elections, are ineligible to office. Article third distributes the State Administration into three separate departments. Article fourth relates to the Legislature, which is to consist of a Senate and House; the members to be chosen on the 4th of August, and their terms to commence on the 1st of January and to last a year. The first Legislature is to consist of twenty senators and sixty representatives; the number afterward to be regulated by law, for which purpose a census is to be taken every two years. Their pay is to be four dollars a day. The Legislature is to grant no divorce in cases as to which the courts are competent to act. Article fifth relates to the Executive Department, to consist of a Governor, Lieutenant-Governor (who is to be President of the Senate), Secretary of State, Treasurer, Auditor, and Attorney-General, to be chosen by the people, and to hold office (as also the State Printer) for two years and until their successors are elected and qualified; but none of them to be eligible for election more than two out of three consecutive years. The Governor has a veto on all acts not repassed by a two-thirds vote, and the pardoning power—which, however, may be regulated by law. A Surveyor-General, State Geologist, and Superintendent of Common Schools (which the Legislature is required to encourage), may be chosen, and their duties prescribed by law. Article sixth relates to the Judiciary, to consist of a Supreme Court of three Judges, a Clerk and Reporter, all to be chosen by the electors at large for three years—one of the Judges to go out annually; of a Common Pleas Judge for each of three districts into which the State is to be divided, chosen by the people of the district for three years (but the Legislature may increase the number of both the Supreme and Common Pleas Judges), and a competent number of Justices of the Peace, chosen also by the people of the townships for three years. Article seventh, on Education, provides for a School Fund from lands reserved for that purpose, and for taxation for school purposes; but no sect is to have exclusive control or use of any part of those funds. The Legislature is authorized to establish a University and Normal Schools, with libraries and apparatus. Article eighth, on Public Institutions, provides for the support of the poor, and for State Asylums for blind, deaf and dumb, insane and idiots; for a State Hospital and Houses of Reformation for Juvenile Offenders. Article ninth, on Public Debt and Public Works, forbids any pledge or loan of the credit of the State in aid of individuals or corporations, or any State debt, except for defence, exceeding $100,000, unless by direct sanction from the people. Article tenth relates to the Militia. Article eleventh to Funds and Taxation. Article twelfth, to County and Township Officers. Article thirteenth, to Corporations, which, except for municipal purposes, can only be formed under general laws. Article fourteenth, on Jurisprudence, provides for a code. Article fifteenth, miscellaneous; prohibits lotteries, provides for a Bureau of Statistics and Agriculture, and for the organization and encouragement of agricultural associations. It also requires the Assembly to pass laws securing to the wife her separate property acquired before or after marriage, an equal right with her husband in the custody of their minor children, and in case of his death, insanity, intemperance or great misconduct, their exclusive custody. Article sixteenth, on Amendments, forbids any change in the Constitution before the year 1865. Article seventeenth, on Banks and Banking, provides for a system of Free Banking, which is, however, to be voted on by the people, distinct from the body of the Constitution.

The Schedule annexed provides that no existing rights, suits, prosecutions, claims and contracts shall be affected by the change of government; for a vote on the Constitution on the 15th of December; a State election under it,

and for a member of Congress on the third Tuesday of January, 1856; an organization of the State Government on the 4th day of March following, and for provision by the Legislature for the payment of State scrip not exceeding $25,000, issued to pay the expenses of the Convention. Laws enforcing the provisions against Slavery as to all persons in the Territory prior to the adoption of the Constitution, are to be passed on or before the 4th of July, 1857. The passage of laws by the Assembly excluding free colored settlers from Kansas is to be decided by a distinct and special vote, at the same time with the vote on the Constitution.—*Tribune.*

The following lines, though written many years ago, and extensively circulated soon after their publication, will probably be new and interesting to many of our readers, particularly the youth of the present day.

THE INDIAN STUDENT, OR THE FORCE OF NATURE.

From Susquehanna's utmost springs,
Where savage tribes pursue their game,
His blanket tied with yellow strings,
A shepherd of the forest came.

Not long before, a wandering priest
Expressed his wish, with visage sad —
"Ah, why," he cried, "in Satan's waste,
"Ah, why detain so fine a lad?

"In white man's land there is a town
Where learning may be purchased low—
Exchange his blanket for a gown,
And let the youth to college go."

From long debate the council rose,
And viewing Shallum's tricks with joy,
To Cambridge Hall, o'er wastes of snows,
They sent the tawny-colored boy.

One generous chief a bow supplied,
This gave a shaft, and that a skin;
The feathers, in vermillion dyed,
Himself did from a turkey win.

Thus dressed so gay, he took his way
O'er barren hills—alone—alone!
His guide a star, he wandered far,
His pillow every night a stone.

At last he came, with foot so lame,
Where learned men talk heathen Greek,
And Hebrew lore is gabbled o'er,
To please the muses—twice a week!

Awhile he wrote—awhile he read—
Awhile he conned their grammar rules—
An Indian savage so well-bred,
Great credit promised to the schools.

Some thought he would in law excel.
Some said in physic he would shine;
And one that knew him passing well,
Beheld in him a sound divine!

But those of more discerning eye,
Even then could other prospects show,
And saw him lay his Virgil by
To wander with his dearer bow.

The tedious hours of study spent,
The heavy-moulded lecture done,
He to the woods a-hunting went,
And sighed to see the setting sun.

No mystic wonders fired his mind:
He sought to gain no high degree,
But only sense enough to find
A squirrel in the hollow tree.

The shady bank, the purling stream,
The woody wild his heart possessed,
The dewy lawn, his morning dream
In fancy's gayest colors dressed.

"And why," he cried, "did I forsake
My native wood for gloomy walls?
The silver stream, the limpid lake,
For musty books and college halls?

"A little could my wants supply—
Can wealth and honor give me more?
Or will the sylvan god deny
The humble treat he gave before?

"Let seraphs gain the bright abode,
And heaven's sublimest mansions see—
I only bow to Nature's God—
The land of shades will do for me.

"These dreadful secrets of the sky
Alarm my soul with chilling fear—
Do planets in their orbits fly?
And is the earth, indeed, a sphere?

"Let planets still their course pursue,
And comets to the centre run—
In him my faithful friend I view,
The image of my faith—the sun!

"Where Nature's ancient forests grow,
And mingled laurel never fades,
My heart is fixed—and I must go,
To die among my native shades."

He spoke—and to the western springs—
His gown discharged, his money spent,
His blanket tied with yellow strings—
The shepherd of the forest went.

Returning to the rural reign,
The Indians welcomed him wi h joy:
The council took him home again,
And blest the tawny-colored boy.

Freneau.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the steamship Asia, at Boston, we have Liverpool dates to the 8th inst.

The news consists mainly of peace rumors, but their character is so vague and contradictory, that it is impossible to separate the true from the false. The most reliable accounts indicate the following to be the state of affairs. No proposition has been received from Russia. A communication has been made by Austria to France, through the French Minister at Vienna, embodying the terms which Austria is prepared to propose to Russia as an ultimatum. This communication was submitted by France to England, and is under consideration by the two Governments. The terms are such as might be accepted by all parties, but they are the terms of Austria, not of Russia. Austria does not guarantee to join the Allies if the ultimatum be rejected, but only to break off relations with Russia. The result of Canrobert's mission to Sweden is not definitely known, one account re-

presenting that a convention had been formed, satisfactory to the Allies and advantageous to Sweden; while the statement is explicitly contradicted by another paper. Meanwhile, active preparations continue to be made for the spring campaign.

Private letters from St. Petersburg state that the profits of the overland trade keep business generally in a more favorable condition than was anticipated. Government credit has not much deteriorated, and money is abundant at Moscow at 7 per cent.

Nothing important has occurred in the Crimea. The Russians have returned to their former positions, and both they and the Allies have been reinforced. The Russian works at North Sebastopol are assuming gigantic dimensions. The Russians continue to threaten Kertch, which has been largely reinforced.

A despatch from the Baltic, dated the 6th, states that the united squadron, under Admiral Dundas, was then passing the Belt homeward.

England.—The British Parliament is prorogued till the 31st of next month. The King of Sardinia has returned to France. The King of Prussia has ordered the release of the British Consul at Cologne, who was lately sentenced to imprisonment by the Prussian Courts for an offence in connection with the enlistment of Germans for the British German Legion.

Piedmont and Tuscany.—By the mediatory influence of France and England, the point in dispute between Sardinia and Tuscany has been adjusted.

Austria.—It is reported that the Austrian army is to be again reduced 80,000.

Egypt.—The canal across the Isthmus of Suez has met with an unexpected impediment. Instead of finding the soil, as was anticipated, sand or light loam, a stratum of hard rock has been reached by boring, which will greatly increase the expense of construction, if it does not entirely prevent it,

South Australia. — At the latest dates from South Australia, the Legislative Council had been dissolved, and a general election was about to take place. The new constitution had been disapproved by the home Government, and, in consequence thereof, the Governor, Sir Richard McDonnell, has dissolved the Council in order to test, by a new election, the sense of the people on the measure, for which he proposes a substitute. It provides for a single legislative chamber, composed of four official and thirty-six non-official members.

South America.—Uruguay is quiet since the accession of Bustamente. It is hoped that the Brazilian troops will soon be withdrawn. The Indians make frequent predatory incursions into Buenos Ayres.

The Chinese slave trade is very busy in Peru, whither they are conveyed from China by English and American vssels. They are enticed from their houses, smuggled on shipboard, and treated like brutes. One American ship, which sailed from China with six hundred and five, lost two hundred and one on the passage.

A dreadful epidemic, known as the "mortiferous fever," has broken out in Peru, and four thousand persons have perished by it. This mortality being among the farmers, and a drought prevailing at the same time, has caused immense losses of cattle, on account of their getting astray in the woods, and falling a prey to wild beasts. The sugar and the wheat crops are all lost, and the prospect of the planters in that country is truly gloomy.

Central America.—Gen. Cabanas, the late President of Honduras, has been forced to yield to the forces sent against him from Guatemala, which united with Gen. Lopez. Gen. Lindo has been made President in his place. Lopez is said to be about to go to Nicaragua, to aid in opposing Walker and the dominant party there. Guatemala, San Salvador, and Costa Rica, are represented as enjoying internal peace, and the last two are said to be improving.

Mexico.—An important decree has been issued, abolishing the special privileges of the clergy and military, who have not hitherto been amenable to the civil tribunals, and establishing an equal administration of justice for all classes. Gen. Uraga made an attempt to get up a revolution against this measure, but he failed, and was himself captured. The Archbishop and Bishops refuse to obey the new law, and announce their intention of referring the whole matter to the Pope.

Domestic.—The steamship Crescent City, from New York, bound to Havana and New Orleans, was wrecked on the Bahama banks, on the 7th inst. The crew and passengers, with their baggage and the mails, were saved. The accident is attributed to a strong southeasterly current carrying the vessel out of her course.

The Administration has given orders to the different District Attorneys to institute criminal proceedings against any and all persons who shall be found engaging in unlawful acts against the peace of any other nation or people with which the United States have amicable relations.

The returns of the recent census of Illinois are still incomplete in a few counties, but estimating these upon the most reliable data, the population of the State reaches 1,271,055, against 851,470 in the year 1850, showing a total increase of 419,585, or in the ratio of 49 per cent.

The Dead Letter Office.—During the last quarter, nearly 1,500,000 letters were opened in the dead letter office, Washington, D. C.; in 3000 of which a sum of $18,000 was found, seven-eighths of which has been returned to the owners, and the remainder transmitted agreeably to the regulations of the Department.

The difficulties in Kansas have been settled, at least for the present, without bloodshed. The people of Lawrence sent a deputation to Governor Shannon, to inquire whether the armed invaders were acting by his authority, as they claimed to do. The Governor thereupon visited the city, and held a conference with the citizens, in which the points of difference were discussed, and an agreement entered into, the terms of which are not stated in the accounts yet received. The Governor consequently dismissed the Missouri troops, who returned home. He is said to manifest a more friendly dispositon towards the Free State men, and to admit that his action in the recent disturbances arose from a misconception of the true state of affairs.

Congress.—The Senate transacted no important business during the past week.

Up to the 24th inst., the House had not elected a Speaker, having ballotted sixty-eight times without effecting a choice.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 243.)

Samuel Capper was acknowledged as a minister of the gospel, in 1817, by the Monthly Meeting of Friends of Wiltshire; and he soon believed himself called upon to travel in that character. He had a kind and experienced friend and counsellor in Robert Fowler, of Melksham, to whom he unfolded some of his exercises, and from whose letters extracts will be given. It is believed that Samuel Capper destroyed his own letters, on their being returned to him after Robert Fowler's death.

Robert Fowler to S. Capper.

"*Melksham*, 18, 10 mo., 1817.

"DEAR FRIEND—As the subject which thou hinted to me has drawn my attention and raised an affectionate solicitude, it may be a relief to myself by a few lines to show that I feel, and desire to feel sympathy with thee. I have pondered thy outward situation; and, though few and limited may have been the opportunities afforded of proving the gift bestowed, I believe they have not been without profit; for I am persuaded that, as through watchfulness the mind is preserved within the sacred enclosure, and 'the boar out of the wood' kept from wasting it, thus steadfastly looking to the Lord, nourishment is received, and a growth follows, though it may be wholly imperceptible to ourselves; as surely follows as do the dews of the night surely contribute, with the rays of the sun, to promote the maturity of the plant, in the outward creation; and, though the branches may not appear to enlarge, yet the root is extending; for, whilst there is life in the root, growth in some part will be going forward, or the plant be under preparation for it. It seems to me that it would be as reasonable to look for a stop to vegetation, while full degrees of heat and moisture are afforded, as to think that the 'Plant of Renown' ceases to grow whilst it continues under the 'shadow of the Almighty,' because the branches do not appear to spread. The winter season, which I suppose for a time checks the growth, prepares the plant for increased energy; and I do believe that thy (in part) sequestered lot, as thy conflicts are rightly endured, will, under the preparing hand, conduce to future strength. Thou wilt possibly plead the want of qualification for so important an engagement as that of an 'ambassador for Christ,' beseeching others to be reconciled to God. The instance of the widow of one of the prophets, who came to Elisha, has much instruction in it; and, to a mind tried by spiritual want, may have much encouragement. She had a debt to pay, and she appeared not to have anything wherewith to pay it; yet, under the Divine blessing, *a pot of oil* was made sufficient to discharge all the debt. In this day, wherein the church has known so many of its pillars removed, those who seek her support must be solicitous for the preservation of her borders. Mayst thou, dear friend, be resigned as an instrument in the Divine hand; and, being built up thereby on the ground upon which these pillars stood, mayst thou become one to go no more out! Perhaps it is proper that I should apologize for the freedom of these remarks; I think I cannot do it better than by repeating the assurance that I nearly sympathize with thee.

Thy affectionate friend,

ROBERT FOWLER."

Samuel Capper obtained a certificate for visiting the meetings of Friends in Somersetshire, etc., but, before he set out, he was called to attend the interment of his beloved sister Rebecca Bevan, who, after a suffering illness, was taken from her young family.

As Samuel Capper did not keep a journal at this period of his life, we avail ourselves of extracts from his correspondence.

The following letter, from Robert Fowler to him, is a touching specimen of humility and condescension, in one who was truly a father in the church, toward a younger brother:

"*Melksham*, 14, 9 mo., 1818.

"DEAR FRIEND SAMUEL CAPPER—I am

afraid that thou hast not so fully relieved thy mind, this afternoon, as would have been desirable to thy friends, and might have left thee without a sense of any remaining debt; for I think thy communication carried with it an evidence that, like the apostle, thou wast 'a debtor both to the wise and to the unwise.' Reverting to the supposed omission of a full discharge of duty, let us a little consider what could give rise to it. Was it that I occupied some portion of time which should have been thine? If it has been so, I desire that it may prove an instructive memento to me. I have often found that it requires deep watchfulness, to step forward at the right time after the seal is opened, and to stand still when it is Divinely shut. In seeking after this high attainment, I believe many who have long been following Him who continues to sustain the gracious character of *counsellor*, can say, 'Not as though I had already attained.' Notwithstanding this may appear 'an hard saying,' yet, dear Friend, I believe thou and I may both derive encouragement from remembering that, although those who are upright in their intentions may fall seven times, yet, as they put their trust in the Lord, they will be permitted to rise; yea, will be lifted up again."

R. Fowler to S. C.

"*Melksham*, 12, 10 mo., 1818.

"My Dear Friend—Thy letter came to my dear R. F.'s hand in my absence. The subject which thou hast laid before us is an important one, and has interested our feelings; for it is important to invite our fellow-pilgrims to sit down with us in a religious assembly, especially in places where, as a collective body, we are but little known. I say not this with any view to discourage thee in the discharge of religious duty; but seeing that it is a solemn engagement, I thus convey our feelings and sympathy.

"When the prospect of religious duties is opened, the mind may be permitted to feel them, while in a state comparable to the fleece which Gideon put on the floor, that was filled with dew; a deep sense of the excellence and purity of the Divine Nature being spread over it, wherein the call may be extended to those who are wandering on the dark mountains of a high profession without humility, or to others who are walking in the broad way. As the mind continues in watchfulness and patient waiting, it is also, at seasons, permitted to feel the evidence confirmed when brought into a state of spiritual poverty and reduction, which may fitly be compared to the fleece when dry; in these is safety. May every requisite confirming evidence be granted thee, my dear friend, consistent with the faith which finally overcomes; and mayst thou be favored to dwell in patience, looking unto the Lord for counsel, and waiting to see whether, like Abraham's great offering, the will be accepted, or whether the sacrifice of full obedience be finally required. Thy affectionate friend, R. Fowler."

We have already met with an evidence of Christian interest for the souls of those among whom he dwelt, in the care of the subject of this memoir toward his farm servants; an example which may well be commended to those similarly situated.

As he abode under those baptisms which are graciously allotted to such as are called to the ministry of the gospel, he felt attracted to the agricultural population of the neighborhood: to invite them to assemble for the worship of God, after the simple way observed in our own religious Society. He was discouraged by a sense of his weakness and inexperience, but a companion in the work being unexpectedly furnished, he was strengthened to engage in it, as appears by the following:

"*Potterne Farm*, 11, 12 mo., 1818.

"My dear Sister—There is no doubt in my mind that thou feelest very much for me; and I believe that, if ever any poor creature was deserving of sympathy, I am; for no one, I should think, could apprehend anything to be required, of the qualification to perform which they felt more destitute.

"We have had a very acceptable visit from dear Sylvanus Fox, and I do believe that he is eminently anointed for the service in which he is engaged. I wish I could feel myself to be so. He is travelling with a certificate, authorizing him to hold public meetings. The prospect, which is now under the consideration of my friends, has been mentioned to him, and I believe that he feels bound in his mind to attend the meetings. Thou wilt think these things extraordinary, and so do I; and, if the precious cause of truth do not suffer, I believe I shall be very thankful. Thou wilt not expect me to say much, for I am as poor as I ever felt. I shall be much pleased to hear of our dear father's health, etc. Thy affectionate brother."

R. Fowler to S. C.

"*Melksham*, 12, 12 mo., 1818.

"Dear Friend—The receipt of thine is a release to my mind; a release, in that I feared that thou wouldst permit conflict and discouragement to do more than their proper business. I am truly glad that S. Fox is in our borders; for, as regards myself, I seem to be in that state which neither renders me able nor fit to open the smallest gate into the field of labor; comparable to a vessel that is out of use and is laid aside with its mouth downward to prevent its receiving anything improper. The first prospect of the meetings which are pending sank me still lower; but I hope a way will now be made, and that they will be held to the honor of the great cause."

There is reason to believe that this hope was

fulfilled, and that Samuel Capper's mind was much relieved.

About this time he was brought into fresh trial respecting his farm: produce selling at such ruinous prices that he scarcely knew which way to act. In one of his letters to his youngest brother, he speaks of his thoughts being turned toward America; but he subsequently writes as follows:

"*Potterne Farm*, 20, 6 mo., 1819.

"My dear John—I think that, if any light has arisen in my mind, it points toward remaining;—but I also think that I am willing to act as may be judged best by others. I am not desirous of encountering difficulties; but if I were obliged to do it, I hope I should be favored with patience, fortitude and perseverance. I allude to crossing the Atlantic. I tell my boys that I intend to make them do some of my haymaking, which is just beginning. I do not know that we are much less cheerful than usual, as we have long felt our situation very much."

Again we find S. C. travelling and holding public meetings, as appears by the following:

"*Potterne Farm*, 7, 9 mo., 1819,

"My dear Sister—I returned home with a greater degree of peace than is often my lot to feel. We attended the meetings of Friends in Gloucestershire, and had a public meeting at Cheltenham, and a large one at Dursley. I need not tell thee that these movements were not made without close exercise of mind, nor do I think that such should ever be made without it. I feel a hope that no harm has arisen to the cause which we wished to advance. Thy report of our dear mother's health is not very encouraging. I hope this little account will give her pleasure, for I know that the prosperity of the truth is near her heart, and therefore these things must be interesting."

His father became so ill about this time, that he paid him a visit, much to the comfort of both; but they felt the parting acutely, as J. C. was evidently near his end. He expired on the 24th of 12 mo., and S. C. attended the interment on the 31st. The next day he wrote as follows to his wife:

"*Stoke Newington*, 1, 1 mo., 1820.

"My dear Elizabeth—Yesterday morning we contemplated, for the last time, the sweet features of our honored and beloved parent. After about an hour of solemn silence, we proceeded to Winchmore Hill. Our dear mother bore the ride wonderfully, and we found a meeting-house, I believe, filled with those who loved and mourned the late object of our affection. The meeting was a very solemn one; every one present appeared impressed; and, although we were sensible of a deep wound and a tender sorrow, yet the persuasion of the blessed and glorious change which was his experience seemed to prevail over all other feelings. At the grave, our dear mother knelt and gave thanks that her strongest earthly tie was broken. It was very affecting, but she was greatly supported. After tea a very comfortable religious opportunity occurred, in which Ann Crowley's testimony was extraordinary, as regards our dear mother; for she said that she had an evidence that, after a few more trials and a little more affliction, she would be received ino glory. The evening closed as quietly and as comfortably as such an evening could close.

"Thine, S. C."

[To be continued.]

Letter from T. Fowell Buxton *to a Clergyman on building a house.*

Cromer Hall, August 22d, 1826.

My Dear ——,

I very much wish you would come into Norfolk, for I really want to have a conversation with you; and, it is odd enough, that it is upon a business entirely yours, with which I have no kind of concern. I remember two observations of yours, which, little as I might appear to heed them at the time, made a deep impression on me. The one was, 'I should very much like to be a country gentleman. I would not have the best horses, or dogs, or farms in the county; but I would exert myself to improve the people who were under my influence. A country gentleman, thus employed, *totis viribus*, might accomplish a vast range of good.' The other was, when you said to one of your parishioners who was fond of music, 'I, too, love music; I hope to enjoy a great deal of it, but I will wait till I get to heaven.' Now, having had the use of these observations for some years, I feel bound to return them to you for your use and benefit; for it strikes me you want them just at this time. I hear you are going to build a house; no doubt you will do it with excellent taste: then it will require to be suitably furnished; then the grounds must be improved about it, and, by that time your heart will be in it. I am sure that house will lead to your secularization. It will melt you down towards an ordinary country parson; not the parson who loves his dinner and his claret, but rather towards that refined class of triflers, who exquisitely embellish houses and gardens, and who leave the minds and souls of their flocks to take care of themselves. You see I have scratched out 'into' and inserted 'towards,' because I am bound in truth to confess, that I am sure you will, under any circumstances, and, in spite of all seductions, be an exemplary clergyman. You will have your schools, and your weekday services, and your sound, lively, evangelical doctrine in the pulpit; but what I mean to say is, that just so much of your affections as you give to your house, exactly so much will you withdraw from your parish.

After all, the discharge of a man's duty, and, *à fortiori*, of a clergyman's duty, requires all the

strength we can give it. The world, and the spirit of the world, are very insidious, and the older we grow, the more inclined we are to think as others think, and act as others act; and more than once I have seen a person, who, as a youth, was single-eyed and single-hearted, and who, to any one who supposed he might glide into laxity of zeal, would have said, 'Am I a dog?' in maturer age become, if not a lover of the vices of the world, at least a tolerator of its vanities. I speak here feelingly, for the world has worn away much of the little zeal I ever had. 'What is the harm,' you will say, 'of a convenient house: what is the harm of a convenient house being elegant; of an elegant house being suitably furnished?' The same personage who insinuates this to you, said to me, 'Where is the harm of having a few dogs,—those few very good; you preserve game—do it well—do it better than other people:' and so he stole away my heart from better things. I have more game, and better horses and dogs than other people, but the same energy, disposed of in a different way, might have spread Bible and Missionary Societies over the hundred of North Erpingham.

All this applies to you, more than to any person I know. You have, by a singular dispensation of Providence, obtained a station of influence; you have a vigor and alacrity of mind, with which few are gifted; upon no man's heart is 'the vanity of this life' more strongly stamped. You have a great, and, as far as my experience goes, an unequalled influence over those around you. These together constitute great power of doing good. The question is, shall you give it wholly to God, walking through life as one who really despises the indulgences on which others set their hearts; acting fully up to your own creed, and the convictions of your better moments, or will you give two-thirds of that power to God, and one-third of it to the world? Will you have your music here, or will you wait a few years for it. Old Wesley said, when called upon, according to the Act of Parliament, to give an account of his service of plate, in order to be taxed, 'I have five silver spoons; these are all I have, and all I mean to have, while my poor neighbors want bread.' That is the spirit which becomes a minister. Will you say, twenty years hence, to death, when he pays you a visit, 'I built this house—by the confession of all men, a parsonage in the purest taste; I selected these pictures: observe the luxuriance of the trees I planted; just do me the favor to notice the convenience of this library, and the beauty of the prospect from that window?' or will you say, 'I have spent my days in this homely habitation, where there is nothing for luxury to enjoy or taste to admire; but there is my parish, not a child there but can read the Bible, and loves it too: in every house there is prayer, in every heart there is an acknowledgment of Christ, and that he came into the world to save sinners?' I do not mean to say, even if you build your house, that when that epoch arrives you will not be able to show a very good parish, as well as a very good parsonage; I only mean to say that the house and the parish will be the inverse of each other, the better the house, the worse the parish. The less you surround yourself with accommodations, the less you conform yourself to the taste of the multitude; the more exclusively, and the more powerfully, you will do your own work.

No man has a surplus of power: meaning by power—time, talents, money, influence. There is room for the exercise of all, and more than all, which the most affluent possesses. Perhaps one parish is enough for the full employment of this power; if not, the neighborhood will take off the redundance; if not, there is three-quarters of the world, which is heathen, and wants his aid. There, at least, is full occupation for the wealth of his mind, and his purse. It is, therefore, arithmetically true, that so much as he devotes to the secular object he withdraws from the spiritual. It is not more clear, that a man having a large hungry farm for his livelihood, and a garden for his recreation, that as much manure as he spreads on his garden, of so much he deprives his fields. He grows more flowers and less bread. But this is not all: it is not merely the quantum of his force which he thus wastes, that is the least part of his loss. He touches the world at one point, and the infection reaches him by the contact. If he resembles others in his house, why not in his table? why not in his society? why not in anything, which is not positively wrong?

Now every word of this sermon is inconsistent with my own practice; but never mind that, truth is truth, whoever speaks it.

It may be a way—

> "Out of this wreck to rise in,
> A sure and safe one, though thy master missed it."

But why do I write all this to you? solely because I have the highest opinion of you and your powers. I have watched your course now for many years with interest; and I am very desirous that the Rector of A——— should equal the Curate of B———. The objects of vulgar care, and the pursuits of vulgar ambition, are not for you. I hope to see in your parish an example of what may be done by a clergyman having talents, income, influence, out of the common order. It just occurs to me that all this may be misapplied, that your house has not, and is not likely to have, a tittle of your affections. Be it so—then give this letter to your housemaid to light your fire with. But if you suspect that you want the friendly freedom of this hint, in the midst of your present prosperity, keep this as a memorial of the attachment of

Yours, very truly,

T. F. Buxton.

THE EASTERN WAR.

Eighteen months ago, England "drifted" into war, and from that fatal hour, upon the angry surging torrent of blood and crime that was let loose upon the world, the people of England have been drifting towards hopeless poverty and irreparable disaster. When we say the people of England, we by no means assume that there are no exceptional cases; that, amid the wide waste of woe and ruin which tracks the course of war, there are no isolated spots of apparent success or temporary prosperity.

In the wildest flood that ever desolated the smiling and fertile valley, there have ever been strange eddies and eccentric currents, which have saved the lives of some and the property of others; but the downward devastating course of the fierce ungovernable waters stands too clearly revealed, as we witness the homewrecks it has left behind, and listen to the wail of bereaved friends, or the bitter cry of destitution, which rises in the wake of the destroyer. Amid the vast wealth of England, there may yet be many who have not felt it necessary to abridge a single luxury, much less to deprive themselves of any of the necessaries of life, as a sacrifice upon the exacting altar of war; but in tens, nay in hundreds of thousands of English households, how different is the case. The hard gripe of penury is making itself felt through the land, and the plaint of the poor strikes sadly and menacingly upon the ear. Already, in these bleak November nights, we hear of bands of operatives meeting upon the open moor to tell, by torchlight, of the hunger that is consuming them; to discuss the causes of dear bread, and to mutter over remedies more terrible than the disease itself. In London, this dear food question has thronged Hyde Park with Sabbath rioters, who have been alike the terror and the shame of the metropolis.

As winter advances, and want and suffering increase, it is fearful to contemplate what must be endured by the multitudes who already find the burdens of war so grievous and intolerable. Nor is it the destitute poor, or the industrious artisan only, who perceive with alarm the fate which war is bringing upon them. Thousands of men, upon whom the weightier responsibilities of business rest, are involved in the disastrous drift of war, and with falling receipts and growing expenses, they know too well the goal towards which they are hastening, and are racked with daily and nightly anxieties, more intolerable than the pangs of hunger itself.

Poignant, however, as must be the anguish in which many are overwhelmed, and sad as are the personal privations consequent upon the war, they are but the minor evidences which tend to establish its criminality and its mischief. They are but the surface marks upon society, which its fiery footsteps leave whenever they touch the earth. It is in its influence upon the loftier attributes of humanity, upon the moral and spiritual interests of the world, that we read our warrant for its most sweeping and unmeasured comdemnation. If, like the tornado and the pestilence, it came, charged only with the chastisement of heaven, sorrowing indeed, but not sullying the hearts of men, we might deplore its presence without daring to utter a murmur against its infliction; but when we find this self-imposed scourge surrounded with an atmosphere so utterly vicious and depraved; when we find associated with war, and developed in their utmost maturity, every vice and passion that can defile and degrade a human being; when we know that pride, and revenge, hatred, theft and drunkenness, murder and licentiousness, are as much an element and fruit of war, as the physical bravery which the world is so ready to accept as a mask to cover these vices, then we know that the darkest shadow of this Satanic system, is that which it throws over the moral aspects and spiritual hopes of man, as an immortal and accountable being; and we refuse to recognize it as amongst the designs of the Eternal, or the necessities of the world.

That it is a permitted evil we too truly know and feel, so is drunkenness, so are theft and assassination; but all are alike the signs of that revolt which sin is ever waging against the will of Heaven. To expect that the virtues and graces of Christianity can flourish in a nation which plunges itself into the atmosphere of war, is as irrational as to expect that a vigorous and healthy life can be produced by breathing nitrous-oxide gas; moral and spiritual growth are as incompatible with the one as physical existence is with the other. The very worst exercise to which a professedly Christian people can subject themselves, is to endeavor to explain away the meaning and teaching of the Gospel, and to justify the widest possible departure from the example and precepts of that Saviour whose name they have assumed, and beneath whose banner they claim to have enlisted. It must be a dangerous experiment for any one to become the apologist of actions, which outrage every sentiment associated with the loving, gentle, and merciful attributes of the Gospel. We see the effects of this in the demoralised tone of the public press; in the growing disregard for truth with which they assail all who venture to declare themselves on the side of peace, in the reckless spirit with which they demand the immolation of life, in their incessant appeals to the pride and arrogancy of the nation, and their undisguised incitement of our soldiery to the fiercest revenge. We cannot but fear, too, that the pulpit influence of England, has been sadly desecrated by its advocacy of this desolating war. It is grievous to see one who stands up to plead in the name of Jesus, the Prince of Peace, employing the power and influence thus as-

sumed, not to heal the horrid discords of mankind, but to fan the furious flames of strife, to triumph over the successful massacre of enemies, and to stimulate to fresh deeds of carnage and destruction. With the camp a saturnalia of drunkenness, and our poor militia running riot in every guilty excess in their public-house billets, there have yet been ministers who have not hesitated to speak of the army as the mainstay of our national security, and the bulwarks of English honor. In the teaching alike of the pulpit and the platform, of the pen and the pencil, we seem in danger of utterly forgetting that beautiful apostolic doctrine which says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—*London Friend.*

A PIECE OF LEGAL ADVICE.

We copy the following story, old as it is, in the hope that its moral may perhaps strike some reader now more forcibly than ever before, and with the certainty that *it*, at least, is none the worse for its age :

The ancient town of Rennes, in France, is a place famous for law. To visit Rennes without getting advice of some sort seems absurd to the country people round about. It happened one day that a farmer named Bernard, having come to town on business, bethought himself that as he had a few hours to spare, it would be well to get the advice of a lawyer named Foy, who was in such high repute that people believed a law suit gained when he undertook their cause. The countryman went to his office, and after waiting some time, was admitted to an interview. He told the lawyer that, having heard so much about him, and happening to be in town, he thought he would call and consult him.

"You wish to bring an action, perhaps," replied the lawyer.

"O, no," replied the farmer, "I am at peace with all the world."

"Then it is a settlement of property that you want, is it?"

"Excuse me, Mr. Lawyer, my family and I have never made a division, seeing that we draw from the same well, as the saying is."

"It is, then, to get me to negotiate a purchase or a sale, that you have come?"

"O no, I am neither rich enough to purchase, nor poor enough to sell."

"Will you tell me, then, what you *do* want of me?" said the lawyer in a tone of surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard; "I want your advice—I mean to pay for it, of course."

The lawyer smiled, and, taking pen and paper, asked the countryman his name.

"Peter Bernard," replied the countryman, quite happy that the lawyer at length understood what he wanted.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"What's that?"

"What do you do for a living?"

"O! that is what it means, is it? Why I am a farmer."

The lawyer wrote two lines, folded the paper and handed it to his client.

"Is it finished already?" said the farmer. "Well and good! What is to be the price of that advice, Mr. Lawyer?"

"Three francs."

Bernard paid the money and took his leave, delighted that he had made use of this opportunity to get a piece of advice from the great lawyer. When the farmer reached home, it was four o'clock; the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the hay had been cut two days, and was completely made. One of his men came and asked if they should draw it in.

"What, this evening?" exclaimed the farmer's wife, who had come to meet her husband. "It would be a pity to begin the work so late since it can be done as well to-morrow."

Bernard was uncertain which way to decide. Suddenly he recollected that he had the lawyer's advice in his pocket.

"Wait a minute!" he exclaimed, "I have an advice, and a famous one, too—that I paid three francs for; it ought to tell us what to do. Here, wife, see what it says, you can read written hand better than I."

The woman took the paper and read this line:

"Never put off until to-morrow what you can do to-day."

"That's it!" exclaimed Bernard, as if a ray of light had cleared up all his doubts. "Come, be quick! get the carts and away! Come, boys! come, girls! all to the hay field! It shall not be said that I bought a three-franc opinion and made no use of it. I will follow the lawyer's advice."

Bernard himself set the example by leading the way in the work, and not returning till the hay was brought in. The event seemed to prove the wisdom of his conduct and the foresight of the lawyer. The weather changed during the night—an unexpected storm burst over the valley. The next morning it was found that the river had overflowed and carried away all the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed—Bernard alone had not suffered. The success of his first experiment gave him such faith in the advice of the lawyer, that from that time forth he adopted it as his rule of conduct, and became consequently one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day."—*Country Gentleman.*

WATCHFULNESS.

This life is a state of probation; here trials are necessary, in order to prove us. Whilst we are in an unrenewed state, we are under the dominion of sin, for our hearts are only evil continually. Common prudence and worldly interest may prevent an unconverted man from committing many crimes, which would outrage society.

There are, it is true, many amiable characters to be found, who may be considered as ornaments, in the midst of surrounding depravity and pollution.

Polite education and civilized society may varnish over the *old Adam*, but these amiable worldlings reject, as fanatical, those unwelcome declarations of Scripture which assert the radical corruption of our nature, and the absolute necessity of being born again of the Spirit.

Under every garb, whether *plain* or *splendid*, the carnal mind is enmity against God. This truth cannot be too much impressed upon the mind and conscience.

Great indeed is the character of a child of God. Yet he is renewed but in part.

The Canaanites are still in the land. Satan knows this well, and tries most assiduously to regain possession of that heart, from which grace has dislodged him; to effect his purposes, he studies tempers, natural constitutions, weaknesses, and peculiar situations in which believers are placed, and thus endeavors to suit his temptations to the vulnerable parts of the Christian citadel.

Through the slothfulness and unwatchfulness of believers, Satan too often makes sad inroads into their peace and purity.

Watchfulness and *prayer* form the Christian intrenchment; these are the lines our enemy cannot break. Be the person who uses them ever so weak, he will be sure to stand; be the person who neglects them ever so strong in himself, ever so judiciously taught, or ever so extensive in his knowledge, he is liable to fall. There is great need to *watch* against the sophistry of our own minds. Are we tempted to parley with sin? to grow lukewarm in religion? or to draw back into the world? Ask ourselves *these* solemn questions.

Is my Heavenly father less kind and gracious than when I first knew the Lord?

Is my Saviour less lovely and precious in the eyes of saints and angels?

Is the divine Spirit less holy or comforting to the true believer?

Is Satan less watchful and subtle against the sheep of Christ?

Is the world less vain and deceitful in its nature and pursuits?

Is the heart less treacherous and vile in its inward workings?

Is heaven less glorious and desirable to the weary Pilgrim?

Is hell less dreadful and tormenting to the perishing sinner?

Have any of these objects changed their nature since first the light of truth broke in upon my mind?

Then why grow lukewarm and indifferent? What need for *watchfulness, self-examination* and *prayer*. *Christian Retirement.*

From the Ypsilanti Sentinel.

THE LAKELETS IN MICHIGAN.

The lakelets which abound in this State are worthy the attention of the naturalist. Recently a man by the name of Briggs, while washing sheep in one of a series of three, in the township of Scio in this county, was drowned. He had swam across it some forty rods, and upon returning was probably seized with cramps, and sank near the middle. All efforts to recover the body being fruitless, Messrs. Harrington and Phillips were sent for to search with their submarine armor.

Accordingly, they made numerous descents, at various depths, discovering most singular irregularities of bottom, and curious formations. In some places the plummet will strike bottom in a short distance. A few feet off, down it goes to an almost unfathomable depth. Sometimes upon arriving at what seemed to be the bottom, the diver's feet rest upon nothing, and down he goes into impenetrable darkness and a soft mass of mingled water and sediment, until prudence warns him against further progress.

Down sixty-five feet from the surface went Mr. Harrington, in vain search for solid bottom, and still his lead sank through "deep obscure." At one time the plummet will show a current which carries the line rapidly away from the perpendicular; again it swings around, indicating a whirling eddy.

This lake, or rather pond, is little known, many old residents not even knowing of its existence. A man present among the spectators of the diving operations, said that upon his first discovery of it, a short time since, it abounded with the fish so common to our streams, of a large size, and so little alarmed at the sight of man that they were to be caught by the simplest means, when within reach, almost by hand. As there is no inlet by which they could have entered the lake, how came they there?

At the last accounts, the body of Mr. Briggs had not been discovered.

[From the Jonesville, (Michigan) Independent.]

The above mention of our lakelets, reminds us of some strange things we have observed about some of the lakes in this county.

One on Mr. Delevan's farm, is entirely stocked with leeches. No fish ever live there. Others abound in fish, yet having no outlet or inlet. A strange occurrence happened at Baubiese lake, near Hillsdale, a few years since.

One morning, the shore for miles was found strown with dead white-fish, and those fish were

observed during the day to come up to the shore and die. None were seen alive after that day, and strangest of all, no white-fish were ever known to be in that lake or any other lakelet near it, nor have any appeared there since! How these fish ever came there, and what caused their death, is a puzzling question. Could they come by some subterranean current from the great lake? Do such currents undermine all Michigan? The subject would be an interesting study for some geologist.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 5, 1856.

PLAN OF EMANCIPATION.

The subject of negro slavery is one which has assumed a character of fearful portent to the people of the United States. If we inquire into the origin of the difficulties attendant upon the legislation of our general Government, we are still led back to the subject of negro slavery. The controversy which, five or six years ago, according to the testimony of many of our politicians, so seriously threatened the permanence of the Union, arose entirely from the opposition of interest or opinion in relation to this all-absorbing question. The Missouri Compromise itself was the fruit of a contest between slavery and freedom, and its recent repeal was a measure dictated entirely by the slave-holding interest. The present disturbed condition of Kanzas Territory is the result of an effort on one side to people that Territory wholly with freemen, and on the other, to render it the habitation of slave-holders and slaves. Why are the usual operations of Congress suspended by the difficulty of choosing a Speaker, but because the conflicting interests of slavery and freedom have arrayed the opinions and choice of the members in opposition to each other? Now we may seriously inquire, and the inquiry is an important one, whether the opposing interests from which such controversies have arisen, are real or imaginary? Are the advocates of universal emancipation actually arrayed against the interests of the slave-holding States? Does negro slavery, where it is established by law and supported in practice, promote the prosperity of the people, even of the magisterial class? Do the slave-holding States possess, in a higher degree than the free ones, any of the elements of greatness, or any of the ingredients of present and permanent happiness? If the presence of slavery does not increase the wealth, the peace, the virtue or the happiness of the people by whom it is supported, then it is not the interest of the superior class that the system should be maintained and perpetuated. Without attempting an estimate, by actual observation, of the relative tendencies of freedom and slavery to promote the happiness of a nation, we might justly inquire whether any system which is radically unjust can be productive of permanent prosperity and happiness. To this inquiry but one answer can be given. Experience concurs with the sacred volume in declaring that it is righteousness which exalteth a nation. Whatever excuses may be formed for its continuance, no argument can be required to prove that negro slavery is founded in violence and wrong. We all know that negro slavery in this country is traced immediately to the African slave trade; a trade now considered as piratical by the most enlightened nations of Christendom, including our own. More than thirty years have passed since the American Government denounced the punishment of death upon any American citizen, or any foreigner employed on board an American vessel, engaged in that traffic: and yet the essence of the crime, to which this awful punishment is awarded, consists in reducing the natives of Africa to slavery. What, then, is the retaining of them in that condition after reaching our shores, and of their posterity after them, but the perpetuation of the offence so emphatically condemned? Surely it would be nugatory to inquire whether a system thus originating can be consistent with universal righteousness?

If we observe the relative condition of the free and slave States, we find ample confirmation of the conclusion to which theory would lead us, in the growth and prosperity of the one, contrasted with the poverty and decline of the other. Facts confirming this view are plentifully exhibited by almost every part of the statistics of the United States. The statistics of other slave-holding communities have confirmed the same conclusion, as might, if necessary, be easily shown.

From this brief view of the subject, one important conclusion evidently arises, that whatever interest individuals may possess in the continuance of slavery, the interests of the na-

tion are on the side of its abolition. Confining our views, therefore, to the slave States, we readily perceive that there are there two conflicting interests, one on the side of the holders of slaves, who constitute in reality a meagre minority of the whole, the other on the side of those who have none. The former, no doubt, possess the larger portion of the wealth and intelligence of the community. Hence their interest and influence predominate over those of their more numerous but less powerful compatriots. Hence the voice of the South seems to be always in favor of the perpetuation of slavery. That voice is, however, the voice of a minority. Now an important point wonld be gained if means could be found, not incompatible with justice, of uniting the interests of these different classes. What is demanded in favor of one party, and that the most numerous one, would be merely the extinction of slavery, by which labor would be rendered honorable, and the exertions of freemen be no longer placed in competition with the drudgery of slaves. For the other class would be required the means of relieving them from the burden of slavery without giving up what they have been accustomed to consider as their property: an idea to which they cling with a tenacity not easily relaxed. There are, no doubt, among the possessors of slaves, many who are fully conscious of the injustice and burden of the system, who yet see, or imagine they see nothing but ruin before them, in case they abandon the possession of their servile dependants. To such as these a plan would undoubtedly be acceptable, which should effect the emancipation of the slaves upon what they would regard as an adequate or moderate compensation. There is no inconsiderable number among the slaveholders who have little if any property except their slaves, and who are supported chiefly, if not wholly, by the profit arising from the labor of those slaves in the service of others. Now, however clearly it may be demonstrated that the right by which this imagined species of property is held is destitute of solid foundation, it is hardly to be expected that a plan for the total extinction of slavery, without compensation, would be regarded with much favor by slave-holders of the description here alluded to; yet there is no reasonable doubt that many of them would gladly exchange this slippery species of property for another, even smaller in nominal amount, of a less questionable and more stable tenure.

It is generally conceded that Congress has no power to emancipate the slaves in any of the States; and with this opinion we readily agree, from the consideration that no such power is conferred by the Constitution, and the powers not conferred are retained by the States or by the people. But it must also be remembered that the Constitution confers no power upon Congress to establish or maintain slavery in the States or anywhere else: and it is a significant fact, that when the Constitution was formed, slavery was not tolerated in any Territory of the Union. We may, however, consider the general powers of Congress as extending to the objects for the promotion of which the Constitution was framed. These were expressly declared to be "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Now, it could be easily shown that every one of these objects would be promoted by a peaceful extinction of slavery. Congress might then very consistently appropriate a portion of the funds of the nation for the purpose of consummating the action of the States within their respective domains. Supposing, then, an act of Congress obtained, appropriating a specific sum, to be applied for compensating the owners of slaves for the sacrifice they might be required to make, in virtue of a law of their own Legislature, which might emancipate all the slaves within the State, and prohibit forever the introduction of any more, either by birth or immigration: such an act would be obnoxious to no serious objection. The details of such an act would require deliberation and judgment, but the general principle would be easily understood.

It may, indeed, be objected that the assumed right to property in slaves, being founded in violence and wrong, can have no proper basis; hence no compensation for their liberation is due. Yet it may be considered that the system of slavery has been so far encouraged, and the use of and traffic in the produce of slave labor have been so extensive, that the nation at large may be said to be involved in the guilt of the system, and to have partaken of its gains. A

compromise such as proposed would, of course, be very different from the compromises usually made between slavery and freedom; and the rights given up by the people of the free States would be merely their own, not the rights of others. A plan of this kind is probably the only one which would receive the approbation, for some time to come, of the States where slavery prevails to any considerable extent. If an act of Congress, such as here alluded to, could be obtained, limiting its appropriation to a specific and moderate sum, it is probable that some of the States where few slaves are held would be the first to accept the offer, and whatever the number of slaves might be, no injustice would be done to the States or to individuals, for the measure would not be consummated without the concurrence of the State Legislature, nor probably without that of the people in general.

One important advantage which a measure of this kind would possess, would be the celerity with which it might be accomplished. In the States where slavery was once tolerated, and afterwards abolished by law, the abolition was effected gradually. In Pennsylvania, which took the lead in this species of legislation, about sixty years were required after the passage of the law, to produce its ultimate effect. The act of 1780 was justly considered, at the time it was passed, as an important measure; but it is observable that the noble principles laid down in the preamble were not carried out in the act itself. The slaves of the then existing generation were left to wear out their lives in servitude. They had, however, the consolation to know that their children, born after the passage of the act, would be eventually free. In other States, the process was not widely different. But upon the plan here suggested, the people of any State, sincerely disposed to rid themselves of the evil of slavery, might accomplish this object without waiting for the slaves to die off, and without divesting their masters of what they claim as their property.

A necessary preliminary measure would be the preparation and circulation, among our citizens at large, of a memorial to Congress, soliciting the enactment of a law directed to the object above proposed. The following form is suggested as comprising the substance of such memorial:

To the Senate and House of Representatives of the United States in Congress assembled:

The undersigned, citizens of ———, respectfully ask that provision may be made by law that, whenever, within a certain period of years, any State of this Union, now admitting domestic slavery, shall decree the emancipation of all slaves and the final extinction of involuntary servitude, except for crime, within her borders, an exact enumeration of said slaves shall be made, and for each and every slave so emancipated there shall be paid from the Treasury of the United States to such State, for equitable distribution amongst the slaveholders, a sum of money, to be ascertained as Congress, in its wisdom, may direct.

The subject is not new to our halls of federal legislation. It may, possibly, not be viewed with much favor for some time to come; but if it could be brought prominently into view, and calmly discussed, both in and out of Congress, it might be reasonably hoped that the asperity so generally manifested when questions respecting slavery are under discussion, might be allayed, and a conviction, which the truth certainly warrants, be gradually impressed, that the advocates of emancipation are actually truer friends to the interests of the South than the supporters of slavery. The deleterious consequences of the system are obvious to every candid observer, and the interests of an overwhelming majority, even in the slave States, are on the side of emancipation. If, then, the interests of the few, which lie, or are supposed to lie, on the side of the permanence of slavery, could be conciliated by the offer of compensation, derived both from the North and the South, we might reasonably hope, at no distant day, to behold the United States of America, in practice as well as in name, "the home of the free." E. L.

Married,—At Friends' Meeting, Woodberry, Wayne Co., Ind., on the 29th of Eleventh month last, Needham Reece, of Dover Monthly Meeting, to Mary Swain, of the former place.

——, At Friends' Meeting House, Poplar Grove, Parke Co., Ind., on the 13th of last month, Wm. Morrison to Delilah Newlin, both members of Bloomfield Monthly Meeting.

——, On the 19th of Ninth month last, at Friends Meeting, Springfield, Ind., Edward S. Hunt, of Green Plain, Ohio, to Delphina Coffin, daughter of Barnabas and Miriam Coffin.

——, At the same place and time, Joseph C. Johnson, of Warren Co., Ohio, to Elmina L. Hinshaw, daughter of William B. and Hannah Hinshaw.

Died,—At his residence, Wayne Co., Ind., on the 19th of Tenth month last, Jacob Bales, in his 80th year,—a member of Springfield Monthly Meeting.

DIED, At his residence in Henry Co., Ind., on the 18th of 11th month last, JESSE BALDWIN, in the 73d year of his age—a member of Springfield Monthly Meeting.

——, At the residence of her son, John Hiatt, Henry Co., Ind., on the 17th of Eleventh month last, MARY HIATT, in the 96th year of her age—a member of Springfield Monthly Meeting.

——, At the residence of Israel Negus, Cedar Co., Iowa, of typhoid fever, on the 22d of Eleventh month last, PRISCILLA ANN, wife of John Morris, in the 25th year of her age—a member of Red Cedar Monthly Meeting of Friends.

——, On the 14th of 12th mo., 1855, in Ferrisburgh, Vermont, aged nearly 50 years, PERSIS, wife of Seneca Hazard, and a minister of Ferrisburgh Monthly Meeting.

This dear Friend paid a religious visit, in company with her husband, to the late Yearly Meetings of Ohio and Indiana, and to many of the meetings belonging to them. During the journey she showed much concern to perform her whole duty, evincing, in her labors of love and by expressions to her husband and others, that she had no time to lose, and that she would never be in those places again. Previous to leaving home, she gave directions relative to the disposition of her wearing apparel to her children, and said to a friend that her prospect at the west seemed like her last work; and on her return she expressed satisfaction that she had come when she did, feeling clear of her labors. Soon after this, her mental faculties being affected by her disease, she could not converse much with her friends, yet she manifested a sense of her situation, expressed a belief that she would not live, and finally passed composedly away, leaving with her friends the comfortable belief that she has entered into the joy of her Lord whom she had endeavored to serve.

——, At his residence in Unity, N. H., the 24th of 6th month last, after a distressing illness, which he was favored to bear with patience, EDMUND JOHNSON, aged 89 years, a member of Weare Monthly Meeting. The friends of the deceased are comforted in the belief that his end was peace.

——, in Lynn, Massachusetts, on the 13th of last month, after an illness of several months, which he bore with Christian resignation, DANIEL HENRY, son of Daniel and Abigail Breed, aged 20. This beloved young Friend had become much endeared to his connections and friends, towards whom his attachment was very strong; yet he was enabled, after many struggles and baptisms, to give all up, and to feel that death had no terrors; and he was favored, in the end, with that quietness and peace which are witnessed by those who have known of having their robes washed and made white in the blood of the Lamb.

Friends' Boarding School for Indian Children at Tunesassah.

Two women Friends are wanted at this Institution to assist in the family. Also, a man Friend, to aid in carrying out the concern for the improvement of the Indians. Application may be made to

JOSEPH ELKINTON, 377 S. Second St.
THOMAS EVANS, 180 Arch St.

Philada., 11th mo. 1st, 1855.

AN EARTHQUAKE OR TWO.

One hundred years ago, on this first of November, the people of Lisbon rose joyfully from their beds at an early hour of the morning. It was All Saint's Day, and the Church had resolved that it should be kept with unusual splendor. The quarrel between king and Church had already begun; the latter were not above resorting to shows and pageants to retain popular favor. Large sums were accordingly lavished to celebrate the feast in imposing style. The churches were decked out with unaccustomed bravery. Twice as many tapers as usual were blessed and lit on the altars. The whole of Mother Church's effective army—priests, monks, nuns, ecclesiastics of every stripe—was mustered for the occasion, from the Grand Inquisitor to the choristers recently imported from Rome. Foremost among the holy tribe were the dark-browed Jesuits, then at the height of their power and arrogance. Nor were the people backward to follow the lead of their priests. Though the Court and the more enlightened citizens of Lisbon were breaking loose from the fetters of the Inquisition, the masses were staunch in their fidelity to the Church. They did not conceal their hostility to the liberal policy of the Marquis of Pombal. In their hearts the priests came first, the king second; and when the clergy called upon them to celebrate the day as became the first Christians in the world, they made ready to obey with more than usual spirit. For a moment, on the afternoon of the 31st of October, the priestly managers had feared that the weather would defeat their hopes. The atmosphere was gloomy, the sun had set in a dark, dun cloud. As a long drought had prevailed, there was some ground for anticipating rain on the morrow. But when day broke on the 1st, the ground was dry, the air free from moisture. Over the river and bay hung a dense, dark fog. The sea was smooth as glass. Not a breath of wind stirred, and the dawn promised a lovely day—a day, said the priests, suited to the anniversary, and to the devout plans of the faithful. As the sun rose, the fog gradually gathered itself from the sea and earth level, and rose into the air. Glad crowds issued forth from the houses, and ere the day had fully broken, the town began to witness that peculiar combination of religious ceremony with profane amusement, which usually marks the high days of the Romish Church on the European continent. On that day, every one wore his best. The ladies were ravishing; never had their beauty and grace been set off to better advantage. Appareled with scarcely less care, the men sauntered gayly through the streets; or, assuming a graver aspect, followed the lead of the priests toward the church-doors. It was pretty well known that certain eminent Jesuit fathers would take an opportunity of launching ecclesiastical thunder-bolts at the heads of high personages; a large portion of the people had prom-

ised themselves not to miss the sermon. His majesty, Don José, and the infamous Pombal, would hear the truth at last.

And now the bells are ringing merry or solemn chimes; on one side, the slow, thick tread of a procession, preceded by the tinkling of censers and the monotonous chant of choristers, breaks the morning stillness; on another, gay voices are mingling joyously, maidens are laughing and blushing at bold pleasantries, and dashing caballeros, with impudent air, are swaggering through the throng: all Lisbon is afoot, all Lisbon has promised itself a happy day on this first of November, one hundred years ago. But hark! Above the dull tramp of the friars, above the bright laughter of the maidens, a new sound strikes the ear—a dull, hoarse, rumbling sound—a sound not to be compared to any thing on earth—such a sound, perhaps, as the Israelite stragglers may have heard when the Egyptian war-chariots rolled heavily over the stones in the bed of the Red Sea. 'Tis not thunder, for 'tis beneath our feet. Nor the report of distant cannons, for 'tis close at hand. Nor the rattle of wheels, for it comes from the sea. Yet it resembles all three. Small leisure have the startled people to speculate on its cause.

The friars have just looked up from their breviaries, the choristers have missed the note in their plain chant, the men and maidens have suddenly grown serious—when, in the space of a second, the hoarse, low sound swells, swells, swells till it deafens the ear, and at the same moment a swift earth-wave sweeps through the city. With a stunning crash, walls and houses, steeples and monuments, fall heavily to the ground. The air is darkened by the clouds of dust, and none can see before him. A foul sulphureous gas impregnates the atmosphere. To breathe is scarcely less fatal than to be deprived of breath.

Then begins a headlong rush of people no one knows whither. Men fly from their houses into the street, to be crushed by the very walls and roof which just now sheltered them. Others crouch down where they are, and pass noiselessly, insensibly out of existence in the general ruin. Groups gather round the priests and the painted symbols of religion, and pray wildly for *misericordia*. Some one cries, "The end of the world has come!" Another, rousing himself from despair, shouts, "To the quay! to the quay!" And to the quay the frightened concourse ran, trampling the weaker in their blind haste.

Two or three minutes have elapsed, and the quay of the Tagus is overloaded with human beings. Again the awful rumbling is heard, and again the earth-wave flies through the city, and crash, crash fall walls and edifices. This time the earthquake moves with short, quick jerks. Nothing resists it. In the midst of the crowd on the quay the priests are offering thanks for their preservation from this second shock, when all eyes are suddenly turned to the water. In the air a dead calm prevails, but the sea is lashed into fury by some unknown force. Far out from the shore, a large wave is seen approaching. "The sea is coming in upon us—we shall all be lost!" cries the agonized crowd. The words have scarce been spoken when the spray is dashed over the quay, and the wave follows. Over quay and shore, through the streets and squares, into the houses, and over the smoking ruins, the huge wave—fifty feet high—rushes furiously, carrying everything before it. Ships are landed on the roofs of fallen houses, smaller craft are whirled to the very outskirts of the city. When the wave subsides, the survivors look in vain for the quay and the throng which stood there two minutes ago. All are gone. The quay itself has sunk to unknown depths, and neither any fragment thereof, nor any trace of the thousands who had sought refuge on its surface is ever seen again. The submarine chasm which had gaped to receive them, must have closed upon their living bodies, and buried them fathoms and fathoms deep. Even the few vessels which were moored to the quay were submerged with it, and buried in like manner.

Six minutes had elapsed since the rumbling sound was first heard, and 60,000 souls had perished. Again the survivors thronged the open spaces, which now—as the neighboring edifices had already fallen—offered a refuge that might reasonably be considered safe. In prayer and agony they waited for the next shock. But the earthquake had expended its strength. Minutes, then hours elapsed without fresh shocks. Lisbon began to breathe again. About noon a vibration was felt, and a wave once more swept through the city, but there was little left to destroy, and its only effect was to close several chasms which had opened in the wall of the houses. Fires had burst forth from the churches; smoke mingled with the dust, and darkened the sky.

A volume has been filled with accounts of the tragic incidents which marked that dreadful morning. Dr. Davy, an English clergyman, then resident in Lisbon, relates how, as he was sitting in his room, he heard the rumbling noise, and almost immediately the shock followed, the house shook and cracked, and the room filled with dust. When it cleared away he saw a young girl crouching in one corner of his room. He spoke to her, but she seemed to have lost the power of speech. There was no time to be lost. Seizing her by the hand, Mr. Davy led her out of the house into the street. For a short distance he succeeded in advancing without injury. Meeting a heap of ruins, he found he could not mount it without helping himself with his hands. He let the girl's hand go, called to her to follow his example, and climbed up. When he reached the summit he turned round to help the girl. A huge stone from a neighboring edifice had just fallen upon her and crushed her to death.

A hundred such stories are in print. For

more than a week, stupor paralyzed the survivors of the earthquake. The fire raged six days, and was only extinguished by the exertions of the Marquis of Pombal, who, like all great men, drew courage and energy from the greatness of the peril. Thieves swarmed over the ruins, until the king erected a score or more of scaffolds, on the outskirts of the city, and decorated each with the corpse of a robber caught in the act. The priests earned undying infamy by their conduct. Instead of aiding the civil authorities to re-establish order, they devoted their whole energy to persuading the people that the earthquake was a manifestation of Divine displeasure at the Royal interference with the Church. They pointed to the heap of ruins which covered the ground where the palace had stood, and ominously remarked that it had been the first building to fall. A happy thing it was for Portugal that the ecclesiastical rogues found their match in Pombal. He answered that, for the matter of the palace, that signified nothing, as the Inquisition had fallen as well; even, as some said, a moment or two before the royal domicile. For the time he let the Church have its say, and only contended with it by redoubling his exertions to raise the city from its ashes; but this done, he rested neither by day nor by night until he had broken the backbone of the papacy in Portugal —how thoroughly, history is there to tell.

This earthquake is the most wonderful on record. Humboldt estimates that it was felt over an area four times greater than that of Europe. The Portuguese mountains rocked. On the southern shore of the Mediterranean the earth-wave was as fatally experienced as at Lisbon. A town near Morocco is said to have been swallowed up, with all its inhabitants. Strange phenomena appeared in the Alps and interior of Europe. Springs were dried up, and the water of lakes violently agitated and discolored. On the coast of Sweden the sea rushed upon the land with extraordinary fury. England was shaken in some places with such violence that men were thrown from their seats. A heavy wave rolled into the harbor of Cork, in Ireland, washing the vessels from their moorings, and submerging the quays. At Antigua, and several of the West India islands, the sea rose suddenly twenty feet, and the water was black as ink. Travellers on the Western lakes, and some of the French officers who were on the line of the Ohio (it was the year of General Braddock's defeat at Fort Duquesne), report that they felt an earthquake in the afternoon of the day. Ships at sea in the Atlantic felt it distinctly, and the sailors sprang from their berths in the belief that the vessel had struck on a rock. So well established are its travels, that philosophers have been enabled to specify its rate of progress at twenty miles an hour.

Our own writers say nothing of this earthquake —a fact that would be quite surprising if observers had been more numerous. But a few days afterward, on the 18th of the same November, the earth was perceptibly shaken from the coast of Maine to Philadelphia. Professor Winthrop sent an account of the phenomenon to the Royal Society. He says: "The first sensation was like a pulse or an undulation resembling that of a long-rolling swelling sea; and the swell was so great that a man was obliged to lay hold of something to prevent being thrown down." This changed afterward to "a quick vibratory motion, with sudden jerks and wrenches." It was no new phenomenon. Similar earthquakes had frequently been noticed in Massachusetts; eleven are enumerated by Dudley between 1638 and 1755, including the great earthquake of 1663, which is believed to have been very severe in Canada, and to have altered the bed of the Saint Lawrence in some places. So far as is known, all these earthquakes followed a southeasterly course. They were never accompanied by fatal accidents. A few chimneys were occasionally thrown down, and on the Merrimac the earth opened once or twice, and "scores of cartloads of sand" were vomited through the cleft. But though the shocks were accompanied by the usual rumbling noise, and the people were "smitten with the terrors of death, by reason of the roar and quaking," no serious mischief appears to have been done.—*Harper's Magazine.*

To be continued.

GERMAN IMMIGRATION TO TEXAS.

German immigration, which has been one of the main sources of the foreign influx into the free States of the north, has, of late years, been diverted somewhat to Southern ports. Large numbers have arrived at New Orleans, and from thence proceeded up the Mississippi river to various points in Missouri. But the most systematic effort of the kind has been the introduction of ten thousand immigrants into Texas by a single corporation, called the German Emigrant Company. This Company was to be reimbursed for its undertaking out of one half the lands granted to the colonists, and the alternate sections reserved from settlement by immigrants. Prompted by this inducement, it chartered some thirty vessels, which in the years 1854 and 1855, have conveyed the immigrants from Germany to Texas. It has expended more than $600,000 in providing for the immigrants, $120,000 being the cost of surveying and dividing the lands. But while the Company was thus fulfilling its stipulations, the Legislature has withdrawn the land grants. What has caused this we do not know, but it appears pretty evident that the slaveholders of Texas do not like the Free Soil predilections of the Germans. Much has been said concerning this by partisan orators and newspapers, and the fear is entertained that when Texas shall be divided these Free Soil

Germans will outnumber the slaveholders, and thus form a free State.—*Ind. Whig.*

From the N. York Independent.

CASTLE GARDEN TRANSFORMED.

It gives one a genuine thrill of surprise and pleasure to see Castle Garden, [New York], as it is now. One becomes, in regard to men in general, so much in the habit of expecting merely selfish motives, and wherever this city is concerned, one is so sure of finding humbug and corruption, that it is hard to believe such an enterprise as this of Castle Garden can be real. There is no public undertaking in the city more wise and benevolent. It has started without puffing, and is doing a thorough work without any noise. Of course, many motives and causes must have united to produce such an institution, for Castle Garden is one now;—benevolence to the poor immigrants, desire to rid the city of their burden, cupidity of capitalists and railway companies, and a general wish to have the immigration business better ordered. Still, for whatever objects, the work is done and well done.

We found the entrance of the building closed firmly against all applicants, and it was only a letter of introduction to one of the commissioners which gave us an *entrée*. Our names were at once registered, and the commissioner politely showed us over the place.

On each side of the doorway, as you enter the amphitheatre, are bath and wash-rooms for men and women, with great towels and plenty of water. Beyond, on the right, is the little kitchen, where hot water is always ready to make tea and coffee. Under the gallery is the bread-shop, where bread and cheese and milk are sold at the lowest possible rates.

The seats of the old concert-room, are now left for the newly-arrived immigrants for couches or seats—as they like. This is their first view of the New World; and, on the whole, it must give something of an impression of the scale on which we manage matters here, if this is only the "douane-office," or "passporte-bureau," as it appears to them. The middle part is railed off, and here are arranged the desks of the German and American clerks, who register the names, destination, property, etc., of each new comer. Nearer to the water again is the baggage-room, where luggage is ticketed to its farthest point, or where for a few days it can be stored.

On the dock, under cover, is an easy, pleasant landing-place, and a compartment in which the baggage is weighed—a most important thing for the immigrants, as will appear.

While we stood there, a barge was unloading from a ship just arrived—the *Emerald Isle*—and bringing the passengers toward our dock, so that we could see the whole process.

Two years ago, at this time, some of us went down to see a German ship unload its passengers. Such a scene of confusion and violence, of cheating, and swearing, and noise, and plundering, I never witnessed. The runners had invaded the ship when it was in the harbor; they almost forced the passengers to follow them; girls went off with suspicious-looking men—men were selling tickets, were bargaining about luggage, and of course, the strangers suffered; families became separated; rowdies were threatening the peaceable, and it seemed as if the whole flock were delivered up to plunder. The whole tribe of runners, hackmen, and tavern-keepers, were combined to fleece the immigrant. The worst cheating was always with the luggage. Tickets would be sold at a fair rate, and then the luggage be charged by weight. Weight, of course, was an arbitrary matter with these strangers; so that the poor foreigner, what with his cart-hire, tavern-hire, and luggage expenses, would lose his whole little property before fairly getting out of the city. We heard of one laboring man paying $24 for carting his baggage from the docks to a tavern near the water. Frequently it would cost emigrants treble or quadruple what it should to get to their destination at the West.

As we now stood, the densely-packed barge was relieved of its passengers—mostly Irish and English. They seemed common, poor people, with occasionally one of a better class among them. They landed quietly, the officer at the gangway taking the name of every man or woman over sixty, and of the children and infirm, in order to secure the city from the burden of their support afterward, the ship being under bonds to land no paupers. There was one family apparently of English gipsies or strolling mountebanks, with tamborines and bird cages, and a remarkable variety of implements. I heard the leader of the gang say afterward to the clerk, who was asking what money he had brought with him, that he had $450.

The good spirits and enjoyment of the passengers were very pleasant to see. As soon as they were examined by the clerks, they walked around a little in the old concert hall, and then went to the baths—some only washing, but many bathing. The Germans collected their little ones on the galleries, and munched bread and cheese. There was no noise or disturbance; each one had his money changed fairly, bought his ticket to Chicago or St. Louis, or whatever place he chose, either by the Erie or Central railroad, and had his baggage charged according to the honest weight. No one was obliged even to speak to a runner or truckman, or to enter a lodging-house;—everything was done on the spot.

The examination of the clerk was as to name, age, nation, place to which they were going, and amount of means. The commissioner said, as to that last, that the Irish and Germans always understated it, and the English *overstated*, while the Scotch and Low Dutch seemed the only

persons who spoke the truth in the matter! A German friend with me explained that the Germans all feared they were going to be taxed. He said he knew of one German who gave *nothing*, and who, it was found afterward, had $3,500, and each of his two sons $2,500. Mr. K. said, that lately, a German reported $150; but it was noticed, when he changed his gold for American gold, that he had $500. They had had many similar cases. Of the names I saw registered, 35 men, women and children, from Great Britain, summed up $1,200, and 10 German names $105. The average by the month, is $80 to each passenger, as I understood.

Are our *Know-Nothings* aware that the money brought into this country by these poor people will alone amount to about $24,000,000 per annum?

After all the preliminaries are settled, the immigrants and luggage are taken in a barge or steamboat direct to the boats or railways, and started for the interior.

This is the new work in Castle Garden. Is it not wise and good? It redeems our city to know, that anything so judicious and benevolent could be executed by it. May no corruption, speculation, or misjudgment mar it!

C. L. B.

THE OLD AND THE NEW YEAR.

Old year, farewell! It grieves my heart
To feel we now so soon must part.
Amid the changing scenes of earth,
Where sorrow wept, or cheerful mirth
Engaged the hour, I've walked with thee,
And shared thy blessed sympathy.
At home, abroad, with friends new found,
Or those to whom I've long been bound,
I've travelled side by side with thee,
And now to part is grief to me.

Farewell! thou goest to yield thy place
To one who comes with smiling face,
And many promises to be
A better friend than thou to me;
To bear me onward to the goal
With lighter step and happier soul.
Well doth he promise; but to win
A crown of life, and free from sin,
The resting-place of saints secure,
Oh! who but Christ can make that sure?

Then to his cross, in-coming year,
Let every moment bear me near,
And nearer still; thus wilt thou be
The friend thou promisest to me.
Farewell, Old Year! we ne'er shall meet
In market thronged or crowded street;
But we shall meet before the throne,
Where all the deeds mankind have done,
Proclaimed and judged, shall find award
From Christ, the omniscient living Lord.

New Year! thy proffered hand I take,
With thee my pilgrimage to make;
Or, ere thy hasty months be fled,
Perchance to slumber with the dead.
Whate'er my future lot may be,
Which thou canst not reveal to me,
To Him who rules o'er earth and sky
Cheerful I yield my destiny.
May He my footsteps here attend,
And crown me at my journey's end.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Pacific arrived at New York on the 28th ult., with Liverpool dates to the 15th.

The news is unimportant. There are still rumors of peace, but they are very contradictory, and nothing is certainly known on the subject.

In the Crimea, 3000 Russians had attacked the French lines, but after an hour's hard fighting, had retired.

The English cavalry, which was at Kertch and Balaklava, had returned to Constantinople. All military operations were suspended, and both armies were preparing their winter quarters. The Allied troops were still demolishing Sebastopol, and constructing shelter for themselves out of the ruins. The Sea of Azoff was beginning to be filled with ice at the end of 11th month.

The Russians have taken Kars, the want of provisions having forced the Turkish garrison to surrender. Two of the principal officers effected their escape before the capitulation. The Circassians refuse to unite with Omer Pacha, and thus the advance of the latter into Georgia will probably be checked.

Russia has concluded a new loan of 50,000,000 roubles, (about $40,000,000,) at Hamburg, Berlin and Amsterdam.

The navigation of the northern part of the Baltic Sea is closed for the winter. At Revel, ice from four to six inches thick has been formed in the bay.

Great distress is said to prevail in some provinces of Russia, especially in Poland, owing to the high prices occasioned by the war, and the prostration of industry and commerce. The peasants suffer from a want of the necessaries of life, and the revenues of the nobles are so much reduced that the continuance of the war must produce their complete ruin. A recent census shows the male population of the empire to be no greater than four years since, and in some provinces it is less. Russia has eight armies in different parts of the empire. The new levy now going on meets with considerable difficulties.

The terms of peace proposed by Austria are said to be: that Russia should abandon her claim to the special protectorate of the Greek Church in Turkey; that the Black Sea should be made a sea of commerce, from which the ships of war of all nations should be excluded by common consent; that Russia should cede so much of the territory of Bessarabia as is necessary to secure to all nations the free navigation of the Danube; that all fortresses on the shores of the Black Sea should be dismantled, and that the idea of fortifying the Aland Islands should be forever abandoned.

Two French frigates, belonging to the naval force sent to Kamschatka, took possession, in the 9th month last, in the name of the Allied Powers, of the island of Urup, one of the Kurile group, and changed its name to Alliance. A French vessel, which visited Japan, was hospita-

bly received. A Japanese temple was furnished for the accommodation of the sick, and two seamen having died, they were interred with Roman Catholic ceremonies, without molestation.

England.—By an order in Council, the Bank of England is empowered to issue notes to the amount of £475,000 beyond the fourteen millions of securities specified in the Bank Charter. The export of bullion to France and the seat of war, and of silver to India and China, continues.

India.—Vigorous measures are to be adopted against the Santals. The districts they have ravaged will be surrounded by troops, and they must either submit or be exterminated. In the former case, they will be required to labor in the construction of roads and bridges in their country.

Mexico.—Dates to the 18th ult. President Alvarez had resigned, and had been succeeded by Comonfort.

Domestic.—The Indian war in Oregon was still raging at the last accounts, and many persons had been killed on both sides. In some towns, business was suspended, all the men having gone to take part in the contest.

In Southern California, fruit has been abundant the past season. Eighty tons of grapes from one vineyard, are said to have been sent to Los Angeles, and another proprietor has made about 8,000 gallons of wine.

The Pacific Salt Company's works, at San Pedro, are in active operation, and furnish salt of excellent quality. They are prepared to export 50 tons per week.

The steamship Northern Light, belonging to the Nicaragua Transit Company, when about to leave New York, on the 24th ult., on her regular voyage to San Juan, was detained by the U. S. Marshal, on suspicion of carrying reinforcements to Walker, in violation of our neutrality laws. About 350 men were found on board, many of them poorly clothed and evidently in destitute circumstances, with every appearance of being mere adventurers. Some of them stated that they had been engaged by P. H. French and others, to go to Nicaragua, with the promise of a free passage, and of receiving $25 per month, and 350 acres of land, with stock, farming utensils, &c., the term of enlistment being one year. An attempt was made to take the vessel to sea, but it was frustrated by the revenue cutters. Some of the suspicious passengers were afterwards taken off, and the vessel was allowed to depart on the 26th, the revenue cutters accompanying it down the harbor, to prevent the reception of additional passengers. It is stated, that the Administration has been furnished with affidavits and documents, showing the existence of a combination along the Atlantic seaboard to send men and arms to Nicaragua, for the purpose of organizing an army there to attack Cuba and St. Domingo, and endeavor to wrest them from their present possessors. In case of success, it is proposed to unite into one confederacy, Nicaragua and such other portions of Central America as may be conquered or otherwise acquired, Cuba and St. Domingo, and either to set up a separate republic, or to apply for admission into the Union as Slave States. Wild as the scheme appears, it is alleged that many adventurers have already enlisted in it.

Parker H. French, who was deputed as Minister to our Government, from Walker's government in Nicaragua, has not presented his credentials, it having been plainly intimated to him, that the Administration could not recognize a government set up by foreigners, and in which the people of the country had so little participation.

Fresh outrages have occurred in Kansas. On the 15th ult., in accordance with the direction of the Convention, a vote was taken on the adoption of the Constitution. At Leavenworth, a pro-slavery mob seized the ballot boxes, and broke up the election. At Kickapoo, some houses were burned. One of the leaders in these outrages being taken, was committed to jail in Leavenworth, but was subsequently rescued by a mob, and the jail was burned. In the agreement between Governor Shannon and the people of Lawrence, the Governor states that he has not called upon residents of any other State to aid in executing the laws, and does not consider that he has any legal power to do so. The citizens of Lawrence pledge themselves to aid in the execution of the laws, when called upon by proper authority, and to use their influence in preserving order; provided, that persons arrested in that vicinity, while a foreign force is in the Territory, shall be only examined before a U. S. District Judge, and admitted to bail. It is expressly stated, that they do not therein express any opinion as to the validity of the acts of the Territorial Legislature.

Congress.—Up to the 31st ult. the House of Representatives had not elected a Speaker, four weeks having been consumed in unsuccessful ballotings and fruitless debate. The Republican candidate, N. P. Banks of Mass., has received throughout the highest number of votes, but usually lacked from 4 to 6 of a majority of the whole. On the 31st the President sent his Message to both houses, deeming it inexpedient to wait longer for the organization of the House. This unusual proceeding caused much surprise, and the document was not read in the House, the whole subject being laid on the table, after an excited debate. In the Senate, the Message was read and ordered to be printed. In tone, the Message is somewhat warlike in reference to the matters in dispute with Great Britain, and strongly pro-slavery.

Miscellaneous.—In consequence of the report of the discovery by the Esquimaux, of the remains of Sir John Franklin's party, an expedition was despatched during the last summer, under the auspices of the Hudson's Bay Company, to Great Fish river, in search of any additional traces. This party has recently returned, having performed a perilous voyage in two bark canoes down Great Fish river to its mouth, and crossed to Montreal Island, twelve miles from the shore, among masses of drifting ice. On this island they discovered portions of a boat, branded with the name of the "Terror," one of Franklin's vessels, and other articles evidently belonging to the lost expedition. No papers or books, and no human remains were found, the latter having probably either been washed off by the sea, or covered with sand by the storms. The Esquimaux represented the party as having perished in 1850, some of their countrymen having arrived only in time to witness the death of the last survivor, and too late to save his life.

A sea twice as large as the Black Sea has been discovered in Africa, between the Equator and 10° S,, and between 23° and 30° E. It is called Ukerewe or the Inner Sea.

The name of Van Dieman's Land has been changed to Tasmania.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 259.)

His mother was very desirous that he should relinquish his farm, and turn his attention to something else; and an opening, in a business in Bristol, providentially occurring about this time, he availed himself of it; but it cost him much to give up his favorite avocation, and he was very low in the prospect of making the change. He returned to Bristol after an absence of about eight years, with a family of nine children.

The portion of his life passed at Potterne was certainly very interesting, and some of his children have the most endearing recollections of him while there; and of the delightful times of reading the Bible to him in the evenings and on First-days. They also read the history of our Society, etc.; and one of them remarks that she has no doubt that it laid the foundation for attachment to it, as they were thoroughly instructed in its principles. She adds, that his own example in the daily occurrences of life was such as was not likely ever to be forgotten. Thus did this lowly Christian, even when comparatively young, preach by his watchful, circumspect walk, and by his private labors in his family, as well as in public by word and doctrine. He never sought great things, either for himself or his children; and he was never permitted to possess much of this world's goods: on the contrary, he had mostly to struggle with adversity: but he believed that it was the food convenient for him, and he received it with cheerfulness. His nature being social, open and generous, he would have delighted in having to bestow, instead of to receive; but, seeing that this was not the Divine will concerning him, he submitted with true Christian meekness. His confidence in the Lord throughout, was conspicuous and very instructive; and it is comforting to remember that his last days were free from toil and solicitude as to outward things, and that he was able to enjoy devoting his time to the service of the Lord.

The sudden change from out-door pursuits to confinement in a city, at first considerably affected his health, which he thus describes in a letter to his brother:

"*Bristol*, 31, 5 mo., 1821.

"MY DEAR JOHN—Thy kind and affectionate letter was very acceptable, and seems to call upon me to inform thee that I am now well; owing chiefly, if not entirely, to the kindness of my friend Thomas Stock, who came on some trust business to breakfast with me; and, seeing me in so relaxed a state, insisted on the absolute necessity of horse exercise; and, to leave me without excuse, sent a horse to his own stable in town, to remain there, on the condition that I keep it exercised. So I ride out every morning; but I must not long submit to his doing so, though I believe that in some way or other horse exercise I must have. I am more charmed with the scenery around than ever before."

His mother's death took place, after a long confinement, on the 19th of 11 mo., 1821, and he attended the interment, to the great comfort of the family.

During the next year, Samuel Capper appears to have been again engaged in religious service; visiting the meetings and families of Friends in Wiltshire. Whilst on this journey, he writes to his wife:

"*Melksham*, 13, 3 mo., 1823,

"MY DEAR ELIZABETH—Yesterday, those weighty concerns of which thou hast been informed were brought forward, and awakened a deep feeling, under which the meeting appeared to travail in an unusual manner. I spent much of the afternoon in translating Robert Fowler's certificate, etc. I have since sat with his family, Cos. Maria Simpson's, etc., and must confess that, notwithstanding my incapacity for such concerns, I have been graciously helped to relieve my mind; and I do hope that the openings which I had have not been without their impression on the minds of the visit-

ed. Certain I am that I have been deeply affected myself. My present plan is to spend First-day here, and see the Friends of Trowbridge, etc., Thy affectionate husband."

The certificate here alluded to, for Robert Fowler, was one setting him at liberty for religious service in France. He proposed to Samuel Capper to accompany him in the journey, but he did not feel that it was his place so to do at that time. Robert Fowler passed many weeks in Paris during the summer of this year, but not finding his mind relieved, he retained his certificate, and returned to Paris in the spring of 1824, whence he writes to Samuel Capper:

"*Paris*, 8, 5 mo., 1824.

". . . . This city abounds with foreigners, many of them English, who have been here for some time; probably not to their own advantage, nor to that of England. I can see only one advantage to the British nation from the present free intercourse, a conciliation of feeling toward each other, which may tend to the preservation of peace. A breach between the nations would be manifestly detrimental to the internal wealth of France.

"Thou wilt probably expect me to say a little about myself: I have little to say. No duty appears to open, at present, except the one of being willing silently to suffer: and I am ready to think that every serious and reflecting mind must suffer, on seeing the affinity to that Athenian inscription, which the apostle found on one of their altars; for, although the present are not times of equal outward ignorance, yet sorrow must clothe the mind, under a fear that many are practically showing forth the import of the declaration, 'We have not so much as heard that there is an Holy Ghost.' May the day be hastened wherein the people may be availingly pointed to its Divine efficacy!

"Thy affectionate friend,

ROBERT FOWLER."

During this interval, it appears that Samuel Capper had been passing through baptisms of spirit designed as a preparation for accompanying Robert Fowler to the south of France; for which purpose he obtained a certificate from his friends. His brother John C. went with him to Paris, where they found R. Fowler, and he and S. C. proceeded together.

Extracts from S. C.'s Letters and Diary.

To John C.

"*Congenies*, 17, 7 mo., 1824.

"MY DEAR BROTHER—I believe if thou knew the state I am in from the heat, thou wouldst be sensible that it requires a degree of fortitude which every one does not possess to attempt anything but reclining. I rose at five this morning, and at six sat down to write; but such was the heat, that, with the window open and wooden shutters nearly shut, the flies almost prevented me. The people left the vineyards at half-past ten, the heat being insupportable. Standing on the ground seems like standing on burning embers. Our sail down the Saone and Rhone was gratifying to me. Thy great kindness in coming to Paris with me I often remember with affection and gratitude. I wish that my natural inclination to treat others as I wish to be treated did not lead me to be content with the fulness of my feelings, without saying much. My dear love to my sister; I hope she will feel assured that thou wast a great help and comfort to me. I almost wish thou wast here, as I dread the task of interpreting, I think, more than any thing else."

Diary.

"7 mo. 19th. Yesterday, being First-day, we were at meeting. I thought it my place to speak first, which I did in French with less difficulty than I expected; after which I interpreted for R. F.

"7 mo. 20th. We yesterday visited eight families, I hope not without Divine assistance; for, without this, nothing of the kind can be properly performed. Our friends understand French but imperfectly,* which is a great difficulty. Congénies reminds me of the houses of the poor at Potterne.

"21st. Four laborious visits, in which I think I was more sensible than ever before of the help of the Holy Spirit. While we were at supper, Lydia M. discovered a beautiful large scorpion on the wall.

"26th. We came to Nismes, where we wait for Louis Majolier. I can scarcely express the love that I feel for him and his family, nor the earnestness of my desire for their happiness; and that, by submission to the operation of the Lord's power, they may become instruments of good to those who surround them."

To John C.

"*Nismes*, 27, 7 mo., 1824.

"MY DEAR BROTHER—On reaching Congénies, we found that it was supposed unlikely that we could have more than three family visits in a day, as most of the Friends were very busy, and others gone to the fair at Beaucaire; however, perseverance has overcome all impediments. On Fourth-day, we sat with Louis Majolier and family, which was what some persons might call a memorable opportunity. Before we left, we also had an affecting time, which I trust and believe was a right close to our visit to these interesting people. Some part of the time, my sufferings of mind were great, and I believe that dear R. Fowler felt as much. He was also unwell, which made him very weak. The musquitoes obliged me to pass many sleepless hours; sometimes, with the

* A *patois*, or provincial dialect, is generally spoken.

heat, I was kept awake nearly all the night. It is, however, a satisfaction to me to believe that some of the mental feelings were preparatory baptisms. I have delivered sixty or seventy public and private addresses; and, when I reflect on it, I can hardly think how I ventured with so imperfect a knowledge of French: but necessity has no law. If thou incline to write, which would be delightful to me, direct to St. Etienne. When we left Congénies, there were twelve or fourteen Friends to see us off, and as many other persons; some of the Friends weeping. It was a new scene to me."

"*Paris*, 17, 8 mo., 1824.

"We are again in this metropolis, after an absence of about five weeks, during which time I have seen much and felt much; and, although seasons of great spiritual favor have not been frequently dispensed, I think we can reverently acknowledge that, from time to time, so much has been granted as to animate us with the belief that we have been in the way of our duty; and a hope attends me that the right thing in some minds has been strengthened. Under these feelings, I cannot but be thankful, although the relief is not so complete as I could desire. What the cause may be, I must leave. Having endeavored to do my best, I ought to be content with the portion of relief allowed me. We have passed through a wonderful country in Les Cevennes, etc. Thou wouldst much have enjoyed the scenery.

"*Paris*, 8 mo. 19th. We arrived on the 18th, and found Samuel Tuke and his sister at our hotel. This morning, I have been with S. Tuke, to see the Abbé Grégoire. He conversed with us, in a very interesting manner, for two hours; and informed us, that when his consent to the execution of Louis XVI. was asked, he conscientiously refused to give it. Robert Fowler and I called on Sigismund Billing, who is much discouraged because the nation so evidently retrogrades; the liberty of the press, etc., being denied.

21st. We called on the Abbé Gaussiére, a liberal man, who spoke gratefully of the kindness of the English to him and the other French refugees. Lord Arundel's son is his pupil.

"23rd. We left Paris."

During these travels in France, Samuel Capper was brought into deep feeling and distress of mind, on account of the thraldom in which the people were held by the influence of Popery; and he earnestly desired their deliverance. In a few days, he was induced to devote much time to the examination and publication of the doctrines of the Roman Catholics, in the hope that this might be the means of opening the eyes of some of them, as he considered that they were purposely kept in ignorance. His interest for them continued unabated to the last days of his life; and he was careful to avail himself of every suitable opportunity of exposing the priestcraft which is so largely exercised over the people, and which has such an awful tendency to blind and mislead.

His dear friend Robert Fowler declined in health after his return home, and peacefully departed this life 27, 4 mo., 1825, at his own house.

[To be continued.]

ON INSOLVENCY.

By Jonathan Dymond.

Why is a man obliged to pay his debts? It is to be hoped that the morality of few persons is lax enough to reply—Because the law compels him. But why then is he obliged to pay them? Because the moral law requires it. That this is the primary ground of the obligation is evident; otherwise the payment of any debt which a vicious or corrupt legislature resolved to cancel, would cease to be obligatory upon the debtor. The Virginian statute which we noticed in the last Essay would have been a sufficient justification to the planters to defraud their creditors.

A man becomes insolvent and is made a bankrupt: he pays his creditors ten shillings instead of twenty, and obtains his certificate. The law therefore discharges him from the obligation to pay more. The bankrupt receives a large legacy, or he engages in business and acquires property. Being then able to pay the remainder of his debts, does the legal discharge exempt him from the obligation to pay them? No: and for this reason, that the legal discharge is not a moral discharge; that as the duty to pay at all was not founded primarily on the law, the law cannot warrant him in withholding a part.

It is however said, that the creditors have relinquished their right to the remainder by signing the certificate. But why did they accept half their demands instead of the whole? Because they were obliged to do it; they could get no more. As to granting the certificate, they do it because to withhold it would be only an act of gratuitous unkindness. It would be preposterous to say that creditors relinquish their claims *voluntarily;* for no one would give up his claim to twenty shillings on the receipt of ten, if he could get the other ten by refusing. It might as reasonably be said that a man parts with a limb voluntarily, because, having incurably lacerated it, he submits to an amputation. It is to be remembered, too, that the necessary relinquishment of half the demand is occasioned by the debtor himself: and it seems very manifest that when a man, by his own act, deprives another of his property, he cannot allege the consequences of the act as a justification of withholding it after restoration is in his power.

The *mode* in which an insolvent man obtains a discharge, does not appear to affect his subsequent duties. Compositions, and bankruptcies,

and discharges by an insolvent act are in this respect alike. The acceptance of a part instead of the whole is not voluntary in either case; and neither case exempts the debtor from the obligation to pay in full if he can.

If it should be urged that when a person intrusts property to another, he knowingly undertakes the risk of that other's insolvency, and that if the contingent loss happens, he has no claims to justice on the other, the answer is this: that whatever may be thought of these claims, they are not the grounds upon which the debtor is obliged to pay. The debtor always engages to pay, and the engagement is enforced by morality; the engagement therefore is binding, whatever risk another man may incur by relying upon it. The *causes* which have occasioned a person's insolvency, although they greatly affect his character, do not affect his obligations: the duty to repay when he has the power is the same whether the insolvency were occasioned by his fault or his misfortune. In all cases, the reasoning that applies to the debt applies also to the interest that accrues upon it; although, with respect to the acceptance of both, and especially of interest, a creditor should exercise a considerate discretion. A man who has failed of paying his debts ought always to live with frugality, and carefully to economize such money as he gains. He should reflect that he is a trustee for his creditors, and that all the needless money which he expends is not his, but theirs.

The amount of property which the trading part of a commercial nation loses by insolvency is great enough to constitute a considerable national evil. The fraud too that is practised under cover of insolvency is doubtless the most extensive of all species of private robbery. The profligacy of some of these cases is well known to be extreme. He who is a bankrupt to-day riots in the luxuries of affluence to-morrow; bows to the creditors whose money he is spending, and exults in the success and the impunity of his wickedness. Of such conduct we should not speak or think but with detestation. We should no more sit at the table, or take the hand, of such a man, than if we knew he had got his money last night on the highway. There is a wickedness in some bankruptcies to which the guilt of ordinary robbers approaches but at a distance. Happy, if such wickedness could not be practised with legal impunity! Happy, if public opinion supplied the deficiency of the law, and held the iniquity in rightful abhorrence!

Perhaps nothing would tend so efficaciously to diminish the general evils of insolvency as a sound state of public opinion respecting the obligation to pay debts. The insolvent who, with the means of paying, retains the money in his own pocket, is, and he should be regarded as being, a dishonest man. If public opinion held such conduct to be of the same character as theft, probably a more powerful motive to avoid insolvency would be established than any which now exists. Who would not anxiously (and therefore in almost all cases successfully) struggle against insolvency, when he knew that it would be followed, if not by permanent poverty, by permanent disgrace? If it should be said that to act upon such a system would overwhelm an insolvent's energies, keep him in perpetual inactivity, and deprive his family of the benefit of his exertions,—I answer, that the evil, supposing it to impend, would be much less extensive than may be imagined. The calamity being foreseen would prevent men from becoming insolvent; and it is certain that the majority might have avoided insolvency by sufficient care. Besides, if a man's principles are such that he would rather sink into inactivity than exert himself in order to be just, it is not necessary to mould public opinion to his character. The question too, is, not whether some men would not prefer indolence to the calls of justice, but whether the public should judge accurately respecting what those calls are. The state, and especially a family, might lose occasionally by this reform of opinion,—and so they do by sending a man to New South Wales; but who would think this a good reason for setting criminals at large? And, after all, much more would be gained by preventing insolvency than lost by the ill consequences upon the few who failed to pay their debts.

It is cause of satisfaction that, respecting this rectified state of opinion, and respecting integrity of private virtue, some examples are offered. There is one community of Christians which holds its members obliged to pay their debts whenever they possess the ability, without regard to the legal discharge.* By this means there is thrown over the character of every bankrupt who possesses property a shade which nothing but payment can dispel. The effect (in conjunction we may hope with private integrity of principle) is good—good, both in instituting a new motive to avoid insolvency, and in inducing some of those who do become insolvent, subsequently to pay all their debts.

* "Where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand that none when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them.

"And it is the judgment of this meeting, that monthly and other meetings ought not to receive collections or bequests for the use of the poor or any other services of the Society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors: for until such persons have paid the deficiency, their possessions cannot in equity be considered as their own."—*Official Document of the Yearly Meeting of the Society of Friends.*

Of this latter effect many honorable instances might be given: two which have fallen under my observation I would briefly mention. A man had become insolvent, I believe, in early life; his creditors divided his property among them, and gave him a legal discharge. He appears to have formed the resolution to pay the remainder, if his own exertions should enable him to do it. He procured employment, by which however he never gained more than twenty shillings a week; and worked industriously and lived frugally for eighteen years. At the expiration of this time, he found he had accumulated enough to pay the remainder, and he sent the money to his creditors. Such a man, I think, might hope to derive, during the remainder of his life, greater satisfaction from the consciousness of integrity, than he would have derived from expending the money on himself. It should be told that many of his creditors, when they heard the circumstances, declined to receive the money, or voluntarily presented it to him again. One of these was my neighbor: he had been little accustomed to exemplary virtue, and the proffered money astonished him: he talked in loud commendation of what to him was unheard-of integrity; signed a receipt for the amount, and sent it back as a present to the debtor. The other instance may furnish hints of a useful kind. It was the case of a female who had endeavored to support herself by the profits of a shop. She however became insolvent, paid some dividend, and received a discharge. She again entered into business, and in the course of years had accumulated enough to pay the remainder of her debts. But the infirmities of age were now coming on, and the annual income from her savings was just sufficient for the wants of declining years. Being thus at present unable to discharge her obligations without subjecting herself to the necessity of obtaining relief from others; she executed a will, directing that at her death the creditors should be paid the remainder of their demands; and when she died, they were paid accordingly.

PRACTICAL COUNSEL.

Amos Lawrence, of Boston, in his "Diary and Correspondence," gives the following characteristic counsel:

"At the commencement of your journey, the difference between going *just right* or a *little wrong*, will be the difference between finding yourself in good quarters or the miserable bog or slough, at the end of it. Do not cheat yourself by doing what you suspect *may* be wrong. You are as much accountable to your Maker for an enlightened exercise of your conscience as you would be to me to use due diligence in taking care of a bag of money which I might send by you. 'Good principles, good temper and good manners, will carry a man through the world much better than he can get along with the absence of either. The most important is good principles.' 'Temptation, if successfully resisted, strengthens the character; but it should always be avoided.' 'The moral taste, like the natural, is vitiated by abuse.' 'He whose life ends at thirty may have done much, while he who has reached the age of one hundred may have done little.' 'Bring home no foreign fancies which are inapplicable to our state of society.'"

AN EARTHQUAKE OR TWO.

[Continued from page 269.]

If any human science was moderately satisfying to the student, one might experience some disappointment at the reflection that we know absolutely nothing of the causes of earthquakes. Since the one we have described, learned men have observed and recorded their phenomena in every quarter of the globe. Large volumes have been filled with accounts of earthquakes, and it would seem we have little to learn respecting their usual characteristics and effect. But when we seek to explore their origin or discover their source, we can not but feel humiliated by our own ignorance. On the philosophy of earthquakes the student may consult with almost equal profit Strabo or Humboldt, Seneca or Sir Charles Lyell. The moderns have the advantage in respect of materials whereon to theorize; but with all their facts, they have never evolved a philosophical theory to account for them. We know that the crust of the earth is almost incessantly in motion at some point or other. Mr. Meriam, of Brooklyn, who is justly entitled to a leading rank among contemporary observers of geognostic phenomena, has recorded no less than 365 separate and distinct earthquakes during a period of 753 days; and as more than half the earth is unexplored, and at least three-fourths of the explored regions unprovided with observers, the real number of shocks during this period is likely to have been far greater. Humboldt says: "If we could obtain daily information regarding the condition of all the earth's surface, we should probably discover that it is almost always undergoing shocks at some point of its superficies." We know, also, that earthquakes occur more frequently, and produce more terrible effects, in the vicinity of volcanoes, and near the sea-shore, than elsewhere. It seems, moreover, that on many occasions a succession of earthquakes have culminated in a terrible eruption from a neighboring volcano. Beyond this we know nothing, so to speak, that can help us in searching for the cause of earthquakes.

Pliny supposed that they arose from a confinement of the winds in caverns in the centre of the earth; but how the winds got into the caverns, unless Æolus whistled them in, after the fashion commemorated by the poets, the philosopher is

careful not to explain. He was probably collecting facts in support of his theory when the eruption of Vesuvius overwhelmed him.

In the age of fiction, the earthquake was personified. Hesiod describes how the latest born child of earth was Typhous, who, after the defeat of his elder brothers the Titans, continued to wage war with the gods by means of earthquakes. Typhous, or Typhon, is quite a familiar personage with the Greek poets and mythologists. Homer seems to indicate that he resided near the Dead Sea, which, as the catastrophe of the Pentapolis proves, must have been at one time the seat of terrible volcanic action. The same poetic fancy prevailed among the Asiatic nations. The Persians say that in olden time the tyrant Zohag was overcome by the hero Feridoun, and imprisoned under the mountain Demavend; that the captive constantly endeavors to burst his prison walls, and in doing so, shakes the earth for thousands of miles around. A similar legend is current among the Tartars and the Hindoos.

Modern observers agree upon two points. First, they ascribe earthquakes to movements of elastic gases underground. Secondly, they consider that volcanic eruptions proceed from the same cause and centre of action as earthquakes. This last proposition was questioned by Stukeley; but since the writings of Bischof and Daubeny, it has generally been adopted by philosophers. The main point on which opinions differ is as to the source and origin of the elastic gases. Whence do they spring? What gives them birth?

Doubtless the grandest of all the theories that have been advanced to explain their origin is that which supposes the centre of the globe to be a sphere of liquid fire. This theory sets out with the assumption that the world was originally an incandescent mass; that with rotation, condensation commenced; that a portion of the heat was radiated from the surface into the atmosphere; and that thus a cool and solid crust was formed, covering a vast sphere, which, being unaffected by radiation, retained its original temperature. The only natural fact that has been adduced in support of this idea is the usual increase of heat in mines and Artesian wells in proportion to descent into the bowels of the earth. A number of experiments have been made with a tolerably uniform result, to show that such an increase of heat does take place. According to those of Monsieur Fourier, the rate of increase is equal to one degree Fahrenheit for every forty-five to fifty feet of descent. Hence it has been inferred that at twenty-four miles below the surface the temperature must be equal to that of melted iron, and that it must increase at the rate of some 100° per mile throughout the remaining 3976 miles of the earth's radius.

This theory is adopted implicitly by many French writers of eminence, and Baron Von Humboldt in his Cosmos awards it his approval. With his usual candor, the latter has anticipated the objections that the experiments establishing the gradual increase of heat are not conclusive, and that the exploration of the earth's volume to a depth of half a mile even does not warrant the formation of a theory to govern the rest of the sphere.

Supposing them explained away, as they may be, the awful fact would be revealed that we—the people of this world—inhabit a crust not thicker than the distance from the Battery to Yonkers, and that beneath us, close under our feet, seethes a caldron of everlasting fire, in which a cannon-ball would melt in a second. Our crust is like the film which forms upon the surface of liquids in the sun. On the surface, perhaps, we shiver in the midst of cold and ice—our rivers are frozen over—the soil becomes solid as a rock—and below us, at a distance which we might travel in an express railway train in half an hour, mountains of granite and iron are bubbling in a vast lake of liquid fire. If a roadway were cut, and the law of gravity overcome, a man might walk in a day from the icebergs of the pole to the fire-sea of the earth's centre. Such a theory is too fearful for weak minds to contemplate. The imaginative Biblical student may find in it materials for the fulfilment of prophecies regarding the final destruction of the world; but the mere thinker stands aghast at the magnitude of the peril, and scarcely convinces himself that a world, so precariously planted, can possibly have existed for so many centuries.

If, indeed, we do float on an ocean of madly boiling matter, we cannot wonder that the molten mass should generate gases which ever and anon burst their prison doors, and tear open an orifice in the roof which covers them. With the Platonian theory, volcanoes and earthquakes are easily explained. We can readily fancy this boundless ocean roaring and hissing beneath us—hostile elements meeting in the raging whirlpool, and vapors flying round and round the cavity in search of an exit, heaving the superincumbent dome as a man would heave a blanket thrown over his head, till at last they find some existing or half-closed aperture, through which they can rush with mighty force, tearing their way through the rock, and hurling the fragments, with masses of molten lava, high into the air above. Such may have been the story of the Lisbon earthquake, and the motive-power may either have exhausted itself and been condensed into a fluid, or have found vent through a submarine crater.

Other famous earthquakes may be still more easily reconciled with the theory. South of Borneo and east of Java lies the island called Sumbawa. Forty years ago, a portion of that island was well cultivated and rather thickly populated. On the 5th of April, 1815, an earthquake began. It was not destructive at first, and the inhabi-

tants of the town of Tomboro, who were accustomed to similar phenomena, paid but little attention to it. It continued without intermission and without increase of violence for six days. On the 11th the rumbling subterranean sounds became louder, and resembled thunder-claps. The ground heaved more violently. On the 12th, the earthquake acquired unprecedented force. It swept over the island like a tornado, tearing up trees by the roots, and hurling them into the sea. It dashed the whole town to atoms. Out of a population of 12,000 only twenty.six persons escaped alive. The sea rushed in upon the land in a single wave, varying from two to twenty feet in height. In some places it receded after having overflowed the soil. In others it submerged it permanently to a depth of eighteen feet, showing that the ground must have sunk to that extent. At the same time an adjoining volcano burst into eruption, with a roaring sound which was heard distinctly at Sumatra, 970 miles distant on one side, and at Temate on another side, at 720 miles distance. It threw out lava in huge streams which hid the ground, and such immense clouds of ashes, that Sir Stamford Raffles, then governor of Java, positively certifies that they darkened the air till the day seemed as dark as the darkest night. These ashes rose in the air above the lower regions of the atmosphere in which the monsoon prevailed at the time, and were carried as far as the island of Amboyna, 800 miles distant. Masses of ashes, cinders, and lava fell into the sea near Sumbawa in such quantities as to form a cake two feet thick on the surface, through which ships forced themselves with difficulty.

This earthquake is one of the most remarkable on record, both from the extent of surface over which it was felt, and the tremendous character of its culminating explosion. Were the facts not certified by Sir Stamford Raffles, and endorsed by Sir Charles Lyell, some of them would appear almost incredible.

Another earthquake, which the advocates of the theory of central heat are fond of quoting, is that which lasted from January, 1811, to May, 1812, and extended over nearly half of the American continent, ranging from the State of Missouri to the Republic of Venezuela.

The disturbance began, in this case, by the sudden appearance of a new island in the Azores. On the 30th of January, 1811, the inhabitants of St. Michael were surprised to see ashes, and dust, and fragments of rocks bursting forth from the ocean. The eruption continued for several days, at the end of which time a solid island was formed, chiefly covered by a volcanic mountain, with an active crater in the centre. The discharge did no injury, and the island *anadyomene* was christened Sabrina.

Five months afterward an earthquake took place in the next link in the volcanic chain—the island of St. Vincent in the West Indies. It was not violent or very destructive; but like the volcano Sabrina, its activity was incessant. Other five months elapsed without particular change, when in November and December, 1811, shocks were felt in the Valley of the Mississippi, in the vicinity of New Madrid. They were sharp, frequent, and often very destructive. At times a wave swept over the soil, as though it had been fluid, bending trees till their branches touched the ground, first on one side then on the other. In parts the soil was rent by deep fissures, out of which mud and water and steam were vomited to a great height. Pools of water were suddenly seen to cover what had always been dry land; then, after an hour or two, to subside and disappear. In some places the soil subsided in like manner to a depth of some of some eight or ten feet: in others, hilly ridges were thrown up. Thirty-five years afterward, Sir Charles Lyell visited the locality, examined the "sunk ground," and saw the "sink holes" out of which the eruption had taken place; he agrees with Humboldt in considering the phenomenon as one of the most curious on record, considering the isolation of the locality, and the distance which divides it from any active volcanos.—*Harper's Magazine.*

To be continued.

A RAFT AND ITS DESTINY.

Recently, while in the vicinity of Peck Slip, New York, we observed a little steam-tug puffing with the laborious task of towing a huge raft of pine logs, a raft so large that the little steam-tug which towed it was as a fly to the ox which it torments. The logs were all large—big trees that in their native fastnesses, last winter, brought the profuse perspiration to the forehead of the woodmen who felled them, with the thermometer far down below the freezing point. They grew up at the head waters of the Susquehanna River, in Pennsylvania, and were run down that stream this spring in the freshet which annually occurs there with the melting of the forest snows. Two hundred and fifty miles they descended that river on its downward current; then, broken up into sections of suitable size, a horse being attached to each, they were towed through the canal into Raritan Bay. Joined together again, a steamer tows the whole mass of timber to its destination in the city. A Susquehanna raft is twelve logs long, each from sixteen to twenty-four feet in length, and about thirty wide. They are secured compactly by wooden pins, fastening them to crosspoles, and on the top of this immense superficies of timber is piled an equal quantity entirely loose. The reader, probably, conjectures that it was destined for some of our shipyards; this was our own surmise, for here was more pine timber than would be required for a dozen ordinary ships, or the largest church in America; but we were wrong. The entire raft

was purchased by a city manufacturer, to be *converted into locofoco matches!* This is an absolute fact, and gives a tangible idea of the immense amount of material consumed in manufactures, which we often consider as insignificant or of no importance.—*N. Y. Courier.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 12, 1856.

PRESIDENT'S MESSAGE.—When this article was prepared for the press, Congress had been a full month in nominal session, and yet the business which ought to be performed the first day, to wit, the choice of a Speaker, had not been accomplished in the House of Representatives.

In this protracted delay, we have a painful illustration of the unhappy consequences arising from that opprobrium of our national character, the slavery of the negro race. Whatever political interests may be involved in the choice of a Speaker, it is too obvious to admit of denial or doubt, that the real difficulty in the election of an officer to preside over the deliberations of the House, originates in the opposition of opinions and interests on the subject of negro slavery; and it is certainly to be lamented, that with 144 representatives from the free States, and 90 only from the slave States, and with a candidate possessing all the requisite qualifications for the Speakership, his election should be prevented by an apprehension, that, if appointed, he will organize the committees of the House in a manner favorable to the cause of freedom.

The usual course of proceeding is, for the President to defer the presentation of his Annual Message to the two Houses of Congress, until they become organized, and inform him that they are prepared for attending to business. In the present session, the President, after waiting four weeks for the organization of the House, adopted the unexampled course of presenting his Message to the two Houses, without waiting for the organization of the House of Representatives.

In the Senate, the Message was read and ordered to be printed; but in the House of Representatives, its reading was refused.

Whether this anomalous proceeding on the part of the Executive, was justified by the stagnation of business in the House of Representatives, is a question which we shall leave to politicians to discuss. As the Message itself is before the country and the world, a few observations respecting it will be offered to the readers of the Review.

Near the commencement of the Message, the subject of dispute with the British Government, in regard to the construction of the treaty of 1850, is brought prominently into view. That treaty relates to the occupation and colonization of some portions of Central America, and the constructions given to it by our Government and that of Great Britain are declared to be irreconcilable. The President professes an unwavering and unalterable conviction that the former construction is the true one, which can, in no case, be abandoned; yet a hope is expressed, though with apparent hesitation, that the controversy may be adjusted without disturbing the peaceful relations now happily existing between countries connected by so many interests and bonds of union.

Of the merits or demerits of the question at issue, it is not our business to offer an opinion. It is, however, to be regretted that, on a subject so interesting, so intimately interwoven with the peace of the country, and in a document which must go before the world as an exposition of the views of the Federal Executive, language somewhat more conciliatory and less dogmatical had not been chosen.

The President justly objects to any attempt, on the part of the belligerents, to enlist men in the United States to engage in the contest now raging in the east of Europe. He also suggests the expediency of an effort, on the part of our Government, to settle a portion of the boundary, not hitherto decisively adjusted, between our possessions and those of Great Britain.

Reference is made to the question respecting the claims of Denmark to what are usually denominated the Sound Dues. The demands of Denmark, in this case, are pronounced to be destitute of proper foundation; and allusion is made, in a manner which seems to shadow forth more than is directly expressed, to the conduct of the United States on a former occasion, in its resistance to the claims of tribute on the part of the Barbary powers. On the Danish question, Congress is given to expect some further information at a future day.

The relations with other foreign Governments appear, by the Message, to be of a pacific character.

Such portions of the Message as have been hitherto noticed may be regarded as complying with that provision of the Constitution which requires the President to lay before Congress information respecting the state of the Union, and to suggest such measures as he may judge necessary for promoting the general welfare of the nation; but it is difficult to perceive by what latitude of construction he could bring within the sphere of his constitutional duties, a long lecture to Congress, constituting about two-fifths of the Message, on the subject of slavery. This lecture evidently consists of a labored defence of the claims of the South to maintain the system of slavery, not only in the States where it is already established, but likewise in those Territories which are now opening to cultivation and settlement.

When we recollect that the American Congress, in 1776, introduced into the Declaration of Independence—a document which gave to the people of the United States a station among the nations of the earth,—the broad, unqualified assertion that "all men are created equal, and endowed by their Creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness;" that "to secure those rights, Governments are instituted among men, deriving their just powers from the consent of the governed," and when we further remember that for the maintenance of these principles, the members pledged to each other "their lives, their fortunes and their sacred honor," we cannot fail to perceive that principles are here laid down, which, if carried into practical effect, must forever exclude negro slavery from our national domain. This Declaration, and the principles which it promulgates, have never been, and it is presumed never will be, formally renounced by the people of the United States. The Declaration itself is brought prominently to view on the anniversary of its original adoption, in almost every part of our widely-extended country. It is, then, a subject of poignant mortification and regret, which may well suffuse the cheek of an American with shame, that the highest executive officer of the Union, in a document addressed to the two Houses of Congress, should so far forget the dignity of his station, and the nature of the occasion, as to assume the character of an advocate and defender of a system which the civilized world, with a few exceptions, has agreed to repudiate and condemn. The defence thus introduced into an important State paper, might appear consistent enough, if constituting a part of an oration at a town meeting convened for the purpose of promoting some measures of an ulterior pro-slavery character; but was, at best, in very ill taste when introduced into a communication from the Executive to the two Houses of the National Legislature. The facts, as stated in this important document, are so partially related, or so completely disguised, as to bear a very imperfect relation to the truth. To enter into an examination of the allegations and arguments of the President on this occasion, would require more space than the pages of the Review can afford. We shall, therefore, defer any further observations on the subject, with the expression of an assurance and hope that our brethren on the other side of the Atlantic will regard this exposition as the production of the chief of a party, and not as the avowal of the deliberate conclusion of the head of a nation.

E. L.

A lively article, on another page, records the flowers found growing on the area enclosed by the walls of the famed Coliseum (Colosseum) at Rome. How vivid is the impression which this ruin gives of Roman barbarity and power. Commenced by Vespasian, and completed by Titus ten years after he had destroyed Jerusalem, its walls were 157 feet high; elliptical in form, its greater axis was 620 feet, and its lesser 513 feet, leaving an open area of six acres. When entire, 87,000 persons, it is said, could be accommodated within it. Marvellous as these figures seem to us, the historical associations are yet more interesting. From every region known to the ancients, men and wild beasts were here brought together in numbers almost incredible, to be slaughtered for the amusement of the fierce barbarians whose armies had conquered mankind. Nor was it the ruder sex alone that assembled in thousands to gaze with rapture upon this shocking spectacle. Here came fair, noble women—mothers and their youthful daughters—to sit for hours while their fellow creatures murdered each other in personal combat, or were torn in

pieces by beasts of prey. Yet the Augustan age was not yet passed—the countrymen of Virgil and Horace, and Cicero, and Tacitus, of men whose works present the finest examples of true poetry, of philosophical discussion and historical acumen, were those who filled the Flavian amphitheatre to witness these horrors. Our own times, alas! furnish but too sad evidence, that if the circumstances are changed, the spirit which prompted to this cruelty has not ceased to exert its malignant influence in the human heart. One class of associations connected with these ruins is alluded to by the writer whose paper we have copied—the Christian martyrs. Thousands of these early confessors of our faith probably perished on the spot under circumstances of the most fearful atrocity. The name of Ignatius stands distinguished from the crowd of good men, by the elevation of his character, and his probable association with the Apostles Peter and Paul. For forty years, it is said, he preached the Gospel at Antioch, and illustrated it by a life of constancy, prudence, and purity. When, in the 107th year of our era, Trajan arrived at Antioch, the aged pastor of that large Christian flock did not hesitate to avow, in the presence of the Emperor, his belief that the hated sect of *Nazarenes* would ultimately overthrow the idolatrous worship of Rome. He was sentenced to be conveyed in chains to the Capital. Arriving after a long and most wearisome journey, unmoved by the tears of his fellow Christians, he prepared to meet the terrible death appointed for him, and soon after, on the area of the Coliseum, in the presence of vast numbers of Romans assembled during one of their great festivals, the venerable disciple of the Apostles was torn to pieces by hungry lions. C.

DIED, on the 29th of 12th mo., 1855, in the 13th year of her age, after an illness of a few hours, SARAH, daughter of George and Sarah Ann Lupton, of Short Creek Monthly Meeting, Ohio. Though thus early and suddenly summoned, she met the messenger with much calmness and composure, expressing her willingness to die, and a belief that she would be admitted to a mansion in heaven.

——, on the 25th of last month, at the residence of her grandfather, Joseph Cox, Wayne county, Indiana, MARGARET WASSON, daughter of Nathan and Maria Wasson, in the 13th year of her age.

WESTERN SOUP HOUSE, was opened on the 3rd instant, and the Managers will be grateful for contributions to their funds, which may be sent to WM. BIDDLE, N. W. cor. Arch and 11th sts., or SAMUEL L. BAILY, No. 252 Chestnut street.

SOUTHERN SOUP HOUSE.

"The Society for Supplying the Poor of the City with Soup" has opened its House, No. 16 Green's Court, between Fourth and Fifth and Spruce and Pine Sts.: where Soup will be delivered every day, except First-days, between the hours of eleven and one o'clock, to such necessitious persons as produce the recommendation of some respectable individual.

As the Society is dependent for the support of this useful charity on the annual donations of the benevolent, it respectfully solicits the aid of such. Contributions in money may be sent to Jeremiah Hacker, No. 144 South Fourth St., or to Thomas Evans, No. 180 Arch St.

Meat, Vegetables, Flour, Rice, Hominy, &c., will be gratefully received at the Soup House.

EXTRACT FROM THE REPORT OF THE SECRETARY OF THE INTERIOR.

Many of the Texas Indians are being gathered on the reservations set apart in that State for them, and are conducting themselves with marked propriety. These reservations are too small; still, for a time they may answer a good purpose. It may be proper for Congress to extend over them the laws regulating trade and intercourse with the Indians, as their application may be found necessary.

The Indian agents are instructed to reside amongst the tribes, so as to be constantly present to advise and aid them. It is often impossible to ascertain whether the instructions are faithfully complied with, owing to the remoteness of the agencies. The rule, however, has thus far operated well, and will, it is believed, be of much service to the Indians. My own opinion is, that it would be far better to have fewer agents, and to give a compensation to each suitable to the condition and circumstances of his position, so as to bring into requisition the character, ability and peculiar fitness so much required.

The distance of the Indian Bureau from the different tribes of Indians is so great, that frequently it is very difficult to obtain correct information about them, more especially where the agents are careless or remiss in the discharge of their duties. The present commissioner has visited many of them, at much inconvenience; but by so doing has acquired a great deal of useful information. I believe it would be advantageous to the Indians and the Government to provide for an officer, to be attached to the Bureau, whose duty it should be to visit the Superintendents, agents and tribes, examine into all their affairs, and make such general and detailed reports as would enable the office to correct abuses, and submit such suggestions as, if adopted, would have a tendency to ameliorate the condition of the Indians.

The facility with which many of the chiefs, headmen and warriors are overcome by the temptations to which they are subjected, and

thus induced to sign important papers, without understanding their object or purport, has been productive of much evil. They are not generally corrupt, but become the supple tools of cunning, designing men. Indians are addicted to drinking and gambling, and these passions are ministered to by many of the traders and evil-disposed persons. The cash system of payments is the root of most of the evils that befall them. To abolish it has been the constant effort of the Department; but its success has been only partial, owing to the powerful resistance of the traders. If a well-regulated system could be introduced among them, by which they could obtain, at cost price, what would be, under fixed rules and regulations, deemed essential to their comfort, and all the licenses were withdrawn from the traders, a stronger hope of their civilization and domestication might be entertained. The license system is an incubus upon all healthful action in their behalf, and, until abandoned, will continue to demoralize and degrade them.

A more simple and efficient civil and criminal code should be provided for them, and a cordial co-operation of the States and Territories in which they are located invoked. The slightest conflict of jurisdiction or policy leads to disastrous consequences, and should be sedulously avoided.

For some of the tribes, permanent homes have been established, and many of the Indians have contracted habits of industry, sobriety and economy. The effect of this upon the whole is very perceptible and encouraging. Their numbers are increasing, their conduct improving, and they are being rapidly prepared for the healthful exercise of the privileges, and the proper discharge of the duties, of good citizens.

During the past year, many of the tribes west of the Mississippi have had to contend with the most untoward circumstances, and it is really extraordinary that they have not been utterly dispirited; they have yet, under the severest adversity, exhibited a degree of fortitude and forbearance well worthy the imitation of many of the whites, who boast of their superior moral and mental culture. Few of us would so unresistingly have permitted ourselves to be unceremoniously thrust from our homes and deprived of our fire-sides. They are incessantly pressed by the whites, who, under the plea of necessity, exercise their superior sagacity in devices to invade their rights and despoil them of their property.

We must, however, provide for the existing state of things; and a recurrence to the events that have transpired in connection with them for the last few years, will show that a condition of affairs has arisen that never was contemplated, and could not easily have been anticipated. This cannot be changed without an attempt to stay the onward progress of our people, which would be fruitless. The mode of treatment must be adapted to their present peculiar condition, and the policy a fixed one, as it is not likely the character of the circumstances by which they are now surrounded will ever change.

Many years have not elapsed since it was considered that a mixed occupancy of the same territory by the white and red man was incompatible with the safety and happiness of either. A remedial policy was adopted, and the removal of the Indians west of the Mississippi river determined upon. A guaranty was given them that they should have exclusive possession of that country forever, exempt from all intrusion of white men, with ample provisions for their security against external violence and internal commotions, and the extension to them of suitable facilities for their advancement in the arts of civilization. The country was congratulated by one of your predecessors upon their removal to their new homes, and the dawning to them of a new and happy era was publicly proclaimed. But this guaranty has not been fulfilled, and that propitious time has not yet arrived. A quarter of a century has not elapsed before the same state of things, so much deplored, is found to exist, and the evil that was intended to be remedied appears in a far more appalling form. The strong arm of the Government is constantly invoked to stay its progress, and the guaranty is continually held up to us for faithful performance. Our only reply to all the appeals made is, that the force of circumstances has rendered it impracticable.

Congress has been generous in its more recent appropriations for the benefit of the Indians, and displayed a commendable spirit in aid of their reclamation. The only increase desirable is in what is usually denominated the civilization fund, being an annual appropriation by the act of March 3d, 1819, of $10,000. This might have been sufficient then, but it is obvious it is not so now.

Whoever will study their history, in connection with the conduct of our people, will not be so much surprised at many of the outrages they commit. They are savages, and are seldom taught to discriminate between white men. Individuality, with them, in case of a wrong, is out of the question. Indian troubles are too often traceable to the indiscretions and aggressions of white men. We have reliable reports of such cases, and of the most murderous and unprovoked attacks upon them when entirely defenceless. Notwithstanding the Mississippi was established as a boundary to their country, our people have passed it, and seized upon their choicest lands, and are circumscribing the aborigines to the narrowest limits.

We may live by forms, but there is no dying by forms.

THE GREAT CITIES OF THE WORLD—THEIR RELATIVE GROWTH.

The present century has witnessed an increase in the population of great cities, unexampled within the historic period, and doubtless unrivalled since the world began. A few statistics, compiled from the census reports of Great Britain and the United States, will exhibit this.

To begin with England. In 1801 the population of London was about nine hundred thousand. By 1810 it had risen to more than a million; by 1820 to a million and a quarter; by 1830 to a million and a half; and finally, by 1850, to two millions and a third. But the growth of other English cities has been proportionately even greater. Manchester, in 1801, had a population of only eighty-four thousand; it numbers now over three hundred thousand. Liverpool, at the beginning of the century, had but eighty thousand inhabitants, while fifty years later they had increased to nearly four hundred thousand. Birmingham, in 1801, had a population of seventy-three thousand; in 1850 it had two hundred and fifty thousand. The chief cities of Scotland increased not less rapidly. Glasgow, which had but seventy-seven thousand inhabitants in 1801, had three hundred and sixty-seven thousand half a century afterwards. Even Ireland exhibits a growth, though to a less degree, in city populations. Dublin had but one hundred and eighty thousand inhabitants in 1800; in 1850 it had two hundred and fifty thousand.

On the continent of Europe, as a general rule, the great cities have likewise increased in population, though the ratio has been inferior to that witnessed in England and Scotland. Paris, spite of the revolutions which have convulsed it, has steadily risen from a population of half a million, at the beginning of the century, to over a million at the present time. Vienna, which had two hundred and thirty thousand denizens in 1800, has nearly five hundred thousand now. The population of Berlin, in 1800, was about one hundred and fifty thousand; it is now three hundred thousand more; in other words, it has trebled in fifty years. Even Naples, spite of a tyranny almost without parallel, has increased its population, in the same interval, from three hundred thousand to four hundred and sixteen thousand. Turin has one hundred and thirty-five thousand now, against eighty thousand half a century ago. Odessa, which had but eight thousand in 1803, is estimated to have had over a hundred thousand when the existing war began. A few great cities only have remained stationary, or retrograded, of which Moscow, Amsterdam and Rotterdam are the principal. Venice itself, so long declining, increased from ninety-seven thousand in 1837, to one hundred and twenty-six thousand in 1852.

But the cities of the United States have increased in population more rapidly than those either of Continental Europe or of England. In 1800, the inhabitants of Philadelphia were but little over seventy thousand, whereas now they may be fairly computed at over half a million. In 1800, New York had a population of sixty thousand, now it has six hundred and twelve thousand. Boston had twenty-four thousand denizens half a century ago; in 1850 it had about one hundred and forty thousand. Pittsburgh had fifteen hundred in 1800; at present it has over fifty thousand, exclusive of Allegheny City, which is really a suburb of it. Cincinnati had seven hundred and fifty in 1800; it had one hundred and fifteen thousand in 1850. Baltimore had twenty-six thousand in 1800; it has over a hundred and seventy thousand now. Buffalo was a wilderness in 1800, and even so late as 1810 had only fifteen hundred inhabitants; it has now more than forty-five thousand. In addition, there are scores of towns in the West, which were not laid out even so late as twenty years ago, which have now ten or twenty thousand denizens.—*Philadelphia Ledger.*

WALKING LEAVES OF AUSTRALIA.

Almost everybody has heard of the wonderful walking leaves of Australia. For a long time after the discovery of that island, many people really believed that the leaves of a certain tree which flourishes there could walk about the ground. The story arose in this way: Some English sailors landed upon the coast one day, and after rambling about until they were tired, they sat down under a tree to rest themselves. A puff of wind came along, and blew off a shower of leaves, which, after turning over and over in the air, as leaves generally do, finally rested upon the ground. As it was midsummer, and everything appeared quite green, the circumstance puzzled the sailors considerably. But their surprise was much greater, as you may well suppose, when, after a short time, they saw the leaves crawling along upon the ground toward the trunk of the tree. They ran at once for their vessel, without stopping to inquire into the matter at all, and set sail from the land where everything seemed to be bewitched. One of the sailors said that he "expected every moment to see the trees set to and dance a jig."

Subsequent explorations of Australia have taught us that these walking leaves are insects. They live upon the trees. Their bodies are very thin and flat, their wings forming large, leaf-like organs. When they are disturbed, their legs are folded away under their bodies, leaving the shape exactly like a leaf, with its stem and all complete. They are of a bright green color in the summer, but they gradually change in the fall, with the leaves, to the brown of a frost-bitten vegetation. When shaken from the tree, they lie for a few minutes upon the ground, as though they were dead, but pre-

sently they begin to crawl along toward the tree, which they mount again. They rarely use their wings, although they are pretty well supplied in this respect."

NICARAGUA.

The following description of Nicaragua, will, at the present time, be interesting:

On the west it is washed by the Pacific Ocean, and partly on the east by the waters of the Caribbean Sea, the Mosquito Territory forming a large share of its eastern boundary. Honduras borders it on the north, and Costa Rica upon the south. Its area is about forty-nine thousand square miles, and the population is estimated at two hundred and forty-seven thousand. The females are said greatly to exceed the males in number. Not more than twenty thousand of the people are whites, the rest being negroes, Indians and mixed races. Most of the population live in towns, many of them going several miles daily to labor in the fields. The plantations are scattered pretty equally over the country, and are reached by paths so obscure as almost to escape the notice of travellers, who are thus liable to fall into the error of supposing that the country is almost uninhabited. The dwellings of the people are usually of canes, thatched with palm, although the better classes construct their residences of adobes, and by the help of fruit and shade trees, planted in the court-yard, render many of them exceedingly pleasant. A range of mountains extends along the west coast of the State, at a distance of a few miles from the sea, but attaining no great elevation until they approach the confines of Costa Rica, where they reach the height of five to eleven thousand feet. In the central part of the State is an immense level tract, known as the plains of Nicaragua, comprising in the area the lake of that name. Numerous volcanoes exist along the Pacific coast. There are a considerable number of rivers, but none of them, except the San Juan, are navigable in a commercial sense. Veins of copper and silver ore of exceeding richness are found in many parts, but they remain almost all of them either unexplored or only superficially worked. Gold, also, is said to exist. The climate is healthy, though various. In the interior and mountainous parts the temperature is more dry and cool than on the coast, where it is hot and approaching to humid. The greater portion of the State consists of plains and gentle slopes formed of a rich black loam, of which but a small portion is made available. The productions are indigo, sugar, coffee, cotton of superior quality, corn, rice, wheat, &c., besides oranges, lemons, and fruits of various kinds. The great bane of the country has been its civil wars, and it was one of these which enabled Col. Walker to achieve his almost bloodless conquest.—*Ledger.*

FLORA OF THE COLOSSEUM OF ROME.

BY RICHARD DEAKIN, M. D.

Where a Roman mob roared louder than the wild beasts, as the Jews bled on the sand beneath, is now a silent ruin, where the owls build, and the tourist quotes Byron's lines,—where in a few days five thousand wild beasts perished to delight the brute men, now trail the caper and the bramble. Among the plants in this great "ring" of the Roman "fancy," are the culinary fennel, with its pungent stalk; the fiddle-dock, our own wayfarer; and the ill-odored garlic, delight of the Andalusian. From the blood-stained soil, once a fish-pond in Nero's palace garden, close to the Baths of Titus, where the Laocoon was found—and opposite the temple of Venus,—where elephants, lions, panthers, and rhinoceroses were all mixed up—now bloom the sweet-scented clematis, with its tangle of white stars and green leaves, and the pink anemone that clouds the grey stones in spring with the flush of a transitory morning. Below it flower the poisonous but scented ranunculus, the blue lark-spur, the bell-shaped mallow, and the stunted yellow stonecrop. There is the cherry that Lucullus brought from Asia; and the wild pear, sprung, perhaps, from stray seed blown from dead Cæsar's garden. The herbalist comes hither to gather the scented roots of the herb bennet, which is a tonic—or the potentillas, which are febrifuges—the flax, which is a cathartic—and the madder, wonderful in its dye. Children follow them to climb for the bramble fruit and the wild strawberry, to gather leaves for the salad,—treading down the pink and the wild vine to get at the scented wallflower and the blue eyebright.

All sorts of legends cluster round these stones and take root with the flowers. There grows trefoil, that is dreaded by witches,—St. John's wort, that drives away demons,—saxifrage, sacred to the moon,—vervain, the Druids' herb,—and lolium, reprobated by the Poet of Mantua. Every season robes the Colosseum in some fresh fashion. In May there is the white rose, the violet, the pink, the spotted catchfly, the sandwort, the cistus, the geranium, and the common poppy. In June break out the stork's bill, the yellow wood-sorrel, the golden broom, the vetch, the red valerian, and the honeysuckle that the goat browses on. In July there is the snapdragon, the scarlet pimpernel and the gaudy nightshade, so the seasons pass, with their shiftings of hues and colors.

How strangely has the old field of death changed into the nursery of wild flowers. Not a single seat now remains — the upper gallery of the fourth story is destroyed; but Nature has laid no curse on the place where so many Christian martyrs were given to the lions, and where our ancestors fought and the children of Israel perished.

The author says that 420 species of plants are found growing upon the Colosseum, including 253 genera, and illustrations of 66 of the natural orders of plants. There are 59 species of grasses, 47 of the syngenesious plants, and 41 of the pea tribe. This is in an inclosed space of six acres of ground, a limit that does not include the walls and ruins. This space includes a great variety of soil and temperature. The lower north side is damp, while the upper walls and accumulated mould are warm and dry; and the south side is still hotter and more Italian.

It seems a strange mutation that one of the most innocent and poetical of the sciences should now choose the Colosseum as its favorite haunt—a place that was at one time the charnel-house of the world. Here the swarth Egyptian and the Briton with his blue-dyed skin, the agile Moor and the crisp-haired Nubian struggled and died amid the shouts of Rome, uproarious on its holidays; here dying men watched for the upward or downward thumbs, and died cursing the Roman and his gods. Sometimes at the same moment there were writhing together in the great circus, horsemen, footmen, Thracians, Samnites, men with nets and tridents, square shields and round bucklers, with bands of enraged lions, fleet ostriches and swift camelopards, Christian martyrs and Pagan felons, professional gladiators of the Suburra, and naked barbarians from the Rhine. Here a thousand stags bore their forests of antlers, or a thousand wild boars grunted and churned their foam. Here the blue and the green factions, the Thrax and the Mirmillo brawled and shouted, while amid the showers of broken benches and quick missiles, Nero himself set the Imperial example of breaking a prætor's head. Here by torchlight men bled for Domitian's pleasure; or Jews, their robes still black with the smoke of the temple of Zion, passed in solemn procession to their death.—*Athenæum.*

MILK, BREAD AND BUTTER TREES.

We had heard several weeks before of a tree, the sap of which is a nourishing milk. It is called "the cow tree," and we were assured that the negroes of the farm, who drink plentifully of this vegetable milk, consider it a wholesome aliment. All the milky juices of plants being acrid, bitter, and more or less poisonous, this account seemed to us very extraordinary; but we found, by experience, during our stay at Barbula, that the virtues of this tree had not been exaggerated. This fine tree rises like the broad-leaved star-apple. Its oblong and pointed leaves, rough and alternate, are marked by lateral ribs, prominent at the lower surface and parallel. Some of them are ten inches long. We did not see the flower; the fruit is somewhat fleshy, and contains one and sometimes two nuts. When incisions are made in the trunk of this tree, it yields an abundance of a glutinous milk, tolerably thick, devoid of all acridity, and of an agreeable and balmy smell. It was offered to us in the shell of a calabash. We drank considerable quantities of it in the evening before we went to bed, and very early in the morning, without feeling the least injurious effect. The viscosity of this milk alone renders it a little disagreeable. The negroes and the free people who work in the plantations drink it, dipping into it their bread of maize or cassava. The overseer of the farm told us that the negroes grow sensibly fatter during the season when the palo de vaca furnishes them with most milk. This juice, exposed to the air, presents at its surface (perhaps in consequence of the absorption of the atmospheric oxygen) membranes of a strongly animalized substance, yellow, somewhat resembling cheese. These membranes, separated from the rest of the more aqueous liquid, are elastic, almost like caoutchouc; but they undergo the same phenomena of putrefaction as gelatine. The people call the coagulum, that separates by the contact of the air, cheese. The coagulum grows sour in the space of five or six days. Amidst the great number of curious phenomena which I have observed in the course of my travels, I confess there are few that have made so powerful an impression on me as the aspect of the cow tree. Whatever relates to milk or to corn inspires an interest which is not merely that of the physical knowledge of things, but is connected with another order of ideas and sentiments. We can scarcely conceive how the human race could exist without farinaceous substances, and without that nourishing juice which the breast of the mother contains, and which is appropriated to the long feebleness of the infant. The amylaceous matter of corn, the object of religious veneration among so many nations, ancient and modern, is diffused in the seeds, and deposited in the roots of vegetables; milk which serves as an aliment, appears to us exclusively the produce of animal organization. Such are the impressions we have received in our earliest infancy; such is also the source of that astonishment created by the aspect of the tree just described. It is not here the solemn shades of forests, the majestic course of rivers, the mountains wrapped in eternal snow, that excite our emotion. A few drops of vegetable juice recal to our minds all the powerfulness and the fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months of the year, not a single shower moistens its foliage. Its branches appear dead and dried; but when the trunk is pierced, there flows from it a sweet and nourishing milk. It is at the

rising of the sun that this vegetable fountain is most abundant; the negroes and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some empty their bowls under the tree itself, others carry the juice home to their children.—*Humboldt's Travels in the Equinoctial Regions of America.*

THE ANNUAL REPORT OF THE SECRETARY OF THE TREASURY—AN ABSTRACT.

The following is a brief abstract of the material portions of the annual Report of the Secretary of the Treasury:—

"The tables on foreign trade show that the increase of dutiable goods imported during the year ending June 30, 1855, over the year ending June 30, 1845, is $126,185,900; do. of free goods, $18,352,926; decrease of specie and bullion, $411,430; showing a total increase of $144,028,396 in favor of 1855. The increase last year over 1850 is given thus: Dutiable goods, $65,746,688; of free goods, $18,348,934; decrease of specie and bullion, $968,980—total increase, $83,144,642.

The foreign imports at all the ports of the United States (including, of course, California and Oregon) for the fiscal year ending June 30, 1855, were $261,382,960, against $305,780,253 for the preceding year, showing a decline of $44,397,293. The total exports from the United States to foreign ports for the fiscal year, ending June 30, 1855, were $275,156,846, against $278,241,064 for the preceding year, showing a decline of only $3,084,218. It will be seen from this that, while for the year 1854 the imports exceeded the exports, $27,539,189, for the last year the exports exceeded the imports $13,773,886.

The tables further show an increase, during the last year, of $10,102,864 in the imports of free good, but a falling off of $51,253,807 in dutiable merchandise, and $3,246,250 in specie.

Of the total exports of specie for the last year, $53,957,418 were of domestic production, and $2,289,925 of foreign. The shipments of domestic produce, exclusive of specie, were $22,406,369 less than for the preceding year, while there is an increase of $1,497,231 in the exports of foreign produce, and $12,565,510 in the exports of specie.

The Secretary favors the admission, duty free, of wool as a raw material, together with chemicals and dye-stuffs, but no interference with the article of iron. The Eastern manufacturers, it is said, would be satisfied with this.

It betokens as great a soul to be capable of curing a fault, as to be incapable of committing it.

SMALL THINGS.

BY FRANCIS BENNOCH.

Who dares to scorn the meanest thing,
The humblest weed that grows,
While pleasure spreads its joyous wing
On every breeze that blows!
The simplest flower that hidden blooms,
The lowest on the ground,
Is lavish of its rare perfumes,
And scatters sweetness round.

The poorest friend upholds a part
Of life's harmonious plan;
The weakest hand may have the art
To serve the strongest man;
The bird that highest, clearest sings,
To greet the morning's birth,
Falls down to drink, with folded wings,
Love's rapture on the earth.

From germs too small for mortal sight
Grow all things that are seen;
The floating particles of light
Weave nature's robe of green;
The motes that fill the sunny rays
Build ocean, earth, and sky;
The wondrous orbs that round us blaze
Are motes to Deity.

Life, love, devotion, closely twine
Like tree, and flower, and fruit—
They ripen by a power divine,
Though fed by leaf and root.
The man who would be truly great
Must venture to be small;
On airy columns rests the dome
That shining circles all.

Small duties grow to mighty deeds,
Small words to thoughts of power:
Great forests spring from tiny seeds,
As moments make the hour:
And life, howe'er it lowly grows,
The essence to it given,
Like odor from the breathing rose,
Floats evermore to heaven.

The Little Pilgrim.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Arago arrived at New York, from Havre, on the 6th inst., with London dates to the 19th ult. Rumors of peace are still abundant, both in France and England.

Count Esterhazy left Vienna for St. Petersburg on the 16th ult., with propositions for a pacification. If they are not accepted by the Czar, it is expected that Austria will withdraw her Ambassador from St. Petersburg. Their acceptance is very doubtful.

A difference existed between the French and English Governments relative to the terms on which they would be willing to make peace with Russia, but it has been adjusted, and the terms which Count Esterhazy was authorized to offer were acceptable to both those powers. Count Nesselrode, the Russian Minister, is said to have declared that Russia will not treat while there is a single foreign soldier on her territory.

Nothing important has occurred in the Crimea. The winter commenced suddenly on the 25th of 11th month, with snow, followed by gales and rain, which injured the roads, obstructing communications. The Russians continued to fire occasionally upon Sebastopol, without causing any

material damage. The English squadron in the Sea of Azoff had withdrawn to Kertch.

The surrender of Kars is confirmed. The Russian General, Bebutoff, had established his head quarters at Kutais, and would probably resume offensive operations against Anakla and Redout Kale. Omar Pacha had not advanced on Kutais, and was not likely to do so. The defiles between Kars and Erzeroum were held by the Russians.

The occupation of Kertch, the destruction of the grain depots along the coast of the Sea of Azoff, and the prohibition of the export of corn, have produced great distress among the agricultural population of Southern Russia, which is augmented by the increased taxes levied, and the expenses of the passage and lodging of troops. In Finland, also, great losses have been suffered, and the prices of the necessaries of life are much increased.

Samuel Rogers, the poet, author of the Pleasures of Memory and other well-known works, died recently at the advanced age of 95.

South America.—Gold has been discovered to a considerable amount in Chili, and great excitement has been caused thereby. Another rebellion has broken out in Buenos Ayres, which is at the same time menaced by Indians.

Pacific Ocean.—The Allied fleet in the Pacific visited, last summer, the towns of Petropaulowski and Ayan, on the coast of Kamtschatka, but found them both deserted by the inhabitants. The Russians have formed a settlement, on the Amoor river, about eighty miles from its mouth, and fortified it strongly. The river is navigable for large vessels to a distance of one hundred miles from its mouth, during the greater part of the year, and for small ones at all times.

Central America.—Walker, it is said, has sent a part of his forces to aid the President of Honduras against the Guatemalans. He is taking measures to promote the permanent colonization of the country, by free grants of land to farmers settling upon it. Other accounts, however, represent his situation as very critical; that he cannot trust the natives when out of reach of the arms of his men, and that his pecuniary resources are exhausted, his only hope being in the success of the efforts made to enlist aid here, which have been partially stopped by our Government. Eighty-six men are said to have left New Orleans on the 26th ult., to join him.

Mexico.—Affairs are still in an unsettled state. Comonfort is supported by the Liberals, but already shows signs of weakness. Insurrectionary movements have taken place in various parts of the country. The election, in the city of Mexico, for deputies to the Constituent Congress was conducted with enthusiasm, but without disorder. A filibustering expedition, which landed at Mazatlan, was routed, and the leaders made prisoners.

Later.—The Canada arrived at Halifax on the 8th, with Liverpool dates to the 22d. Her news is not very important. The treaty between Sweden, France and England, is published. It binds the former power not to cede to Russia, nor exchange with her, nor allow her to occupy any territory by right of pasturage or fishing-ground, on the coast of Sweden or Norway; to reject any pretensions of Russia to exercise such rights, and to inform the Allies of any proposition from Russia respecting such matters. The Allies bind themselves to provide Sweden a sufficient naval and military force to resist all claims and aggressions of Russia. A secret clause is appended, providing for Sweden eventually taking the field against Russia.

Denmark requests the governments interested in the Sound Dues question to postpone the conference thereon.

Domestic.—Accounts from Kansas render it probable that the Free State Constitution is adopted, though by a small vote. In some places, the polls were not opened, owing to threats of violence on the part of Missourians. The office of the Territorial Register, an administration paper, was attacked after the election by a mob, composed principally of Missourians, the type thrown into the river, and a quantity of paper burned. The election for Governor is to take place on the 15th inst. The contest, thus far, it is estimated, will cost the Government not less than $65,000, if it pays the individuals engaged in it.

A collision has taken place in Florida between some Seminole Indians and an exploring party of ten white men, in which six of the latter were killed. The cause of the fight is not certainly known. By treaty, the southern part of the State was left in possession of the Indians, but it is alleged that when the lands in their neighborhood came to be surveyed, it was found that the Indians had transgressed their bounds, and settled on the lands which they had relinquished. The attempt to survey these lands is supposed to be the cause of this outbreak.

The number of deaths in Boston during the past year was about three hundred less than in the two preceding years. The improved health of the city is attributed to a complete system of drainage, the free use of Cochituate water, and the care of the city officers in regard to offences against the public health.

The total number of deaths in Philadelphia for the last year was 10,686. Of these, 1328 were children under one year old, and 1828 from diseases of the lungs.

The Legislature of Pennsylvania met on the 1st inst., and organized, by electing W. M. Piatt Speaker of the Senate, and Richardson L. Wright Speaker of the House. The Governor's Message was presented the next day. The business transacted hitherto consists chiefly in the appointment of the Standing Committees, and the introduction of various bills. Several petitions were presented for the repeal of the restraining liquor law, passed at the last session.

Congress.—Owing to the continued delay in organizing the House, very little business has been transacted in the Senate during the week. On the 3d, the report of the Secretary of the Treasury was read, and 10,500 copies ordered to be printed. On the 7th, a resolution was adopted directing the Committee on Finance to inquire into the expediency of reporting the General Appropriation bills, or adopting a more speedy action on them; the object being to avoid night sessions at the close of each Congress, with the disgraceful scenes usually attending them.

The House has continued its ineffectual balloting for Speaker, the three parties into which the members are divided retaining their relative strength. Ninety-eight ballots had been taken up to the close of the session on the 7th. Several motions have been made to adopt the plurality rule, but without success.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 275)

In the spring of 1825, Samuel Capper thus writes:

"*London*, 28, 5 mo., 1825.

"MY DEAR SISTER—I have nothing to say of the yearly meeting but what will be better related, *viva voce*, by some one who has been present. I must, therefore, tell thee, as that which I know will interest thee, that I have been favored to partake of much tenderness of spirit in the course of its sittings, and I hope that I shall return home not a little comforted and strengthened. Some peculiar exercises have been allotted me, and I have found peace in resigning myself to them."

During this year, he was engaged, in company with another Friend, in opposing the cruel custom of bull-baiting in the city of Bristol. In the prosecution of their benevolent design, they were exposed to danger and insult, but their efforts were blessed to the entire suppression of the degrading practice.

S. C. to K. B.

"*Bristol*, 21, 8 mo., 1826.

"MY DEAR SISTER—I regret that I have never been able to spend any time in the North, but I see no prospect of such indulgence at present. Things here have both an encouraging and a disheartening aspect. Many of the middle-aged and of the youth among us are, I believe, deepening in religious experience, and becoming more and more conformed to the image of their Lord and Saviour; at the same time, our valiants are less and less called into the field of combat, and the weight of affairs seems to be sliding from their shoulders on to another class. I am learning German, and can read the Bible in it tolerably well."

"*Bristol*, 25, 2 mo., 1829.

"MY DEAR BROTHER JOHN — I should not like to omit informing thee that I am just entering upon one of those arduous and baptizing engagements which require careful attention to the unerring Guide, in order to proceed safely. T. and S. Bigg, Hannah Thomas and myself, have obtained the concurrence of our Monthly Meeting to pay a family visit here.

"*Bristol*, 15, 3 mo., 1829,

"We have had about eighty-five sittings; probably one-third of the whole number. I do not know that, in a general way, it is well to say anything about our feelings, under such circumstances; but I am inclined to tell thee that I have, in a peculiar manner, to walk in a way that I know not; as I seldom see far before me, but am obliged to go from one stepping stone to another with great care: yet I must acknowledge that I have hitherto been enabled to go along nearly free from condemnation, which is a great favor. I trust it will be continued to the end.

"*Bristol*, 13. 4 mo., 1829.

"I felt really grateful for thy kind expression of sympathy with me. We have just paid the last visit, and have been favored to proceed in much harmony. It is a great relief to my mind; as I have had it in prospect for several years."

Notwithstanding that he was thus closely engaged in religious labors, he was brought under so much concern on account of the demoralizing tendency of a masquerade which was held during the Bristol Fair, and which was attended with much drinking and profligacy, that he, with the kind assistance of several other Friends, entered upon a series of efforts for its suppression. They had to endure much that was painful to the feelings, but their perseverance was rewarded, after some years, by its being declared a nuisance, and, in consequence, given up.

Samuel Capper could also find leisure to sympathize with his near connections who were in sorrow, as evinced by the following, addressed to J. and K. B. at Vevay, in Switzerland:

"*Bristol*, 12, 7 mo., 1829.

"MY DEAR BROTHER AND SISTER—We have deeply sympathized with you under the trial

which has terminated the earthly pilgrimage of one to whom your hearts were so closely united. To be placed in your circumstances is that which, I believe, few can appreciate. I may be more able than some to enter into your situation, in the loss, at such a distance from home, of a sweet, interesting, religious child. I trust that, as regards her, all is well; I might say, I doubt not it is so. To you, the stroke must be intended in mercy, and I sincerely desire that the gracious design may be fully answered. I cannot but believe, and it is a cheering belief, that so long as the Lord's will is not opposed in the soul, He is carrying on his own great work there, to the perfecting of the saints. How much there is in us which requires his sanctifyiug power, to reduce, and bring into captivity to the Spirit of Christ; and how favorable are times of affliction for the perception of our wants in this respect! These seasons seem to strip off all unhallowed coverings; and we may truly bless and magnify the name of our Redeemer that thus we are dealt with."

Affliction, though of a different nature, was soon to visit him; and under it he sought, and found, through fervent prayer, the help which he needed. He writes to his brother John, respecting his trials from difficulties in carrying on his business:

"*Bristol*, 25, 10 mo., 1825.

"My very dear Brother—Thy affectionate letter reached me yesterday. I believe that suffering has brought us into a state of great humiliation, and that such a state is likely to be beneficial. I trust that I have learnt something of earnestness in prayer; a precious lesson, worth a great deal of suffering: yet I can say little more than the thief formerly, 'Lord! remember me;' and a degree of trust arises that he will remember me and mine, in his own time. Our dear young men require encouragement and sympathy, for they have been very diligent and industrious. My wife is wonderfully supported, and all seem willing to adopt any mode of proceeding which may be recommended."

S. C. to J. and K. B. at Naples.

"*Bristol*, 4, 2 mo., 1830.

"My dear Brother and Sister—We are truly thankful for the sympathy and kindness expressed in your letter. I am willing to believe that my present circumstances are good for me, and to accept them as needful discipline. Whether it may please the Lord to relieve us from our solicitude I know not, but I confide in Him, that, if He should not, strength will be afforded in proportion to the intensity and duration of the trial.

18th. Since I wrote this, such has been the succession of events that I have not been able to resume my pen:—one is the departure of our eldest son for Barbadoes; the inducement was to accompany, and render service to, our cousin Edmund Naish. So important a step was not taken without much solicitude on our parts, and our prayers follow them."

Diary.

"1830, 2 mo., 8. My mind has dwelt much in a state of deep poverty, of late, and a sense that the untowardness of my outward affairs is a dispensation needful for my purification. I do not feel condemnation for the step* which has placed me in this difficult situation, but am enabled to believe it was a right step, and that it will be productive of good to me and to my family. I desire to be preserved in humble, quiet confidence in the mercy and goodness of Christ Jesus our Lord, and to thank God that He is pleased to keep me in an habitual state of prayer, and seeking for His strength.

"4th. I hope I still continue to feel humbled at chastisement, but not disheartened; and a degree of thankfulness because the Lord's hand is turned upon my children, to bring them into subjection to His purifying power.

"8th. A good deal discouraged about business, and tried by the illness of our dear little Thomas. During the night, had some consoling views of the mercy and love of God.

"First-day. Awoke under impressions of the love and condescension of God to us; a comforting feeling of His care and providence prevailed for some time.

"10 mo., 25th. Left Devonshire. Although I have enjoyed a comfortable share of health during this journey, I have certainly found little inclination for food. I do not know that this indicates my change; but, if it should unexpectedly occur, I write this, that my dear wife and children may know that, during great part of the time, I have had an awful sense of my own sinfulness and unworthiness, with a humbling hope that, through Christ Jesus, I may be made partaker of God's salvation. Though sensible of great solicitude about my outward concerns, and desirous of being found discharging my duty in this respect, yet my mind has been in a very solemn frame; and a disposition to continual prayer, even vocally, has been felt; for which I thank my God, even Christ Jesus my Lord, who is over all, God blessed for ever. If this dispensation should pass away, and I still remain here, Lord, enable me to do and suffer thy blessed will, that I may be made a partaker of thy holiness, which is what I long for. My heart praises thee, O my God! and my eyes run down with tears of tenderness."

To J. and K. B.

"*Bristol*, 1, 12 mo., 1830.

"My dear Brother and Sister — The

* Namely, the quitting of his former business and entering upon a fresh one.

subject of our petitions is, that we may be rightly directed as to our conduct, and that we may cherish dispositions of humility, submission, meekness and patience. After all, notwithstanding it is our duty to do all we can to provide a reasonable establishment for our children, yet, if *we* are not permitted to succeed, we must not conclude that, to a future generation, the tide will not turn; and we may hope that the lessons of adversity may be blessed. And, were we sure that calamities of this sort would follow, one upon another, to the latest period of our lives, what right have we to complain, when we think of the glorious sufferers in various ages, for their faithfulness to the Christian profession? True, we have not, apparently, so imposing a motive to fortitude, and we ought, or at least I ought, to consider much of what I now labor under as possibly the result of a want of sufficiently strict adherence to Divine direction; but it is an inestimable blessing that I am not oppressed by a sense of guilt, or a feeling as if these were dispensations of displeasure. And what can we do better than, quietly and fully, resign ourselves to be operated upon by Divine wisdom and love, and diligently endeavor to discharge, with cheerfulness, the arduous duties which devolve upon us? We have been greatly favored; and, should we receive grace, and be enabled to act under its influence, in these difficulties, I trust all will yet be well. With sincere affection, S. C."

Great as were his trials at this time, he could still give his attention to that which he thought calculated to promote the good of his fellow-creatures, as appears by the following, addressed to his brother:

"*Bristol*, 23, 8 mo., 1831.

". . . . . When we received the pamphlet, 'To the Industrious Poor,' before we knew the author, I was requested, by the Committee of our Temperance Society, to adapt it to working people with good income. I accordingly made some alterations with that view; I have also made a more important alteration, with the intention of placing in a stronger light the absolute necessity for entire and *immediate* abstinence, to correct drunken habits. If thou would like it, we will send the manuscript for thy perusal.

"*Newbury*, 10, 10 mo., 1831.

"My dear John—Thy few lines were very acceptable; I had longed to hear from thee, although I knew how fully, and I believe usefully, thou hast been occupied. I have considered it right to use such endeavors as I could to forward the views of the Temperance Society. Of its importance I think I daily become more sensible. I sincerely congratulate thee on the success of your efforts. I know of no temptation, to which man is subject, so likely to intercept the truth as the habitual use of intoxicating liquors: and I am persuaded that there is not an emancipation which bestows a greater blessing, in a temporal sense, than the emancipation from the supposed necessity of using alcoholic stimulus. With regard to our affairs, I hope thou wilt make thyself more easy. This life is a scene of perplexity; the course, through all, is simple and safe—that is, to do one's best, with perfect integrity of mind. What we earnestly desire is, that we may not be permitted to bring dishonor on the gospel, nor to pain the minds of the true followers of the Lamb. I wish thee to consider me (as is really the case) notwithstanding my difficulties, favored with calmness and contentment. Thy affectionate brother."

The frequent allusions to his pecuniary difficulties, render it desirable to insert the following extract from the testimony of his friends to the strict integrity of his character:

On more than one occasion, in passing through life, our dear friend experienced the trials and uncertainties attending commercial pursuits. It is not for us to decide in what degree these may have arisen from causes under his own control, or how far they may be regarded as having been directly in the Divine ordering. But in whatever light these vicissitudes may be viewed, his patient and humble submission, under difficulties which appeared to himself intended for his further purification, and for the benefit of his family—and his constant desire not to permit them to interfere with those services which he believed to be required by his Lord—were, to us, highly instructive. Close as were these trials, there is reason to believe he was enabled to avoid further difficulties by availing himself of the advice of his friends, and by an endeavor to attend to the dictates of an enlightened conscience; and we may truly say that integrity and uprightness marked his course, and that he was enabled to comply with the apostolic injunction, "Owe no man anything but to love one another."

[To be continued.]

THE DANGER OF RICHES.

The Scriptures point out in the strongest manner the danger of riches. Many monuments of wrath are there presented to our view. Achan, Gehazi, Judas, Annanias and Sapphira, being dead, yet speak with warning voice—the love of money proved their downfall.

To possess wealth, when imparted in the Providence of God, is not sinful. But the sin lies in *trusting* in them. David was aware of the danger arising from the possession of wealth, and he gives this salutary caution, "If riches increase, set not your heart upon them." Or, in the words of Job, "make them not your hope nor your confidence."

Solomon points out the same evil: "He that *trusteth* in his riches shall fall."

He who *trusts* in riches, is like one who endeavors to repose upon the foam of a tempestuous sea. No sooner does he throw himself upon it, than it separates, and he sinks as lead in the waters.

In this fallen world, where sin has planted sorrows in awful profusion, is it not wonderful that creatures, liable to continual changes, are not solicitous to find a covert from the tempest? They are anxious, indeed, to obtain rest, but they seek it where it never can be found—in earthly things.

Nothing but Divine Grace can save us from this idolatrous attachment to earth. Who does not daily feel its influence?

Money can command almost everything, but what is *most* essential to our happiuess—*peace of conscience, joy in God*, and *victory over sin and death.*

If true believers, we ought again and again to impress upon our hearts this sacred truth, that real happiness consists in having God for our portion; in feeling ourselves to be strangers and pilgrims upon earth; hastening along the stream of time to that blessed world, where every trial will be forgotten, or, if remembered, will only, by its recollection, enhance our everlasting joy. This state of mind, this holy frame of heart, is the work of the Spirit, the fruit of faith.—*Christian Retirement.*

THE MINISTRY.

John Griffith, referring to his sitting in silence at a meeting where a marriage took place, says :—"The earnest expectation of people, especially on such occasions, may, and I believe often does, obstruct the current of right ministry. Silence, if duly considered, may be the best lesson of instruction for those whose life is too much in words or outward declarations. I have thought some amongst us are so void of a right understanding, as to apprehend a kind of necessity for something to be done by way of ministry, at marriages and funerals especially; it being hard for them to apprehend that they can be so honorably conducted without. I have, therefore, observed some, though but little concerned in the general to maintain our testimonies by an uniform deportment, appear very zealous on these occasions, taking a deal of pains and riding many miles, and sometimes from one preacher to another, to make themselves sure of having one; and when they have been so successful as to prevail upon any to come, it would, no doubt, be a great disappointment, were they wholly silent. In this situation, the minister himself may, unless well grounded, be exposed to temptation, to gratify such."—*Journal, page* 185.

Speaking of attending the Yearly Meeting of Ministers and Elders in London, J. G. remarks: "An establishment which I hope will be of great service throughout the Society in these nations; as inquiries are made at the Meeting by calling for answers from the several parts, to certain queries agreed on, relating to the conduct of Friends in the stations above mentioned; and advice administered, as occasion may require. Common reason will inform us, that when the main pillars give way, the building must inevitably fall. It is, therefore, prudent to take due care concerning them. An eminent servant of the Lord wisely observed to this effect, viz: that there never was an apostacy from the life and purity of religion, until the ministers and elders gave way. How important, then, are their stations, and what great need have they themselves, and likewise the Church, carefully to observe whether or no they stand upright, seeing so much depends thereon."—*Page* 292.

For Friends' Review.

"SOUTHERN LAND-MURDER."

A correspondent of "The American Farmer," published in Baltimore, presents the following discouraging picture of agriculture in several of the Southern States. Is not this deplorable waste of the fertility of the soil attributable, in a great measure, to the system of slave labor?

"In travelling recently from Columbus, Mississippi, to Richmond, Va., through Alabama, Georgia, South and North Carolina, I was struck with the hill-side ditches which I observed on thousands of rolling plantations in Alabama and Georgia, to prevent the washing of their loose soils, and which was in fact, almost the only commendable feature which I observed in the *murderous* agriculture of the planting States.

Just think, Messrs. Editors, of immense tracts of fertile soil, exhausted and thrown out of cultivation, in many places washed into gullies, and covered with yellow broom sedge, beautifully variegated with the green foliage of upstart pines, before they are cleared of their original growth —the old dead trees standing yet quite thick upon the ground! What possible apology can these vandals offer to posterity for the destruction of their rich inheritance, when, by good ploughing, with two-mule ploughs, instead of scratching the surface with a one-mule scarifier; by horizontal ditching, to prevent the washing of undulating lands; by sowing rye and oat pastures for their stock; by always sowing their cornfields broadcast with the Southern Pea, at the last ploughing; and by preparing their lands by pea-fallows, for the wheat crops, as recommended by that great farmer, E. Ruffin, in his Agricultural Essay, (which ought to be in the hands of every Southern farmer,) our planters might not only preserve their lands in fertility, but would, from the outset, fill their corn-cribs, and smoke-houses, and cotton-pens, to bursting. This system will have to be adopted, sooner or later, or the Southern country—the cotton growing re-

gion, I mean—will be exhausted and depopulated."

For Friends' Review.

HOW CAN SLAVERY BE ABOLISHED?

The *slavery question* has become one of fearful importance in this country. Evidences constantly accumulate that the continued existence of slavery is injurious to the prosperity of the nation; destructive to the harmony of the various sections; incompatible with the great principles of liberty and the rights of man, as set forth in the Declaration of Independence and the Federal Constitution; and eminently calculated to retard the progress of these principles amongst other nations.

At the present moment, no idea appears to be entertained in our Southern States, that emancipation is now, or will be for generations to come, a possibility; consequently, no preparation, no action looking to that end, is in progress or even proposed.

In the North, during the last twenty years, there has been great agitation on the subject, but no really practical plan of emancipation has been prominently brought into view. The plan proposed by the editor of Friend's Review, under date of 1st mo. 5th, is, in my opinion, the only one by which slavery is likely to be abolished with justice to all concerned and without revolution and bloodshed. I know there are objections urged against what is called "compensation" to the slave-holders; but the force of these, whether in reference to principles of morality or justice, is utterly annihilated by the consideration that the people of the Free States are participators with the slave-holders in the profits and the guilt of slavery. If emancipation, then, in some instances, or in all cases, produce pecuniary loss to the latter, why should not this be shared by *all the partners* in the great *business* of slavery—the mighty compact of iniquity?

When members of the Society of Friends were held in Slavery in the Barbary States, large sums of money were raised and paid for their liberation by their brethren in England; and when Americans were held in bondage by the Algerines, appropriations for their ransom were made from the treasury of the United States, by an act of Congress.

By the following extracts from speeches of two distinguished Senators, William H. Seward and Charles Sumner, it may be seen that they are ready to advocate the appropriation of money from the Treasury of the United States to promote emancipation by the legislatures of the slave States; and it is hoped that, during the present session of Congress, such memorials as that suggested by the editor of the Review will be sent to them, numerously signed, from many parts of the Union.

In reference to the remarks of Charles Sumner, it may be observed that, while compensation is undoubtedly due to the slaves, they cannot, in their present condition, receive it. Emancipation is, therefore, the first step in the great work; *that* accomplished, philanthropists and legislative bodies may confer upon the freedmen "compensation" in such form and degree as the case shall demand.

Wm. H. Seward, speaking in the Senate, near the close of the last session of Congress, said: "Five years ago, I proposed in the Congress of the United States, the emancipation of all the slaves in the District of Columbia, with the consent of its citizens, to be expressed through the customary forms of an election, and with full compensation, to be paid out of the public Treasury to the individuals who should suffer damage in their fortunes by so great an act of national humanity and justice. I am ready to go with my honorable friend that length now. I shall be ready to go the same length to-morrow—next year—always. This is enough, I trust, on that subject. I and others here, sir, are denounced as abolitionists, in a broader sense, and therefore as traitors. I have no hesitation in confessing the whole truth on that point. I believe that I do not know a human being who maintains or supposes that the Government of the United States has lawful authority or right to abolish slavery in the States of this Union. Certainly, in my own opinion, that Government has no such power or right. But, sir, I am a man none the less because I am a citizen and a Senator of the United States. And, although I have no power to exercise in a Slave-holding State, I very freely say that if I were a member of such a community, I should recommend to, and urge upon, my fellow-citizens there—with patience which could endure until the necessary reform could safely be obtained—some measure of emancipation, immediate or prospective, with compensation for damages, through the action of the State Legislature, upon the ascertained consent of the people. I add, further, to meet the requirements of those who suppose that a proposition of gradual emancipation to the Slave-holding States is either timely now, or soon will be, that while I retain a place in the National Councils, any Slave-holding State willing to adopt the humane policy which has already been adopted by my own State and by other States, shall have my vote for any aid, either in lands or money, from the Federal Government, which the condition of the public Treasury and of the national domain will allow, in furtherance of an object in which not only the Slave-holding States are interested, but which concerns the whole Union and even human nature itself."

Senator Sumner, in an address to a large assembly in the city of New York, a few months since, expressed himself as follows: "In pressing forward to this result, [emancipation,] the

inquiry is often presented, to what extent, if any, shall compensation be allowed to the slaveholders? Clearly, if the point be determined by *absolute justice*, not the masters, but the slaves, will be entitled to compensation; for it is the slaves who, throughout many generations, have been deprived of their toil and its fruits, which went to enrich their masters." * * * "Shrinking instinctively from any recognition of *rights founded on wrongs*, I find myself shrinking also from any austere verdict which should deny the means necessary to the great consummation we seek. Our fathers, under Washington, did not hesitate, by act of Congress, to appropriate largely for the ransom of white fellow-citizens enslaved by Algerine corsairs; and, following this example, I am disposed to consider the question of compensation as one of expediency, to be determined by the exigency of the hour and the constitutional powers of the Government; though such is my desire to see the foul fiend of slavery in flight, that I could not hesitate to build even a bridge of gold, if necessary, to promote his escape."

S. R.

AN EARTHQUAKE OR TWO.

[Continued from page 279.]

At the very time New Madrid began to be shaken, a sharp shock was felt at Caracas, a seaport town in Venezuela. It was not much noticed, and business went on as usual.

During the following three months, the ground near New Madrid, the island of St. Vincent, and portions of the Venezuelan shore never ceased to quake. Tremblings were experienced daily. Still no one seems to have looked for any greater disaster. Immemorial security from earthquakes explains the confidence of the dwellers on the Mississippi, and as for the Venezuelans, the authorities in the Spanish countries have always discountenanced anything like apprehensions of this kind. In Mexico, for instance, as Humboldt tells us, those who fled to escape an earthquake were heavily fined or imprisoned; the magistrates used coolly to announce that "they, in their wisdom, would know when there was actual danger, and would give orders for flight."

Reassured perhaps by some similar consolatory announcement, the people of Caracas and La Guayra spent the morning of the 26th of March in the ceremonies and processions peculiar to Holy Week in Catholic countries. "Business," says Walker, who was an eye-witness, "was entirely suspended; the inhabitants appeared in their gayest attire; the females and children were loaded with jewelry; the streets were swept and partially strewed with flowers. The weather was peculiarly fine; the sun shone brightly, but not oppressively, from the deep-blue sky, on the wide expanse of which not a cloud was to be seen. The streets were gay with passengers, who sauntered along in careless groups; no sounds were heard but those of amusement and hilarity." Upon this glad scene, suddenly, at twenty minutes past four, broke a low, rumbling noise, coming evidently from the bowels of the earth. Still, so blindly confident of security were the people, that they quietly observed to each other that the sound was that of a troop of horse galloping down a neighboring street. Soon, however, the noise increased, and the ground began to tremble. Then the cry arose from the terrified crowd: "*Terramoto!*"

At the same moment the walls of the houses began to crack, and the plaster to fall. The wiser of the inhabitants rushed to the open squares and the centre of the crossings; but many, paralyzed by fear, fell on their knees where they stood, and prayed wildly. Shock succeeded shock with increasing rapidity and vehemence. Mr. Walker saw an old man and his daughter—a beautiful young girl—fall on their knees outside their house, and clasp their hands in agonized prayer. At the same moment he noticed the wall of the house totter; he shrieked to them to fly; they heard him not; louder he called, even rose to drag them away; but before he could run a yard, the huge wall slowly leaned over and fell with a deafening crash before his eyes, crushing them beneath its *debris*. Such imprudences were common. The priests, with the peculiar courage of their order, energetically called upon the faithful to take refuge in the churches, as they assured them the earthquake could not injure the sanctuaries of God. Numbers obeyed the appeal, and flocked round the altars. They were still thronging in when the earthquake culminated in one terrific crash. Half the city crumbled; the churches, being the highest buildings, falling among the first, and burying priests and faithful together. For a few moments after this last shock, the air was so darkened by the clouds of dust which arose from the ruins that nothing could be seen. When the dust blew away, desolation stared the survivors on every side, and to the hoarse rumbling of the earthquake had succeeded the shrieks and moans of the unfortunates who lay buried under the ruins. Mr. Walker noted that from the first subterranean noise to the final crash *not more than one minute had elapsed*—a minute in which disasters to fill a century had been condensed! Over fifteen thousand persons had perished. Caracas was destroyed. La Guayra was partially respited, only to meet the same fate a week afterward.

But the convulsive force had at length found an exit. The earthquake at Caracas took place on the 26th of March; that which overwhelmed La Guayra, on the 4th of April; on the 30th of April a new volcano burst into activity on the island of St. Vincent, and ashes from the eruption were carried to windward as far as Barbadoes. The island itself was completely destroyed for agricultural purposes.

An apter illustration of the theory of internal heat could not well be imagined. Nothing easier, in fact, than to conceive the agglommeration of subterranean gases from the central furnace in the first days of the year 1811; their partial liberation through the volcanic island Sabrina, which proving too small a vent, was soon abandoned, and submerged by the waves; their wanderings to the Antilles, shaking the earth as they went; their vain search for a valve on the banks of the Mississippi, where, as in parts of Central America, they succeeded in relieving themselves of a quantity of fluid and solid matter; their increased virulence as they roamed vainly round their deep caverns, until they absolutely shook the sphere in the explosion of their fury at Caracas and La Guayra; and finally, their liberation by the tremendous eruption of St. Vincent. One of nature's epics, truly!

The theories which dispense with a central fiery sphere to explain volcanic phenomena are neither so clear nor so interesting as the one which we have mentioned. Many of them ascribe the generation of hydrogen or other elastic gases to the admission of water to unoxydized matter in the interior of the earth. Sir Charles Lyell vaguely hints at magnetic or electrical agency as well, but he wisely abstains from propounding an intelligible, and therefore assailable theory.

Dr. Daubeny, one of the leading authorities on volcanic phenomena, is a convert to the water theory. He supposes that the water of the sea forces itself through crevices in the rocks, and thus gains access to the unoxydized nucleus of the earth. Those who follow him in this belief rely, in a great measure, on the geographical position of the known volcanic regions. Of the two hundred active volcanoes which have been laid down in the explored regions of the world, all but two or three are in close proximity to the ocean. They form a girdle round the earth. Starting, for instance, from the volcanoes in Kamtchatka, the chain passes through the Japanese and Loo Choo islands into the Eastern archipelago. Most of these isles are of recent volcanic origin, and all are subject to frequent earthquakes. The chain goes as far South as New Zealand, where they have earthquakes once a month; it then ascends, through New Guinea, to the Moluccas, Java, Sumatra, and the neighboring isles. We find the next link on the island of Ceylon, and the next in the Gulf of Cutch, where the violent earthquake of 1819 took place, overthrowing several villages and a large town, and submerging the fort of Sindree, on the Indus, to the depth of several feet below the surface of the water. Hence to Persia, where the destruction of Shiraz, which took place on the 21st of April, 1853, attests the power of the volcanic force. We trace the chain across the Euphrates and the Tigris to Palestine, where the ruins of the Pentapolis mark its path. Even at the present day the whole coasts of Asia Minor and the Levant are subject to earthquakes. Stromboli, Ætna, and Vesuvius follow in regular order, and the destruction of Lisbon furnishes a link between them and the Azores, or Teneriffe. Crossing the Atlantic with a bound, we find the chain continued in the Antilles, most of which have been subject to earthquakes. On touching the coast of America the chain may be said to divide itself into two branches, one going north and the other southward. The latter, starting from St. Vincent and Caracas, pursues its fatal course, between the shore of the Pacific and the Andes, through Quito, Peru, and Chili, to the very Terra del Fuego. The former, taking its rise at the same point, traverses Central America and Mexico, and probably the whole of California and Oregon. With the single exceptions of Java and the neighboring islands and Iceland, these two branches have been more frequently and cruelly visited by volcanic accidents than any other portions of the world. Finally, the circle is completed by the Sandwich Island and a few other insular volcanoes, or perhaps still more directly by the volcano at the mouth of the Columbia, and possibly, some smaller fire-mouths in Russian America and the islands of the Sea of Kamtchatka.

It will be noticed that this line follows the sea-coast. The few seats of volcanic action which are not included in it, such as Iceland, are likewise in close proximity to the sea. And it is confidently asserted that marine fossils have been found near or on every explored site of extinct volcanoes, proving that the sea once flowed there. It is true that volcanoes exist, and earthquakes have been felt in a particular region of Tartary, which is 260 miles from any known large body of water; but the advocates of the water theory deny that this tract has been sufficiently explored to certify the non-existence of lakes. In like manner they argue that Jorullo, in Mexico, which is 120 miles from the sea, is obviously connected with Tuxtla on the Atlantic, and Colima on the Pacific shore.

Hence, says Daubeny and his school, it is not at all unnatural to suppose that sea-water may have something to do with volcanic action. The hypothesis derives additional plausibility from the fact that the same elements are found in volcanic exhalations and sea-water.

A third and older theory than either of the two mentioned, is that of spontaneous combustion. This was suggested by an ingenious experiment, which any youthful reader may repeat for his own amusement. If a quantity of clean iron filings be mixed with an equal quantity of sulphur, formed into a paste with water, and then buried, in a cloth, in the earth, a mimic earthquake will be produced. Sulphureous vapors will force their way through the ground. The adjacent earth will grow warm, and at night, flames may be seen issuing from the surface. If

the quantity of filings used be large, and the ground well trodden down around and above the package, an explosion will sometimes take place. Arguing from analogy, Lemery and other philosophers supposed that similar combinations might be effected by nature in the bowels of the earth, and that earthquakes and volcanic eruptions might be the result. But this theory is now generally rejected—*Harper's Magazine.*

[To be continued]

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 19, 1856.

THE FRUITS OF WAR.—Without undertaking to decide the comparative turpitude of the parties engaged in the present European war, we may venture the opinion that its results are likely to endanger the internal peace and prosperity of Great Britain. At a public meeting of the Manden Mechanics' Institution, at Manchester, on the 14th of last month, John Bright, M. P., presented, in striking contrast, the present conditions of England and the United States, and drew a picture, justly alarming, of the ruinous consequences of a protracted war. In the course of his speech, he said:

"Many of you have relatives or friends in America. That young nation has a population about equal to ours in these islands. It has a great internal and external commerce. It has more tonnage in shipping than we have. It has more railroads than we have. It has more newspapers than we have. It has institutions more free than we have—that horrid slavery of the South excepted—and which is no fruit of its institutions, but an unhappy legacy of the past. It has also a great manufacturing interest in different branches. That is the young giant whose shadow ever grows, and there is the true rival of this country. How do we stand or start in the race? The United States Government, including all the Governments of all the sovereign States, raises in taxes probably from £12,000,000 to £15,000,000 sterling in the year. England, this year, will raise in taxes and loans, and will expend, nearly £100,000,000. This population must raise, and will spend, probably £80,000,000 within this year, more than that population will raise and spend, and in America there is far less poverty and pauperism than in England. Can we run this race on these terms and against these odds? Can we hope to be as well off as America, if the products of our industry are thus swept away by the tax-gatherer, and in the vain scheme of saving Europe from imaginary dangers? Can poverty be lessened among us? can education spread? can the brutality of so many of our population be uprooted?—can all or anything that good men look for, come to us—while the fruits of our industry, the foundation of all social and moral good, are squandered in this manner? Pursue the phantom of military glory for ten years, and expend in that time a sum equal to all the visible property of Lancashire and Yorkshire, and then compare yourselves with the United States of America, and where will you be? Pauperism, crime and political anarchy, are the legacies we are preparing for our children, and there is no escape for us, unless we change our course, and resolve to disconnect ourselves from the policy which tends incessantly to embroil us with the nations of the continent of Europe."

MARRIED, at Friends' Meeting, Litchfield, Me., on the 13th of 12th month last, FRANKLIN WADSWORTH, son of Ephraim and Sarah Wadsworth, to PHEBE M. FARR, daughter of Noah and Eliza M. Farr, all of Litchfield.

DIED, on the 25th of 11th month last, NANCY, wife of Benjamin D. Pickett, (and daughter of James and Hannah Smith), in the 28th year of her age, a member of Honey Creek Monthly Meeting, Howard county, Indiana.

Although her health had been impaired for some time, little apprehension of a serious result was felt till a few weeks before her death. When suddenly prostrated on a bed of sickness, she was enabled to bear her bodily afflictions, which, at times, were great, without a murmur, and through all, was a pattern of patience and resignation. She was, from a child, of a mild and tender disposition, obedient and dutiful to her parents, an affectionate wife, a tender mother; and her affable and unassuming manners gained the esteem of those who were acquainted with her.

——, At her residence in Marion county, Ind., on the 7th of 12th month last, in the 81st year of her age, MARTHA CARSON, widow of Jacob Carson, a beloved member of Fairfield Monthly Meeting. This dear friend was confined many weeks with a lingering and painful illness, which she bore with Christian patience and resignation, and is gone, no doubt, to enjoy the reward of the righteous.

——, On the 4th of 11th mo., 1855, in Sandwich, N. H., OLIVER HILL, aged 61 years, a member of Sandwich Monthly Meeting of Friends.

His last sickness was attended with much acute suffering, which he bore with Christian fortitude, and was closely engaged in searching into his real standing with his God. He said at one time, "I regret that my *whole* heart has not been given up to him, and my whole life devoted to his service; but

I have hope in his mercy, and feel at times strength to believe he will grant me acceptance into his kingdom at last." Near the close he seemed filled with love to all around him, and bade each of his interesting family—a wife and eight sons—farewell.

DEATH OF JASPER COPE.

We copy the following notice of our late beloved friend, from the United States Gazette of the 14th inst. :

"We are grieved to announce the decease of one of our oldest and most respected citizens, Jasper Cope. This melancholy event took place very suddenly yesterday morning, in the Friends' Meeting-House, on Twelfth street, about ten minutes after the meeting had assembled. He had not been at all unwell previously, so that his death was entirely without warning. He leaned over on one side, was supported by the person who sat next to him, and in a moment his pulse was gone. His death was painless, apparently, for there was no convulsive struggle, and his countenance remained placid. Mr. Cope was born in 1775, and was, therefore, in his 81st year. Thomas P. Cope and Israel Cope were his elder brothers, and the lives of the three have ended almost in the same twelvemonth. They were all men of great integrity and uprightness, and will long be remembered in this community. Mr. Jasper Cope was of peculiarly gentle and amiable character—a man of the kindest heart. Of most pure life and conversation, he was a pattern at the same time of cheerfulness and equanimity. His pleasant smile and his kind word made him everywhere welcome, and all through life he had many and warm friends. He was a liberal but unostentatious giver; the large means with which the industry of his early life had been rewarded, enabled him to do good and to distribute, and his name was rarely withheld when money for a benevolent object was needed. His death, mournful as its suddenness makes it to those who were near and dear to him, will not be without the alleviating remembrance that he was taken, as it were, in the very act of devotion. Punctual in the performance of religious duties, even at his great age, he was not to be kept by inclemency of weather from the place of public worship, so that it has been granted to him to die with the thought of heavenly things at the very moment on his mind."

THE UNION LITERARY INSTITUTE,

Is a Manual Labor School, located in Randolph County, Indiana, designed for the education of colored youth of both sexes, in the common and higher branches of education.

It was commenced in the summer of 1846, almost in the woods, in a large settlement of colored people. We have one hundred and eighty-four acres of land, nearly all under fence; about one hundred acres under cultivation—a good frame boarding house, with accommodations for Superintendent and family, Teacher and family and fifty-two students—a log school house that will accommodate nearly one hundred scholars.

The Institute was chartered by the Legislature of Indiana in the winter of 1848. The land has been donated by benevolent individuals, as well as the means for erecting the buildings. The clearing and improvements of the farm have been done by the Superintendent and Scholars. About five hundred students have already received instruction at this Institution, a number of whom have received sufficient education to enable them to teach school for their brethren in other neighborhoods.

We are desirous to build a better School House, (say a good substantial brick,) a good frame barn, and to make other improvements on the premises.

We are destitute of Philosophical and Chemical Apparatus, which are much needed for the School, but having no means to build, or purchase apparatus with, we call upon a benevolent public to aid in carrying forward so desirable an object as that of educating the poor.

Signed on behalf of the Board of Directors.

DAVID WILLCUTTS, President.

DANIEL HILL, Sec'y, 12th month, 1855.

Persons wishing to make remittances in favor of this Institution, or desiring further information, may address Daniel Hill, Soliciting Agent, Harrisville, Randolph county, Indiana, or Luke Thomas, New Garden, Wayne county, Indiana.

REPORT OF THE MANAGERS OF THE ADELPHI SCHOOL FOR COLORED CHILDREN.

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The usual period having arrived, the Managers present to the Association their Annual Report of the Institution under their care.

The Schools have been continued, without interruption, during the entire year, to the satisfaction of the Managers, and, we trust, to the benefit of the pupils. We also believe the concern of the Association has met with such encouragement as to call forth its continued efforts on behalf of these indigent children.

The schools have been regularly visited, semi-monthly, by committees; and the deportment and improvement of the children in their studies have been generally satisfactory, and in many instances, quite encouraging: affording a reasonable hope, that the instruction and discipline inculcated will not be lost upon them, but may be to their advantage through life.

The teachers appear to have a due sense of the importance of the undertaking committed to them, and their efforts have been satisfactory. The former Principal of the Girls' School resigned her situation early in the season, having filled the place for a number of years very acceptably to the Managers.

In the infant department, the attendance has usually been large, which has been gratifying to the Managers to observe, evincing a continued disposition on the part of parents to avail themselves of the opportunity of placing their chil-

dren under our care, and in a situation to gain instruction.

In the Girls' School, the usual system of education has been continued, and the same branches taught, including sewing; and the progress of the pupils has been generally commendable. This School has not been so well attended as we could wish; one cause for this, is the disposition on the part of parents and caretakers to hire out their children as soon as they are old enough for the purpose, thus sacrificing their interests in an educational point of view, for the sake of a trifling pittance for their labor, without a just appreciation of the loss they are thus sustaining. Irregularity in attendance also continues to be a great drawback from the usefulness of these schools.

We desire the friends of this Institution occasionally to visit it, and judge of its usefulness. Such visits would afford encouragement, not only to the Managers, but also to the teachers and pupils.

Shoes to the amount of $9.70, and various garments made up in the school, were distributed to the most destitute, during the past winter.

The whole number now on the register in the Infant School, is 1522; class list, 84; average attendance during the year, 70.

In the Girls' department, register number, 923; class list, 65; average attendance, 35.

Orders have been drawn on the Treasurer, during the year, for $1229.07.

Signed, on behalf of the Board of Managers,

CHARLES J. ALLEN, Clerk.

Philadelphia, 12 mo. 31, 1855.

Officers of the Association.

Clerk—EDWARD RICHIE.

Treasurer—RICHARD RICHARDSON.

Managers—Joel Cadbury, Israel H. Johnson, Thomas Lippincott, Richard Richardson, Mark Balderston, James Kite, Charles J. Allen, Benjamin H. Pitfield, Joseph S. Elkinton, Edward Sharpless, Jabez Jenkins, Jr., and Caleb Wood.

A Popular History of Birds: comprising a Familiar Account of their Classification and Habits. By ADAM WHITE.

Aristotle can scarcely be said to have come to a logical conclusion when he declared that birds ought to be held in higher estimation than quadrupeds, because the air is less dense than the earth. We prefer the assertion with which Mr. White starts, without drawing invidious comparisons. "Birds," he says, "are among the most attractive of creatures; few of them are absolutely repulsive." His descriptions are as beautiful as the birds themselves; and the highly-colored illustrations are as glowing as the descriptions. From the eagle to the titmouse, we have ample details told in brief space. The author's plan appears to be to get short general descriptions, and to depend upon various other writers for his anecdotes and more minute details. The following, in reference to the Titmice, will show how they work like Titans, and how Mr. White treats his subject:

"The activity of birds when they have young is most surprising. Dr. Macgillivray records the observations made by a friend on a pair of blue titmice when rearing their young. The parent birds began their labor of love at half-past three in the morning, and did not leave off until after eight o'clock in the evening, after being almost incessantly engaged for nearly seventeen hours. Mr. Weir counted their various returns to the nest, and found them to be four hundred and seventy-five. Up to four o'clock, as a breakfast, they were fed twelve times: between five and six, forty times, flying to and from a plantation more than one hundred and fifty yards from their nest; between nine and ten o'clock, they fed them forty-six times, and they continued at their work till the time specified, sometimes bringing in a single caterpillar, and other times two or three small ones. The number of destructive insects removed by birds when feeding their young must be astonishing, if they are in any degree as active as the two blue titmice so patiently observed by Mr. Weir on the 4th of July, 1837. Great as the number of returns to the nest seems to be, it certainly does not exceed that of the common window swallow."

In speaking of the various Eagles, the author introduces the white-headed eagle of North America, whose figure stands for the representative of the United States. The adoption of this bird for such a purpose was a source of much annoyance to Franklin. The philosopher denounced "this bird of bad moral character, which does not get its living honestly. Besides," said Franklin, "he is a rank coward: the little king-bird, not bigger than a sparrow, attacks him boldly, and drives him out of the district. He is, therefore, by no means a proper emblem for the brave and honest Cincinnati of America." This bird, however, is not so great a coward as Franklin describes him. Perhaps the great philosopher's chief objection to it lay in the circumstance that "the little *king*-bird" was bold enough to attack the representative adopted by the Republic, and sometimes to drive so stout an adversary from his position. The Wedge-tailed Eagle is the fiercest of this family, and is frequently to be met with in Australia.

"James Backhouse gives an instance of a woman having been chased by one of these birds for some distance, and obliged to run to a house for shelter. He was told by the wife of a settler that she one day was struck with the action of a horse in an enclosure, galloping rapidly backwards and forwards, chased by two eagles. The horse at length fell, when one of the birds pounced on its head; she then called for the assistance of some men, who drove away the fe-

rocious birds. In Van Dieman's Land this species not unfrequently carries off living lambs, and is, in consequence of its ravages, much dreaded by the colonists."

Australia, too, has its king-bird as well as America. This is a species of the kingfisher, genus *Dacelo*; water is said to be not essential to its existence; and Mr. Gould believes "that they seldom or never drink." The peculiar cry of this kingfisher has gained for him, from the colonists, the name of "The Laughing Jackass." The name is more apt than that of the "goat-sucker," who, from the days of the Roman Republic, has passed for an assailant of goats and cows, whereas he simply flies at the udder to capture the insects settled on it. The poor goat-sucker is as often robbed as robbing. The Indians regard the fruits found in the crops of the young as a remedy against intermittent fevers; and the fat of the older bird is so esteemed, that the monks of the Convent of Caripe use it for purposes of cookery.

Among the instances, in this volume, of what may be called "adaptive creation," the Night Owls afford, perhaps, the most striking example. "It is worthy of remark, that in all owls that fly by night, the exterior edges and sides of the wing-quills are slightly recurved, and end in fine hairs or points, by means of which the bird is enabled to pass through the air with the greatest silence—a provision necessary for enabling it the better to surprise its prey." But so much the worse for the poor things on which it feeds! Here is something wonderful in another way:—

"One of the most remarkable of the Pigeon family is the Migratory or Passenger Pigeon of North America (*Ectopistes migratorius*), whose numbers almost exceed belief. Audubon, in 1813, witnessed a migration of this species, on the banks of the Ohio, which continued for three days; allowing two pigeons to occupy a square yard of space, he calculated that a flock contained 1,115,136,000; and as it is estimated that each pigeon eats half-a-pint a day, he calculates that such a flock would require 8,712,000 bushels per day. Even with considerable allowances for roughness of calculation, there can be no doubt of the great devastations committed by this bird wherever it abounds. As a set-off to these injuries, Audubon mentions that great numbers of foxes, lynxes, polecats, eagles, and hawks prey on the passenger pigeon: amongst such flocks these predacious beasts and birds must make great havoc."

The least satisfactory portion of the volume is that devoted to the Nightingale, of which much more might have been made. The Germans are the finest appreciators of this bird; and it is a fact, that when the Prussian authorities under pecuniary pressure, were about to cut down certain trees near Cologne, which were frequented by nightingales, the alarmed citizens purchased the trees in order to save the birds and keep their music.

Less tuneful, perhaps, are the common Magpie and Jay, but they have their airs notwithstanding, as the following anecdote will show:—

"Whenever I hear it during the night, or even during the day (except towards nightfall), I know that there is mischief on the stir. Three years ago, at eleven o'clock in broad day, I was at the capture of one of the most expert and desperate marauders that ever scourged this part of the country. He had annoyed me for a length of time, and was so exceedingly cunning that, when we went in pursuit of him, he always contrived to escape, either by squatting down in the thick cover of the woods, or by taking himself off in time, when he saw us approach. At last he owed his capture to the magpies. We were directed to the place of his depredations by the incessant chatterings of these birds in the tops of the trees, just over the spot where he was working in his vocation. He had hanged fourteen hares; and the ground was so covered with brambles and brushwood that when we surprised him, he told us that we never should have found him had it not been for the magpies."

We may add, that we have more than once seen lurking Reynard betrayed by the Jays, and a lost fox is now and then recovered all the sooner through these birds,—among whom there is much disturbance or delight when they observe his course, and often accompany it.—*The Athenæum.*

THE UNITED STATES EXPEDITION TO JAPAN.

A Visit to India, China and Japan, in the year 1853. By BAYARD TAYLOR. Published in 1855, by G. P. Putnam & Co., New York.

Bayard Taylor extended his travels from India to China, with a strong hope of being able to accompany the U. S. Expedition to Japan. Finding, on the arrival of Commodore Perry at Shanghai, that the Navy Department had issued strict orders against the admission on board any of the vessels, of any person not attached to the service and subject to its regulations, he entered the service temporarily, in the rank of master's mate, and thus accomplished his object. We propose to give some extracts from his account of the visit to Japan, contained in the volume lately published.

At daybreak, on the morning of July 8, 1853, we first made land, which proved to be Cape Idzu, a lofty headland on the coast of Niphon, not far south of the entrance of the great Bay of Yedo. The Brocken and Vulcan Islands were in sight on our right. After passing Rock Island, we stood in nearer to the shore, which loomed up grandly through the hazy atmosphere.

The promontory of Idzu is a group of mountains, rising to the height of five or six thousand feet, their summits scarred with slides, and their sides mostly covered with forests, though here and there we could discern patches of cultivated land. There were a number of fishing junks off the coast, some of which put back again as we approached. The wind was ahead, we had all sails furled and the yards squared, and the sight of our two immense steamers—[Susquehanna and Mississippi]—the first that ever entered Japanese waters—dashing along at the rate of nine knots an hour, must have struck the natives with the utmost astonishment.

Leaving the mountains of Idzu behind us, we stood across the mouth of the Bay of Kowadzu (as the southern half of the bifurcate Bay of Yedo is called), toward Cape Sagami, at the extremity of the promontory which divides the two. The noon observation gave lat. 34° 57′ N. and soon afterwards Cape Sagami came in sight. We lay to while the Captains of the Mississippi, Plymouth and Saratoga came on board, to receive instructions, and then resumed our course. The decks were cleared for action, the guns shotted, the small arms put in complete order, and every precaution taken, in case we should meet with a hostile reception. Near Cape Sagami we descried a large town, and as we came within two miles of the shore, a number of junks, amounting to twelve or fifteen, put off, with the evident intention of visiting us. Each one bore a large banner, upon which characters were inscribed. The rapidity of our progress, against the wind, soon left them behind, no doubt completely nonplussed as to the invisible power which bore us away from them. The Bay now began to be thickly studded with fishing smacks, with here and there a large junk.

The shores of Sagami are exceedingly picturesque and beautiful. They rise in abrupt bluffs, two hundred feet in height, gashed with narrow dells of the brightest verdure, which slope steeply down to the water, while the country behind rises in undulating hills, displaying a charming alternation of groves and cultivated fields. In the distance rose mountain ranges, receding behind each other until the vapor hid their farthest summits. The eastern coast, belonging to the province of Awa, now came in sight ahead of us, for we were entering the narrowest part of the Bay, leading to the upper Bay of Yedo. The distance from shore to shore here varies from five to eight miles, but afterwards expands to twelve or fifteen.

We kept directly up the Bay, and in half an hour after doubling Cape Sagami saw before us a bold promontory making out from the western coast, at the entrance of the Upper Bay. Within it was the Bight of Uraga, and we could plainly see the town of the same name at the head of it. The Plymouth and Saratoga were cast off, and we advanced slowly, sounding as we went, until we had advanced more than a mile beyond the point reached by the Columbus and the Morrison. We were about a mile and a half from the promontory, when two discharges of cannon were heard from a battery at its extremity, and immediately afterwards a light ball of smoke in the air showed that a shell had been thrown up. An order was immediately given to let go the anchor, but as the lead still showed 25 fathoms, the steamer's head was put in toward the shore, and in a few minutes the anchor was dropped.

Another shell was fired after we came to anchor, and four or five boats filled with Japanese approached us. The rowers, who were all tall, athletic men, naked save a cloth around the loins, shouted lustily as they sculled with all their strength toward us. The boats were of unpainted wood, very sharp in the bows, carrying their greatest breadth of beam well aft, and were propelled with great rapidity. The resemblance of their model to that of the yacht America, struck everybody on board. In the stern of each was a small flag, with three horizontal stripes, the central one black and the others white. In each were several persons, who, by their dress and the two swords stuck in their belts, appeared to be men of authority.

The first boat came alongside, and one of the two-sworded individuals made signs for the gangway to be let down. This was refused, but Mr. Wells Williams, the Interpreter, and Mr. Portman, the Commodore's clerk (who was a native of Holland), went to the ship's side to state that nobody would be received on board, except the first in rank at Uraga. The conversation was carried on principally in Dutch, which the Interpreter spoke very well. He asked at once if we were not Americans, and by his manner of asking showed that our coming had been anticipated. He was told that the Commander of the squadron was an officer of very high rank in the United States, and could only communicate with the first in rank on shore. After a long parley, the Vice-Governor of Uraga, who was in the boat, was allowed to come on board with the Interpreter, and confer with Lieut. Contee, the Flag Lieutenant. The Japanese official, a fiery little fellow, was much exasperated at being kept in waiting, but soon moderated his tone. He was told that we came as friends, upon a peaceable mission; that we should not go to Nangasaki, as he proposed, and that it was insulting to our President and his special minister to propose it. He was told, moreover, that the Japanese must not communicate with any other vessel than the flag-ship, and that no boats must approach us during the night. An attempt to surround us with a cordon of boats, as in the case of the Columbus and Vincennes, would lead to very serious consequences. They had with them an official notice, written in French, Dutch and English, and intended as a general warning to all foreign vessels, directing them to go no further, to

remain out at sea, and send word ashore, why they came and what they wanted. This Lieut. Contee declined to see or acknowledge in any way. The same notice was taken to the Plymouth by another boat, which was at once ordered off.

Commodore Perry had evidently made up his mind from the first not to submit to the surveillance of boats. The dignified and decided stand he took produced an immediate impression upon the Japanese. They were convinced that he was in earnest, and that all the tricks and delays with which they are in the habit of wheedling foreign visitors would be used in vain. Several boats having followed the first one, and begun to collect round us, the Vice-Governor was told that if they did not return at once, they would be fired into. One of them went to the Mississippi; and after being repulsed from the gangway, pulled forward to the bows, where some of the crew tried to climb on board. A company of boarders was immediately called away, and the bristling array of pikes and cutlasses over the vessel's side caused the Japanese to retreat in great haste. Thenceforth, all the Japanese boats gave us a wide berth, and during the whole of our stay, none approached us except those containing the officials who were concerned in the negotiations. I may here remark that our presence did not seem to disturb, in the least, the coasting trade which finds its focus in Yedo. Without counting the hundreds of small boats and fishing smacks, between sixty and seventy large junks daily passed up and down the bay, on their way to and from Yedo. The Japanese boatmen were tall, handsomely formed men, with vigorous and symmetrical bodies, and a hardy, manly expression of countenance. As the air grew fresher towards evening, they put on a sort of loose gown, with wide, hanging sleeves. As the crew of each boat were all attired alike, the dress appeared to be a uniform, denoting that they were in Government service. The most of them had blue gowns, with white stripes on the sleeves, meeting on the shoulder, so as to form a triangular junction, and a crest, or coat-of-arms, upon the back. Others had gowns of red and white stripes, with a black lozenge upon the back. Some wore upon their heads a cap made of bamboo splints, resembling a broad, shallow basin inverted, but the greater part had their heads bare, the top and crown shaved, and the hair from the back and sides brought up and fastened in a small knot, through which a short metal pin was thrust. The officers wore light and beautifully lacquered hats to protect them from the sun, with a gilded coat-of-arms upon the front part. In most of the boats I noticed a tall spear, with a lacquered sheath for the head, resembling a number or character, and apparently referring to the rank of the officer on board.

After dark, watch-fires began to blaze along the shore, both from the beach and from the summits of the hills, chiefly on the western side of the bay. At the same time we heard, at regular intervals, the sound of a deep-toned bell. It had a very sweet, rich tone, and from the distinctness with which its long reverberations reached us, must have been of large size. A double night-watch was established during our stay, and no officers except the Purser and Surgeons were exempt from serving. But the nights were quiet and peaceful, and it never fell to my lot to report a suspicious appearance of any kind.

The next morning, Yezaimon, the Governor of Uraga, and the highest authority on shore, came off, attended by two interpreters, who gave their names as Tatsonoske and Tokoshiuro. He was received by Commanders Buchanan and Adams, and Lieut. Contee. He was a noble of the second rank; his robe was of the richest silken tissue, embroidered with gold and silver in a pattern resembling peacock feathers. The object of his coming, I believe, was to declare his inability to act, not having the requisite authority without instructions from Yedo. At any rate, it was understood that an express would be sent to the Capital, and the Commodore gave him until Tuesday noon to have the answer ready. Sunday passed over without any visit, but on Monday there was an informal one.

From Tuesday until Wednesday noon, Yezaimon came off three times, remaining from two to three hours each time. The result of all these conferences was, that the Emperor had specially appointed one of the Chief Counsellors of the Empire to proceed to Uraga, and receive from Commodore Perry the letter of the President of the United States, which the Commodore was allowed to land and deliver on shore. This prompt and unlooked-for concession astonished us all, and I am convinced it was owing entirely to the decided stand the Commodore took during the early negotiations. We had obtained in four days, without subjecting ourselves to a single observance of Japanese law, what the Russian embassy under Resanoff failed to accomplish in six months, after a degrading subservience to ridiculous demands. From what I know of the negotiations, I must say that they were admirably conducted. The Japanese officials were treated in such a polite and friendly manner as to win their good will, while not a single point to which we attached any importance, was yielded. There was a mixture of firmness, dignity and fearlessness on our side, against which their artful and dissimulating policy was powerless. To this, and to our material strength, I attribute the fact of our reception having been so different from that of other embassies, as almost to make us doubt the truth of the accounts we had read.

From our anchorage off Uraga, we enjoyed a charming panorama of the bay. It far surpassed my preconceived ideas of Japanese scenery. From Uraga to the end of the promontory—a

distauce of a mile and a quarter—there is an almost unbroken line of villages. The houses are of wood, with sharp roofs, some pointed in the Chinese style, some square and pyramidal. A few were painted white, but the greater number were unpainted and weather-beaten. At least a hundred small craft, with a number of junks, lay in the harbor of Uraga, and thence to the headland, there were two hundred boats, lying close in-shore.

Every morning and evening, when the air was clear, we had a distinct view of the famous volcanic peak of Fusi-Yamma, rising in the western heaven, high above the hills, and sixty miles away. In the evenings its solitary cone, of a pale violet hue, was defined with great distinctness against the rosy flash of sunset, but in the morning, when the light fell full upon it, we could see the scars of old eruptions, and the cold ravines of snow on its northern side. It is the highest mountain in Japan, and estimated to be twelve or thirteen thousand feet above the sea-level.

A surveying expedition, consisting of one boat from each ship, under the charge of Lieut. Bent, of the Mississippi, was sent for the purpose of sounding up the bay. The other officers were Lieut. Guest, of the Susquehanna, Lieut. Balch, of the Plymouth, and Mr. Madigan, Master of the Saratoga. The boats carried, in addition to the usual ensign, a white flag at the bow, and were fully manned with armed seamen. They ran up the bay to a distance of about four miles, and found everywhere from thirty to forty fathoms of water. The recall was then hoisted, and a signal gun fired, to bring them back. In the afternoon they sounded around the bight of Uraga, keeping about a cable's length from the shore. They found five fathoms of water at this distance, though nearer to the beach there were occasional reefs. Mr. Heine, the artist, obtained a panoramic sketch of the shore, with the batteries, villages, and other objects in detail. On approaching the forts, the soldiers at first came out, armed with matchlocks, but as the boats advanced nearer, they retired within the walls. The forts were all of very rude and imperfect construction, and altogether only mounted fourteen guns, none of which were larger than nine-pounders. The whole number of soldiers seen was about four hundred, a considerable portion of whom were armed with spears. Their caps and shields were lacquered, and glittered in the sun like polished armor. The carriages of the guns were also lacquered. The embrasures were so wide that the guns were wholly unprotected, while they were so stationed that the forts could be stormed from either side, with very little risk to the assaulting party. The parapets were of earth, and about twelve feet in thickness, and the barracks in the rear were of wood. Indeed, the whole amount of the Japanese defences appeared laughable, after all the extravagant stories we had heard.

On Monday morning the same surveying party was again dispatched up the bay, followed by the Mississippi, which was designed to protect them, and tow them back in the evening. Lieut. Bent's boat was in advance, and as he passed the promontory of Uraga, three Japanese boats put out to meet him. The officers in them made signs to return, but he kept steadily on his way. We watched the progress of our boats with glasses, but at the distance of four miles, they, with the Mississippi, passed out of sight behind the point.

Several Government boats, fully manned, were seen from time to time, pulling across the bay, in the direction of the surveying fleet, but no prominent movement occurred until noon. At this time the distant shores were so lifted by the effect of mirage, that we saw land extending entirely around the head of the bay, where previously none had been visible. The eastern shore was remarkably distinct, and for the first time we observed a low, sandy promontory stretching out into the bay, for five or six miles to the north of us. Near the middle of it rose a low mound, on which, by the aid of a glass, we could discern a number of soldiers, clustered around some white objects, which I took to be tents. In a short time several hundred men were marched down to the beach, where they formed a line nearly half a mile in length. At least fifty banners, of various colors and devices, were planted along the line. A number of Government boats, similar to those which had visited us, were drawn up on the beach. The greater part of the soldiers embarked in the boats, which put off, one after another, and made directly across the bay. We saw nothing more until 4 o'clock in the afternoon, when the Mississippi made her appearance, at a distance of ten miles. The headland of Uraga was crowded with soldiers, who came out to see her pass.

From some of the officers who were of the party, I learned the following particulars: In ascending the bay, they were constantly met by Government boats, the officers in which urged them, by signs, to return. They kept on their course, however, until Mr. Bent endeavored to proceed to the head of a deep bay on the western coast. Here he was met by forty-five Japanese boats, which placed themselves in front of him, to intercept his progress. He ordered his men to lay on their oars and fix bayonets to their muskets, but this produced no impression. As the Mississippi was more than two miles astern, he dispatched one of the boats to summon her, and then, ordering half his men to pull directly towards the Japanese boats, while the other half held their arms in readiness, he steadily approached their line. They made signs and threatening gestures, to which he paid no heed, and as this cutter almost touched their oars, they gave way, overawed by what must have seemed to them an insane determination. The approach

of the Mississippi soon dispersed the whole of them.

The boats everywhere obtained deep soundings, with a bottom of soft mud. The furthest point reached was ten ot twelve miles from our anchorage. The shores were bold and steep, with mountains in the background, and the bay (to which Lieut. Bent gave the name of Perry's Bay) offered a secure and commodious anchorage. On her return, the Mississippi came down the centre of the bay, finding everywhere abundance of water.

To be continued.

UNITED STATES POST OFFICE DEPARTMENT.

The Report of the Postmaster General shows a net increase of 862 Post Offices during the year ending 30th of June, 1855—the whole number of offices at that date being 24,410, and on the 30th of November, 24,770. On the 30th of June last there were 7,033 mail routes, at an estimated length of 277,908 miles. The total annual transportation of mails was 67,491,166 miles, costing $5,345,238. Compared with the service of the year previous, there is an increase of 3,397,025 miles of transportation, or of about 5½ per cent., and of $675,221 cost, or about 14 4.100 per cent. The increase by railroad service is 3,489,132 miles; by modes not specified, 3,575,177 miles—while the transportation by coaches is less by 2,325,628 miles, and by steamboat 1,335,656. This change results mainly from the reletting of contracts in many of the Southern and Western States and Territories. On the 30th of June last there were in service 319 route agents at a compensation of $235,170 .65; 29 local agents at $19,328; and 931 mail messengers at $100,471.65; making a total of $354,970.90 to be added to the cost of transportation. This makes the total amount for the current year $5,824,980.20, which will probably be increased to $6,000,000 by new services and routes. The cost of foreign mail service, not included here, amounts to $611,467.

The expenditures of the Department for the last fiscal year amount to $9,968,342, and the gross revenue derived from postages, (inland and foreign,) is $6,642,136.13, which, adding the annual appropriations made in compensation of mail service to the government, by the acts of 3d March, 1849, and 3d March, 1851, amount to $7,342,136.13. Deducting the balance against the United States, due to Foreign Powers, for postal accounts, from the above, the actual gross revenue of the Department for the year ending 30th June, 1855, will be $7,335,117. The gross revenue of 1854, after deducting foreign balances, amounted to $6,816,651.91, making a difference in favor of 1855 of $518,519.10. *The excess of expenditure for* 1855 *over that of* 1854 *is* $2,626,206.16. This excess is attributed partly to the increase in compensation to Postmasters and Clerks of Office, and partly to the increase of expenditures for transportation owing to the great extension of the railroad service. The condition of the Department goes to show that the rates fixed by the act of 3d March, 1851, *will not enable the Department to sustain itself by its own resources.*

Another cause of this excess of expenditure is attributed to the letters and documents carried free of charge for members of Congress and others, and to the immense amount of printed matter conveyed at low rates. The Postmaster-General thinks that the reduction of fifty per cent. for advance payment on newspapers, is wholly without justification. He also recommends that pre-payment by stamps be made compulsory on all kinds of matter. The expenditure of the Department for 1856, is estimated at $10,199,024, and the means available for the same year, $9,010,874, leaving a deficiency of $1,188,151 to be provided for.

Reference is again made to the fact that the Collins line of steamers receives from Government $858,000 for twenty-six trips, while the British Government paid the Cunard line $866,700 for fifty-two trips, which, in the opinion of the Postmaster-General, is amply sufficient. Measures have been recently taken to lay before the Mexican Government proposals on the subject of a Postal Convention. The Report alludes at some length to the last Report of the Postmaster-General of Great Britain, and concludes by deprecating the denunciation of the Department for mistakes, carelessness, or neglect, instead of advising it of the wrong committed, and leaving it to apply the remedy.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Atlantic arrived at New York on the 13th, bringing dates from London to the 31st ult. The news consists almost wholly of rumors.

The peace negotiations remain in the same state. Count Esterhazy has arrived at St. Petersburg, but the result of his mission can not be known for some time. Austria has made known to Prussia the contents of the Western proposals, and has urged Prussia to press their acceptance on Russia. Prussia is reported to have listened favorably to the suggestion. The smaller German States have also sent an envoy to St. Petersburg, whose mission is officially stated to be connected with the negotiations for peace. The nature of the terms offered by the Allies is kept secret.

The Emperor Napoleon is said to be desirous of calling a European Congress, "to settle not only the present Eastern difficulty, but all the complications in European relations that have arisen since the Congress of Vienna." The plan is opposed by England, from an apprehension, as is supposed, of the predominance of French influence in such a Congress.

There is nothing important from the Crimea. As the French have retired on account of winter, the Russians have thrown forward their advanced posts in some quarters. The roads were so bad that the conveyance of materials for huts to the front of the

Allied position was suspended, and if not resumed, several thousand men must pass the winter in tents. Active hostilities had ceased. All the British cavalry had been sent to Scutari and Ismed. The fortifications of Nicolaieff are complete.

Omar Pasha had established his head-quarters at Redout Kale, but was himself at Siva, where his army was encamped, stopped by the rains. The Russians were defending the passes which give entrance into Georgia.

France.—A Council of War is to be held in Paris, of all the Generals who have returned from the Crimea. Gen. Pelissier is reported to have notified his government that no military success is possible from the present base of operations in the Crimea. It is expected that the Council will decide on a new plan for the spring campaign.

The Minister of War gives notice that the price of exemption from the military conscription is fixed for this year at 2800 francs ($525).

Corn has fallen in price, owing to large importations from America, Spain and Algeria.

Denmark.—The Government has issued invitations for a new Conference on the Sound Dues, and has invited Hamburg, Bremen and Lubec to be represented. The idea of having the revenue derivable from the Sound Dues capitalised and paid off by the various States, is given up, and the retention of those dues, under conditions less burdensome to commerce, is the object of the Conference now proposed.

Moldavia.—The Prince of Moldavia issued a decree on the 28th of 11th month, recommending to his Council to prepare and submit to him a law for emancipating the serfs in his dominions, and granting indemnity to the masters. The Council directed a bill to be drawn up accordingly. The result is not yet announced.

Australia.—We have news to 10th month 1st. A bill had passed the Legislative Council, authorizing the negotiation of loans out of the colony, for the promotion of public works, which loans should be a primary charge on the public revenue of the colony. The Sydney and Paramatta Railway, the first in Australia, was opened 9th mo. 26th. Trade was depressed, many failures having occurred.

South America.—Buenos Ayres, distracted by internal divisions, and suffering from the incursions of warlike Indians, has commenced negotiations with the Argentine Republic for a union of the two divisions. The latter State, while separate, can derive no revenue from commerce, being shut out from the ocean, and the treasury is so exhausted, that President Urquiza is obliged to use his private income to support the expenses of Government. It is thought a union may tend to strengthen both provinces. The Brazilian troops were to leave Montevideo on the 7th of 11th month.

Central America.—The accounts from Nicaragua are very contradictory. On one side, it is stated that the other States are uniting in arms against Walker's Government; while on the other, they are represented as friendly. Among such conflicting statements, it is impossible to ascertain the truth.

West Indies.—Soulouque, the Haytien Emperor, recently invaded the Republic of St. Domingo, occupying the eastern end of the island, but, in consequence of the intervention of a French officer, with two vessels of war, he was induced to return to his own dominions, without the occurrence of actual hostilities.

Domestic.—From Kansas we learn that several of the persons concerned in the rescue of Branson, which led to the recent difficulties at Lawrence, have allowed themselves to be arrested, but in violation of the agreement made by the Governor, they were examined before a Territorial Justice of the Peace, and required to give bail for their appearance at the United States Circuit Court. Two of them refused to do so, not recognizing the authority of the Justice appointed by the spurious Legislature, and intend to carry the matter to the U. S. Supreme Court.

Several persons were arrested in Cincinnati, on the 4th inst., on a charge of preparing for a military enterprise against the British Government. They appear to be connected with an organization having branches in several cities, whose professed object is an invasion of Ireland, for the purpose of wresting it from British domination. The parties were under trial at our last accounts.

The Administration has forwarded a despatch to our Minister in London, instructing him to require the British Government to recal its Minister here—Crampton—on account of his participation in the enlistment of recruits in this country for the Crimean war, and to inform them that, in case they fail to do so, his passports will be furnished him by our Government.

The snow storm on the 5th inst. appears to have extended from Mobile to Halifax; eight inches of snow, it is stated, having fallen at the former place. The railroads in many parts of the country were much obstructed, and great detention of trains was the consequence. At Columbia, South Carolina, the storm took the form of rain, freezing as it fell. The mornings of the 9th and 10th were intensely cold, the thermometer, in many places, standing from 10 to 20 degrees below zero.

Pennsylvania Legislature.—A number of petitions for the repeal of the restraining liquor law of last session were presented in both Houses during the last week; also a remonstrance against such repeal, from Philadelphia. A bill for that purpose was introduced in the Senate on the 9th, and referred to the Committee on Vice and Immorality, which reported it back again the next day, and on the 15th it was passed in Committee of the Whole.

On the 14th, the two Houses assembled together, for the purpose of voting for a U. S. Senator, when William Bigler, the late Governor, was elected. A petition was presented from an individual in Columbia County, for a law to secure to citizens of slaveholding States the right of transit through Pennsylvania with their property, and was referred to the Judiciary Committee.

Congress.—In the Senate, some debate took place on the 10th, arising from the presentation of memorials from several officers, complaining of injustice done them by the action of the Navy Board, appointed under a law of last session. The matter was at length passed over, and the Senate adjourned to the 14th, on which day it met only to adjourn to the 17th.

The House was still unorganized on the 15th, with no apparent prospect of a termination of the struggle. One hundred and ten ballots for Speaker had been taken up to that time, the last one resulting as follows: Banks, (Rep.) 93, Richardson, (Dem.) 66, Fuller, (Am.) 33, Pennington, 9, Scattering 8; 105 being necessary to a choice. Much time has been spent in fruitless debate.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 291.)

1832, 2 mo. 12. Stephen Grellet and Wm. Allen were at our meeting. Wm. Allen spoke impressively on the simplicity of the faith of the gospel, and on the danger of rejecting the gospel from a reliance upon our own understanding. S. Grellet gave an awful description of approaching troubles and judgments; he emphatically exhorted to a preparation for such a time, by a submission to the power of the Spirit, and by building on Christ, the sure Foundation.

To two of his daughters, slipped under their bed-room door:—

" 30, 3 mo. 1833.

MY DEAR GIRLS,—I believe you are often made sensible of the love of God in your hearts, and that, under its influence, you are frequently desirous of becoming disciples of the meek and lowly Jesus. I rejoice in this belief, and earnestly pray that the work may be carried on. There is one lesson which it is difficult to learn, and which we often see is imperfectly acquired, even by advanced Christians; it is the subjection of the will, and complete forbearance toward what we apprehend is the weakness of others, but which, if we were sufficiently calm dispassionately to examine, we should often find was our own weakness—or at least a mixture of our own and that of others. I do very much desire that you may be preserved in meekness and forbearance, and thus may grow in grace, and your conduct tend to the preservation of peace, love, and harmony around you; not, however, yielding to wrong things for the sake of temporary ease, but being ready to suffer inconvenience in little matters, that you may not ruffle the tranquillity of others or yourselves.

I am, your affectionate father, S. C."

Samuel Capper attended the yearly meeting; and afterwards wrote the following to his brother and sister, W. and F. Naish:—

" *Bristol*, 28, 6 mo. 1833.

MY DEAR BROTHER AND SISTER,—It was rather a painful determination that I could not prudently visit you; but going to the yearly meeting presented itself to my mind a good deal in the shape of a duty that I could not well put by. I would not, however, have you suppose that I did much when there, but I can truly say that I suffered much. I am grieved to see how some are substituting the letter for the spirit; arguing on a variety of matters about which the most learned are as ignorant as the most unlearned, except so far as it pleases our heavenly Father to reveal them to the babes in Christ. I believe it behoves us all to be deeply watchful, lest we be drawn into any speculative views of right things, or into party spirit in contending for the faith as held by the apostles and early disciples; and, since that time, in a great degree of purity, by the members of our Society."

Diary.

" 1834, 3 mo. 24. My mind has been much impressed lately, with a peculiar sense of death; the feeling of its awfulness, and even entering into the sensations of the body, though I do believe few are in better health than myself. Does it portend, or is it to prepare me for, some close affliction; or is it for my own preparation for death? Whatever the design, I desire that it may be fully answered.

5 mo. 17. Came to London, with my E. C., to attend the yearly meeting.

19. At that for ministers and elders, missed some of our able and worthy members.

21. Our American friends are making great exertions to procure a liberal education for their youth. An excellent object; yet to be pursued with a proper estimate of its value, or it may lead into too high a regard for the knowledge thus to be acquired, and into a disregard of the leadings of the Holy Spirit.

22. It was a very solemn part of the meeting when the testimony respecting our late dear friend Rachel Fowler was read; and I was introduced into considerable exercise of mind, in regard to many who still remain in this state of

trial and temptation; and especially on my own account.

23. Went to Gracechurch-street meeting, in which Stephen Grellet was very beautifully engaged on the whole gospel of Christ.

5 mo. 25. First-day. In the present circumstances of our Society, there is great danger of party feeling; and I pray that those who are favored, amid these conflicts, to keep their standing on Christ, the immovable Rock, may not be sorely wounded by an endeavor, in their own wills, to resist the blast.

28. J. J. Gurney made some striking remarks on the subject of bringing our testimony against war home to our minds; and also on the influence which we ought to use among the poor and degraded of our population.

30. A solemn concluding sitting.

7 mo. 28. Quite fatigued with business; but calm under difficulties."

Notwithstanding these commercial trials, Samuel Capper yielded to the belief that he must labor among the poor during the summer; and thus writes on the subject to John C. :—

"*Bristol*, 20, 10 mo., 1834.

MY VERY DEAR BROTHER,—From some conversation which thou and I had, I think thou wilt not be surprised to hear that I applied to our last monthly meeting for its sanction to my holding a few meetings with the most neglected and destitute portion of the people. This was granted, and a meeting was held yesterday week, in a large workshop I believe it was a satisfactory occasion, as was also one held under a tent yesterday, in the Dings. Many hundreds were there, and were very orderly, though it was thought that numbers of them had rarely been in a place of worship. It is intended to hold another next first-day. The engagement is a very awful one to me; but hitherto we have been wonderfully helped, and the people appear to be really thankful for such opportunities."

This letter contains the first notice of a tent-meeting. It was afterwards found, that to convene the people in a tent, pitched in any suitable locality, was one of the best ways of procuring access to the lowest and most degraded; the class of his fellow-creatures to whom Samuel Capper's mind was particularly attracted, with the desire to arouse their attention to the interests of their souls. His friends, therefore, kindly purchased a tent for his use.

Samuel Capper was, about this time, extricated from the difficulties with which he had long had to contend, and became temporarily engaged in a well-established house in Bristol.

During the autumn of this year, accompanied by one of his sons, he travelled extensively in Ireland on business, and was there, as during his continental journey, brought into much feeling on account of the sad effects of Popery on its deluded adherents. He also mourned over the effects of what he denominated "whiskey madness." He writes to his wife from

"*Waterford*, 1, 12 *mo.* 1834.

. . . Everywhere they are wonderfully improving the roads; and, if distillation were prohibited, I see no reason why this should not be one of the finest and most prosperous parts of the united kingdom.

Cork, 13th. I have had the opportunity of a little conversation with one or two Roman Catholics, and ascertained that they are held in the very bondage of ignorance and superstition.

21st. I have bought 'The Poor Man's Manual,' and 'The Key of Paradise.' Surely the popish clergy will have much to answer for, on account of the follies, not to say blasphemies, which such books contain!"

"*Limerick*, 8, 1 mo., 1835.

. . . I have been a little rheumatic since the sharp frosts; but, when I see hundreds walking about barefoot, and behold the cabins which they inhabit, one dare hardly even mention such slight inconveniences. I sometimes feel as if I could almost lay down my life to free them from the chains of idolatry, which still produces the same effects that are so affectingly described by the prophets."

Samuel Capper, though so fully prepared to sympathize in the sorrows of his friends, had not then, as he states, been called to endure similar privations; but this was subsequently, in rather a remarkable manner, his allotment; for besides an unmarried adult son, he followed to the grave three married children and their partners in life; and had to care for some of the orphans as long as he lived.

The loss of his children he deeply felt; but he and his dear wife were supported under it, in true Christian resignation, and could acknowledge that the Lord doeth all things well.

In the spring of 1835, Samuel Capper attended the yearly meeting in Dublin, where he made the following memoranda:—

"4 mo. 26. First-day. I felt called upon, in meeting, to address several states. John Warren followed on the same subjects; and, in the course of his testimony, beautifully displayed the mercy of God, in Christ, in the propitiatory sacrifice. He also set forth the quickening baptizing power of the Holy Spirit, and insisted on the necessity of devoted obedience to the teachings of the Spirit.

4 mo. 28. The state of the Society, as elicited by the answers to the Queries, brought forth some excellent advice, and warm expostulation with those who have been, and still are, the objects of the invitations of Him who hath manifested his love, in that he hath given *Himself* for us. I felt it right to make some remarks on what appears to me the present extension of

tendering visitation to many, especially among the young; and to recommend a deep and fervent labor after an establishment on Christ; in order that those who have been thus graciously dealt with may be prepared for usefulness, and may stand in a day of trial and distress, which is, I believe, at hand.

29. John Warren was largely exercised, both in testimony and supplication; his services were very lively and impressive. My mind is filled with the belief that the gracious Shepherd of the flock is offering his divine protection, and that many will, and some have, come near to be taught of Him. Oh! the day of calamity will drive some to Him for safety who, if they would give up now, might be favored to remain, with confidence, in the 'munition of rocks,' until the calamity be overpast.

5 mo. 2. Dr. Hancock breakfasted with us; his company was truly delightful.

3. First-day. Walked to Kingstown, and had laborious and searching service. How much real satisfaction those lose who are not willing to let Christ reign! They are, in consequence, the subjects of a tyrant indeed I hope I was in my place, but it has been a trying day. Returned by railway.

5. Sailed for Holyhead."

He was also this year at the yearly meeting in London, and, while there, wrote to a friend in Ireland:

"*London*, 21, 5 mo., 1835.

. . . I believe that my mind is often exercised that thou mayest be found filling up thy place, according to the will of Him whom thou desirest to serve. My heart has rejoiced in this belief, and my secret prayers have arisen for thy preservation and growth. I believe, my dear friend, that the manifestation of the Lord's will is, when duly waited for, very distinct; and that He condescends to discover to us the way in which we should walk, in matters which to some may appear almost exclusively of this world. The particular desire which now arises in my mind is, that thou mayest be kept, by his power, faithfully devoted in all things; waiting to know His blessed will; and, without being turned out of the way by others, given up to do it; and I am persuaded that, notwithstanding the trials that are the needful attendants of every Christian, thou wilt know great joy and peace in following the lowly Jesus, the Captain of our salvation; and that He will conspicuously own thee as his friend, by showing thee the glories of his kingdom. 'Ye are my friends, if ye do whatsoever I command you.'"

Again this summer he held many public meetings in Bristol, Kingswood, etc.

In his diary, he writes, on the opening of another year:—

"1836, 1 mo. 9. I have been particularly impressed with a sense of the extraordinary prevalence of Divine influence in our silent meetings. I think we shall have less preaching, on account of the unsatisfied state of the people, and I trust a more deep ministry, when it is exercised."

Diary.

"1836, 5 mo. 14. Went to London, to attend the yearly meeting.

5 mo. 16 The meeting of ministers and elders was opened by a solemn communication from Sarah Grubb, encouraging those who had come up with hearts turned to the Lord, and looking singly to Him, to put their confidence in Him. In the afternoon, Wm. Forster gave a beautiful exposition of true gospel ministry, and of his belief in the guidance of the Spirit, and in the inefficacy of words without the power of God, the Anointing, to baptize and contrite.

17. J. and H. C. Backhouse gave an account of their visit in America: it was weighty, and bore ample testimony to the immediate guidance of the Spirit.

22. First-day. Wm. Forster spoke powerfully in Tottenham meeting.

25. At the Peel meeting, my mind was comforted and strengthened by a sense of the unchangeableness of God and of the truth; and also by a precious uniting feeling of Divine regard. Abigail Dockray, Barnard Dickenson, etc., spoke in a train of harmonious feeling.

5. mo. 26. H. C. Backhouse and Abigail Dockray visited our meeting, and the former was favored to deliver one of the most complete and beautiful gospel sermons that I ever heard.

28. The yearly meeting concluded solemnly, though, throughout, the Divine presence has been more felt as a shield than as a sword."

Eighteen public meetings were held, near Bristol, during the summer.

To his Aunt, Mary Capper.

"*Bristol*, 29, 10 mo., 1836.

My dear Aunt,—Although we have not yet expressed our sympathy with thee, in thy indisposition and its accompanying depression, my wife and I have thought much of thee. We know something of these feelings; and are thus somewhat prepared to enter into the sense of entire dependence which, under such circumstances, is realized; as well as that of unworthiness, and of actually deserving such probations and much more. We can, my dear aunt, feel all this; and, at the same time, when through Divine favor we are not so tried, we can see the wisdom of the dispensation; the cause that we have to praise the Lord for thus dealing with us; and we dare venture to believe that, when He has tried thee and proved thy love to Him, thou wilt be blest with a sense of his Divine presence; and in proportion as thou hast seen the depths of *thy own* poverty, wilt thou rejoice in *His* riches.

Do not, my dear aunt, suppose that we imagine our experience to be of the same measure as thine: oh no; we think that it has been of the same nature, and of a degree apportioned to our child-like state; yet do we feel as if we might say how much we felt for thee, and how sincerely we desire—sometimes pray—that thy head may be lifted above the billows. Thou hast had large experience of the love and goodness of the Good Shepherd of the flock: and we trust that thou wilt be preserved in patience, possessing thy soul's confidence in Him, until the time come when, having drunk the cup appointed thee, thou art made partaker of His peace, which passeth understanding. Though we are thy juniors, we feel ourselves approaching the confines of time, and are favored to look upon its concerns as of secondary importance; as if we were likely, at a period not distant, to leave our children and friends, and enter on the state of existence which is beyond the grave; and we earnestly desire that we may be favored to join those who have already passed from this state of trial, in singing praises to Him who has purchased us, and who, when we are unclothed of *our* righteousness, will clothe us with His own."

In the spring of 1837 he held some public meetings in Bath. He remarks in his diary:—

"1837, 3 mo. 26. A very solemn and favored one in Avon Street. I think I felt too much at liberty afterwards, and perhaps a little inclined to presume on the help afforded. I long to be preserved in true humility.

28. Quarterly meeting at Melksham. I had a very satisfactory interview with George Withy, who said that he felt very peaceful, and looked forward without fear. In allusion to the attacks made upon our Society, he said, 'It is many years since I received the truth, as held by Friends, and from a belief therein I have never swerved; nor am I at all shaken now."

To be continued.

Account of RICHARD BARRETT *of Waddon, near Croydon, England; who died 4 mo. 4, 1855.*

This dear Friend was so long known and beloved as a minister of the gospel in our religious society, that any lengthened details of his life and labors are not required. We shall therefore only briefly supply a few particulars concerning him, which may prove instructive and interesting to our readers.

Richard Barrett was born in the year 1784, and was blessed with pious parents, who were careful to inculcate into the minds of their children those sentiments of truth and uprightness, and that habit of watchfulness unto prayer, which formed such conspicuous traits of his character in after life.

He was educated at Islington school, and while there, and during his apprenticeship to his father's business, he was distinguished by a meek and humble spirit, desiring to set a good example to those around him of his own age, to many of whom he was a faithful friend and counsellor. The limited leisure time at his disposal was occupied in perusing the Holy Scriptures, and in devising and carrying out various plans of usefulness to others.

It was at this period of his life that Bible Societies were first established in this country, in the operations of which he took an active part, and continued to do so until a very late period.

Among the various institutions subsequently established to promote the moral and physical welfare of mankind, few appealed to his sympathies in vain; but those which claimed his especial attention, and received the largest share of his labors and support, were the Societies which have long and earnestly struggled against Slavery, War, and Drunkenness—evils which he has often adverted to as the most fearful anomalies in professing Christendom, presenting insurmountable obstacles to the spread of truth and righteousness on the earth, and bringing reproach on the name of religion itself.

The services of our dear Friend in the ministry of the gospel, which commenced about the year 1814, were extended to most parts of Great Britain and Ireland. There are, probably, few meetings within these limits, in which they will not be remembered.

The lively exercise of his gift, the earnestness of his appeals to the unregenerate mind, and his persuasive, yet uncompromising testimony to the practical character of the religion of Christ, will doubtless be fresh in the minds of many who have been instructed and profited by them. In social and family visits he was enabled in a striking manner, to administer comfort to the mourners, and to those under affliction, as well as to encourage the humble disciple in his heavenward course. To him, as he advanced in life, it may truly be said, Christ was increasingly precious. In public ministry, and in private intercourse, he often bore a clear and emphatic testimony to his great mediatorial work in the reconciliation of fallen man, and to the power of his love in the heart to quicken it to a sincere devotedness to the service of God, and to prepare the soul for a blessed entrance into the kingdom of heaven.

During the latter years of his life, it was evident to himself and his friends that organic disease of the heart had commenced. He was aware of the critical nature of his complaint, yet he was anxious not to slacken in the path of duty. Often were those around him concerned at the exertions he made, when the state of his health seemed to require increased care, and rest of body and mind. In the 3rd month he paid a religious visit to the meetings in Suffolk; it was completed under considerable bodily weakness, but with much comfort and real en-

joyment to himself and to his friends. The state of his mind at this time may be shown by a few extracts from his correspondence during the two weeks previous to his decease. Writing from *Ipswich*, 3*d mo.* 16*th*, he remarks, "My own cup often overflows with consolation." And again, "It is our inestimable privilege to approach our heavenly Father in his Son's name, and to ask for his sake all we want, *believing*, with the assurance that we shall receive it. I believe that this has reference to *temporal* as well as *spiritual* things."

He returned home on the 26th of the 3rd month. On the 29th, in a letter to a dear friend at Ispwich, the humility and reverence of his character are apparent in the following expressions: "If I have lately been any higher up, any nearer to the Temple, I feel now that I am going to the 'Beggar's gate,' the safest place I am sure for me, and it may be for those near and dear to me—because *there* the blessing of our preservation may be asked, may be prayed for."

In the following night, he became alarmingly ill, with a spasmodic attack, attended with great difficulty of breathing. Although severe, it passed off, yielding to the remedies applied. On First day, he remained at home, at the request of his family. After a season of solemn retirement in the morning, he remarked to his wife that they had been favored together to feel the presence of the Lord, and the everlasting arms to be underneath them. On Fourth day, the 4th of 4th month, he felt sufficiently recovered to go to London, to consult his physician, and in the evening he finished a letter to another dear friend, in which, alluding to his previous attack, he says—"On First and Second days I endeavored to be quiet, and this morning I am as well as when I left thy hospitable dwelling. Last evening I received the account of the peaceful exit of our late dear friend Jacob Post,—it would have been pleasant to me once more to have seen him resigned and cheerful on the brink of eternity; we cannot doubt that he has entered one of those mansions in the Father's house, prepared by Him who said—'I am the door.'"

In striking conjunction with the foregoing expressions, is their almost immediate realization in the experience of our beloved friend, the subject of the present memoir. An hour or two after retiring to bed he sustained another and more violent attack, from which he never rallied. The usual remedies were applied, and his medical attendant was summoned, but before he arrived, the purified spirit had departed to its rest, leaving his family and the church to mourn the loss of one who was beloved and honored in every relation of life. Of him, it may be said with truth, that having served God in his generation, he fell asleep in Christ.—*Annual Monitor.*

EXTREMES.

Extremes lose the characters of their originals, trench upon other duties, and thus become vicious. A few obvious examples may suffice. Thus, in its excess, even charity, as alms giving, becomes prodigality and an encouragement of imposition; as religious toleration and forbearance, it may lead to lukewarmness, and neglect of zeal. Economy may be carried to penuriousness; diligence in business, to the worship of mammon. Liberty overstrained is licentiousness; good government, despotism and tyranny. Courage may grow to rashness; caution to unprofitable timidity. Plainness may degenerate into an affectation of singularity or coarseness; neatness may be encouraged to gayety, or even till it verge upon idolatry. Justice and good discipline may be extended to severity and cruelty; mercy, to an encouragement of aggression and crime. The extreme of faith is superstition and credulity; that of its contrary is proud infidelity. Courtesy in excess is compliment, adulation and deceit; simplicity of manners overwrought becomes repulsive bluntness. Religious zeal may be pursued to party spirit and rancour; moderation itself to culpable indifference.

Perhaps soundness of mind may be defined to be such a proper estimate of the various duties as will retain them all in their just and harmonious proportions. Surely the spirit of Truth must be humbly and watchfully sought for, as alone able to confer this great attainment, and to guard against the approaches of evil on every hand.

It must not, however, be supposed that, by thus commending moderation, it is designed to plead for a middle course, if such were possible, between good and evil, truth and error, light and darkness. The path of the Christian will ever be a decided one, and the revealed will of the Lord must be his guide, teaching him to combine decision with moderation, and to pursue a straight-forward and consistent course, equally removed from all dangerous extremes.

A slight acquaintance with human nature may suffice to demonstrate that, too urgent efforts to enforce on others any particular impression, especially if not very evident or agreeable, often tend, not only to be unsuccessful, but to produce, sooner or later, inclinations and resolutions the very opposite to those desired. A spirit of resistance is excited by the urgency employed, especially when it comes with the tone of authority. Hence the ill success, in many instances, of the earnest endeavors of parents with their children. And to the same cause we must attribute the effect of any strong and extreme enforcement of doctrine or practice, in producing another directly the contrary. Thus prudence and discretion are perhaps never more requisite, than in the manner and degree of ur-

ging even precious truths; lest, though with the best intentions, we close the avenues of the heart against their reception, and defeat the end in view. The persuasive pleadings of reason, candor and affection, manifesting a conscientious sense of what is desired to be inculcated, appear to be the most efficient means which can be employed on the wayward human mind —*J. Allen.*

MEDIATION, OR A VOICE FOR PEACE.

The "Advocate of Peace" continues to be issued with due regularity every month. The number for last month contains the form of a petition, which it is recommended to the public to copy and get signed by as many names as possible, and forward forthwith to some member of Congress. It is as follows:—

"To the Honorable Senate and House of Representatives of the United States:—

"The undersigned legal voters of , in the State of , desirous of superseding war by wise and feasible substitutes, respectfully request from your honorable bodies such action as you may deem best "to secure in our treaties with other nations, a provision for referring to the decision of umpires all misunderstandings that cannot be satisfactorily adjusted by amicable negotiation."

The leading paper is an able argument in favor of "stipulated arbitration as an alternative for the sword." It is proposed to substitute for war, a rational and peaceful Christian process of justice between nations, analogous to what every civilized society has provided, not only for individuals, but for all manner of communities. The cause is a holy one, and it deserves the encouraging support of every genuine friend of humanity.

The spectacle that has been presented for the last two years, is indeed melancholy. The life-blood of several of the most powerful nations of the earth has been poured out like water. The cost in human beings thus far, has been something like half a million of men, and the awful work still continues. The nations, too, are among the most intelligent and civilized upon the face of the earth, and, with one exception, all profess to be followers of the meek and lowly founder of the Christian religion. If such a contest were in progress between the members of a family, or a body of neighbors, either in Russia, Turkey, England, France or Sardinia, the authorities would interfere, and put an end to the gory horror. In the present case, however, the other nations either look on with sympathy for one or the other of the parties, or volunteer to take part in the struggle. The friends of peace seem comparatively powerless. The blood of the combatants is up, and their determination, as repeatedly avowed, is to cripple, or, if possible, to destroy one another. Cannot something be done in the way of mediation? Why should the United States Government refuse or neglect to make the attempt? Success in such a cause would indeed be a triumph; while failure would bring no reproach upon this country. During the last session of Congress, the subject was considered, but it was not acted upon, in consequence of an intimation from one of the foreign Ministers, that the time had not come, and that the offer would therefore not be accepted. But many important events have since taken place, and we sincerely trust that a movement so benevolent will be revived and renewed at the earliest moment possible. Sebastopol has fallen, and since that great event, a kind of lull has taken place in the sanguinary struggle. The national gladiators have paused, apparently exhausted, as if to take breath. The moment therefore seems propitious to offer mediation. The very fact that a slight misunderstanding has taken place between the United States and Great Britain, would only render such an offer the more magnanimous and the more graceful. Indeed, whatever the results, it is due to ourselves and the cause of humanity that the offer should be made. The wonder to us is, that it should have been delayed so long by the President of the United States. Nations, after all, are like individuals in many respects, and thus a difficulty between interested and excited parties, is often capable of being adjusted by a disinterested one. This is exactly the position of the United States in the Eastern War. Our relations with all the combatants are friendly, and they are likely to continue so for many years to come. Surely then we should venture to stretch out the olive branch, and to invite honorable reconciliation. Heaven would approve and smile upon the effort.—*Pa. Inquirer.*

HARDSHIPS OF OUR LOT.

How frequently do we hear men complain of the hardship of their lot, and lament that they were not born to a more fortunate position, or have not been as successful in business as some others whose circumstances they envy. We are all too apt to mark the dark features in our own destiny, and, setting them in opposition to bright ones of our neighbor's, arraign Providence, and murmur our complaints against the unequal allotment. We set up our low pecuniary position against our neighbor's lofty one, but forget, at the same time, to throw into the balances our own and our family's florid health against his feebleness and disease; we observe with sickness of heart the honors heaped upon him, while we plod on in a humble and obscure pathway, but we leave out of sight the hollow-hearted mockery of too many of these honors, which will be torn from his brow by the very hands that placed them there, just when their possession begins to be necessary to his happiness. We see another's

children decked out in finery and riding in a carriage, while ours are dressed in humble garb and go on foot; and we mourn in love of our own dear offspring, that they too cannot be in like manner gratified; but we overlook the fact that perhaps the former is a broken band, and that death is even now waiting for others, while ours are spared to us by that very Providence, for whose mercies we are so ungrateful.

We have in our mind a really excellent friend, and one usually reasonable in the affairs of life, but who occasionally looks upon the dark side of his own fortune, and laments over imaginary hardships. He is not blessed with wealth it is true, but he has a home replete with internal comfort, a kind and gentle wife, and three young buds of promise springing up around his hearth-stone. He asserts with all sincerity that a babe in a house is a wellspring of pleasure, but he sometimes thinks material blessings are not showered upon him quite sufficiently in addition.

One evening, after indulging in a mood of unreasonable melancholy, he sat before his own cheerful grate, while his wife was busy plying her needle, and the children were prattling at his feet. A messenger came in from the telegraph office with a dispatch, which announced to him the fearful intelligence that a dear friend about his own age, but whose pecuniary and social position he had sometimes almost envied, had been accidentally killed. The unfortunate man was on board a train of cars that met with a collision, and, without a moment's warning, he was deprived of life. He left a family to mourn a husband and father's untimely end. Need we say that, in view of such a calamity, our friend gathered his own little flock around him, and felt as if the fearful message was a just rebuke to him for his unreasonable complaining! At another time, his friends had put him in nomination for a political office and one of trust and profit, with a very reasonable prospect of his success; but just at the moment of election, by some jugglery of parties, he lost the place by a few votes. Greatly chagrined at the result, he went home, on the evening his defeat was made certain, in one of his fits of melancholy and discontent. As he entered his house with a careless slam of the door, his wife met him with an anxious expression of countenance and a caution to be quiet, as the youngest boy, a bright little fellow of two years, after a feverish day, had just sunk into an uneasy slumber, and was then moaning and tossing in his sleep. The illness increased until the next morning, when a physician was called, who pronounced it a dangerous case of scarlet fever.

Day and night, both the father and the mother watched beside the poor boy's little bed, while he lay at death's door; and when the fever at length took a favorable turn, need we add the hearts of both parents went out in gratitude to God for his mercy? How mean and pitiful did the late disappointment in his political aspirations appear in the eyes of the father, compared with the joy he experienced when he became assured that the youngest lamb of his flock was yet spared to them by the Good Shepherd.—*Rural New-Yorker.*

THE DHOORA.

The experiments with this remarkable plant, by several gentlemen belonging to the Greenwood Farmer's Club, are so satisfactory and important, that a notice of them, and a particular description of the plant itself, will be a valuable addition to our agricultural knowledge. The botanical name of this plant is Sorghum Vulgate; it is also known by the name of the Indian Millet. Prof. James F. Johnston, of England, whose labors have achieved so much for the agriculture of his own country, and of the world, and whose lamented death the newspapers are just now recording, thus briefly describes the Dhoora plant: "Dhurra or Dhoora—a small kind of grain, much cultivated and extensively consumed in India and Egypt, and the interior of Africa—is quite equal in nutritive value, to the average of our English wheats, and yields a beautiful white flour. According to my analysis buckwheat flour contains 10½, and Dhoora flour 11¼ per cent. of gluten." Now, since gluten is the chief nutritive ingredient of all our grains, this comparison of the Professor exhibits, at once, a nutritive value of the Dhoora that surpasses some of the richest grains in use, for the food of man or stock. With such qualities as these, reported by Professor Johnston, and other scientific agriculturists, the Sorghum Vulgate could not long escape the practical test of our intellectual farmers.

It was introduced to the notice of the Greenwood Club, by Dr. Horace Leland, and afterwards more thoroughly tested by Maj. R. A. Griffin, of the same vicinity. He planted it after the last part of spring, some time in April, four feet in the row, and fifteen inches in the drill, depositing five or six grains in a hill. He afterwards thinned down to one stalk, transplanting to hills that were deficient; it will bear transplanting as well as cabbage. This thinning is necessary, from the strong tendency of the plant to sucker and spread. The soil, such as would be selected for common corn, should be properly prepared and manured before planting; and with ordinary preparation of this sort, the yield is from 80 to 100 bushels per acre.

Extending his experiments recently to the green stalk of the Dhoora, Maj. G. discovered a cause of its being so much relished by stock, and its singular fattening effects, in addition to the excellent qualities of its grain. He found, on chewing the stalk, which he perceived was consumed in this way by the stock, that it is exceedingly rich in cane juice—but little inferior

to the sugar cane itself. Several practical gentlemen, to whom he exhibited this fact, were astonished, and deemed a test of its syrup and sugar-producing qualities worthy of special attention.

Maj. G. informs us that he has now forty-five hogs for slaughter, that have not taken from his crib a single bushel of corn apiece, having been wholly fattened on ground nuts, the pea pasture, and the Dhoora corn. A few will doubtless surmise, from this flattering account, that Maj. G., or some one else in his vicinity, has Dhoora seed for sale. It is not so. He has, indeed, a large quantity on hand—a hogshead full—but scarcely enough for his own use, and for gratuitous distribution among his neighbors.

This brief description of the Dhoora plant is substantially true, and we have laid it before our readers, believing that its cultivation, in respect to stock alone, is destined to work a great and earnestly desired revolution in our domestic and agricultural economy.—*Abbeville (S. C.) Banner.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 26, 1856.

Died,—On the 13th inst., in the 74th year of his age, Edward Tatnall, a valuable member and elder of Wilmington Monthly Meeting, Delaware.

——, On the 21st of 12th mo., 1855, in the 21st year of her age, of typhoid fever, Ruth C. Knight, wife of Jonathan Knight, Jr., of Mahaska Co., Iowa, a member of Spring Creek Monthly Meeting of Friends.

——, Of typhoid fever, at North Berwick, Me., on the 18th of 9th mo. last. John Buffum, son of Benajah and Cynthia Buffum, in the 15th year of his age. He was a youth of much promise, and endeared to many by his amiable disposition; and those who witnessed his innocent life have the consoling trust that his end was peace.

——, At the residence of her son-in-law, Nathan Wasson, near Cambridge city, Ind., on the 3d of 3rd mo. last, in the 74th year of her age, Anne Moore, widow of Thomas Moore, an approved minister of the Gospel in the Society of Friends. This dear friend in early life had not a right of membership in the Society of Friends, or the opportunity of attending their meetings, except such as were appointed occasionally by ministers travelling in the neighborhood. When she grew up, she attached herself to the Methodist Society, but not finding that spiritual life which her soul thirsted after, she withdrew from them, and she felt that it would be right to join in membership with Friends, notwithstanding it was near thirty miles to their nearest meeting. Some years after, having removed and settled amongst Friends, she was permitted to experience much peace in attending their meetings; and receiving a gift in the ministry, and abiding under the baptizing power of the Holy Spirit, she grew in her gift, and she was enabled to minister to the edification and comfort of her friends. It was her lot to pass through many trying dispensations, but trusting not in any outward help, but in Him who she believed ordereth all things aright, she was enabled to say, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." She was a firm believer in all of the doctrines of the Gospel of our Lord and Saviour Jesus Christ, as held by the Society of Friends; often referring to that of the atonement as the Christian's only hope of salvation, and expressing, with the apostle, that it is not by works of righteousness that we have done, but by grace that we are saved.

Having been concerned to do her day's work in the day-time, she was graciously permitted, when near her close, to feel that He whom she had long loved and endeavored to serve, was still near her, enabling her calmly to resign her spirit into his hands.

Died, Near Dublin, Wayne Co., Ind., on the 16th of 12th month last, in the 75th year of his age, James Griffin, an esteemed member of the Society of Friends.

HISTORY OF THE SHAWNEES.

Henry Harvey, a member of the Society of Friends, has published a "History of the Shawnee Indians, from the year 1681 to 1854, inclusive." Mr. Harvey has lived with this tribe for the last twenty-five years, and has had opportunities for gathering its scattered history which nobody else enjoyed. He gives an account of their migrations, councils, treaties, wars, and their present settlement in Kansas, together with an account of their character and manners at the time of Penn. The Shawnees have long been under the care of the Society of Friends, and are now settled on farms and cultivating the earth. Schools are maintained among them, and much has been done for their mental and material improvement. Slavery, it seems, has introduced its distractions even among these remnants of Indian tribes; and at their late election of Chief and Council, the Shawnees were divided into pro-slavery and anti-slavery parties. The latter were successful, and elected their chief and a majority of the Council, in spite of the active electioneering efforts of the pro-slavery leaders in Kansas. Mr. Harvey informs us that the Indians themselves do not hold slaves; they are all owned by half breeds or whites, who have intermarried into the tribe. The number of slaves among them is small.—*American Publishers' Circular.*

BEQUESTS TO CHILDREN.

Some one has said, give your children a fortune without education, and at least one half the number will go to ruin. This is but part of a great truth. Give your children a fortune *and* an education, without instilling those religious principles which come from the warm heart and loving lips of a pious mother, and those children will, in the large majority of cases, grow up to an aimless life, to early ruin here, and perdition hereafter. It is too much the fashion now-a-days to deify "Education," to make it the panacea for all

human ills; but without the accompaniment of sterling religious principle, it is but a ship in a storm, without a rudder, on a rock-bound coast, an engine of death in giant and reckless hands.

Hall's Journal of Health.

EMANCIPATION OF THE SERFS IN MOLDAVIA.

The following is the text of the decree, dated the 28th of November, by which Prince Ghika has emancipated the serfs in Moldavia:—

"The law voted in 1844 by the Extraordinary General Assembly, relative to the enfranchisement of the serfs belonging to the State, to the metropolis, to the bishoprics, and to themonasteries in general, provided at the same time for the progressive purchase of the serfs of private persons, by setting apart for the purpose the sums arising from the tax of the freed men.

"The object of this philanthropic measure was to arrive, in a series of years, at the abolition of slavery in this country, and it reposed principally on the hope that most of the owners of serfs, moved by emulation, would spontaneously aid in the liberation of the human beings in their possession. We, however, regret to have to state that very few among them have, thus far, responded to the humane appeal, while, on the other hand the small sums set apart for redeeming slaves have not, by any means, effected their complete manumission.

"Among the duties which our position imposes on us, and among the reforms which we have attempted to realize, we find that this question is one of those which must be dealt with before any other, because it springs from the laws of humanity itself, and greatly concerns the dignity of the country. At the moment at which all Europe testifies such great interest in the Principalities, and contemplates fixing their future destinies, it is the duty of our country, on its part, to take a step in advance. Many years have passed since slavery was abolished in all the civilized States of the old world; the Moldo-Wallachian States have alone preserved this disgraceful vestige of barbarous society; in these Principalities alone slavery forms part of the general social order. Such an anomaly neither ought to nor can any longer exist; such a state of things is in opposition to the sacred dogmas of the Christian religion, to all the principles of humanity, and to the vital interests of the State; it is in fact the plague of society—a plague which we must not try to keep from observation, as has hitherto been attempted—for it is impossible to hide it—but one which we must remedy as soon as possible.

"In consequence, as a Prince and as a Christian, consulting the dignity of the country and the sentiments of our own heart, we now call the serious attention of our Council to this important question. We count on its active co-operation in aiding us to solve this matter in a spirit in conformity with the great laws of humanity, and at the same time not to forget the indemnity which is due to the possessors of slaves, and we recommend it to prepare a bill on the subject, and to submit it to us, in order that it may be discussed by the General Divan

"Our opinion is that the bases of this measure should be—1, the immediate abolition of slavery in Moldavia; 2, the regulation and the mode of apportioning the indemnity to be accorded to the possessors of slaves. We hope that the co-operation of our countrymen, without distinction, will not fail us in this humane question. We do not doubt that the Ministers themselves will devote their efforts to carry out to its full extent the task which we thus confide to them, and for this purpose we reckon on the zeal and on the principles of humanity which they have constantly displayed.

"(Signed,) "G. GHIKA.

"(Countersigned,) "R. MAUROSENI."

The Administrative Council Extraordinary, in its sitting of the 28th ult., declared that it received this document with profound gratitude, and it charged two of its members to draw up a bill in accordance with the principles laid down in it.

THE UNITED STATES EXPEDITION TO JAPAN.

(Concluded from page 303.)

It was finally arranged with the Japanese officials, that the President's letter should be delivered on Thursday morning, July 14, at the town of Gori-hama, two miles south of Uraga.

The morning was heavy and dark before sunrise, but soon afterwards cleared off brilliantly. As soon as the shore could be distinguished, it was seen that the principal battery on the promontory of Uraga had been greatly amplified and adorned by screens of cotton canvass, in honor of the occasion. On the hill above, among the trees, there were two small forts, or rather pavilions, of the same material. The canvass was stretched along a row of stakes so as to form a species of panelling, on which the Imperial coat-of-arms was painted, alternating with other devices. Behind the canvass we could see that numerous companies of soldiers were drawn up in different costume from that which they usually wore. Their arms were bare, the body covered with a short tunic of a dark-brown, blue, or purple color, bound with a girdle at the waist.

About eight o'clock the anchors were lifted, and the Susquehanna and Mississippi moved slowly down the bay. We soon saw two boats bearing the Government flag pulling abreast of us, but further in shore, and accompanied by four other boats with red banners, probably containing a military escort. As the bight opened behind the promontory, we saw a long line of canvass walls, covered with the Imperial crest, stretching quite around the head of the bight.

In front were files of soldiers, standing motionless on the sandy beach. A multitude of banners of various brilliant colors gleamed in the sun. Near the centre of the crescent formed by the troops, were planted nine tall standards—four on one side and five on the other—from which broad scarlet pennons hung to the ground. In the rear of these, three new pyramidal roofs showed that a house had been prepared expressly for the Commodore's reception. On the right, upwards of fifty or sixty boats were drawn up in a line parallel to the beach, each having a red flag at its stern. From the head of the bight a narrow valley extended inland between luxuriantly wooded hills. On the left side was a picturesque little town, the name of which the Japanese informed us, was Gori-hama. The place was undoubtedly chosen, both on account of its remoteness from Uraga, which is a port of customs, and the facility which it afforded to the Japanese for the exhibition of a large military force—a measure dictated alike by their native caution, and the love of display for which they are noted.

An impromptu jetty composed of bags of sand, had been thrown up for the occasion near the centre of the crescent-shaped beach at the head of the bight. Capt. Buchanan, who had command of the party, was the first to leap ashore. The remaining boats crowded rapidly in beside the jetty, landed as many of their crews as had been detailed for the escort on shore, and then pulled off about fifty yards. The seamen and marines were formed into a line as soon as they were landed, and presented a compact and imposing file along the beach. Including the officers, there were upwards of 320 persons landed, while the Japanese troops amounted, as they themselves informed us, to five thousand. We had 112 marines, about 120 seamen, 50 officers, and 30 or 40 musicians. About a hundred yards from the beach stood the foremost files of the Japanese, in somewhat loose and straggling order. Those in the front rank were armed with swords, spears and matchlocks, and their uniform differed little from the usual Japanese costume. There were a number of horses, of a breed larger and much superior to the Chinese, and in the background we saw a body of cavalry. On the slope of the hill near the village, a great number of natives, many of whom were women, had collected, out of curiosity to witness the event.

The house of reception was directly in front of the landing, but an intervening screen rendered a slight detour necessary in order to reach the entrance; and Maj. Zeilin made the most of this circumstance, in order to display our forces to the Japanese. There certainly was a marked contrast between the regular, compact files of our men, and their vigorous muscular figures, and the straggling ranks of the mild, effeminate-featured Japanese.

Yezaimon and the Interpreter preceded us, in order to show the way. The distance from the jetty to the door of the building was so short, that little opportunity was given me for noticing minutely the appearance of the Japanese, or the order of their array. The building into which the Commodore and suite were ushered was small, and appeared to have been erected in haste. The timbers were of pine wood, and numbered, as if they had been brought from some other place. The first apartment, which was about forty feet square, was of canvass, with an awning of the same, of a white ground, with the Imperial arms emblazoned on it in places. The floor was covered with white cotton cloth, with a pathway of red felt, or some similar substance, leading across the room to a raised inner apartment, which was wholly carpeted with it. This apartment, the front of which was entirely open, so that it corresponded precisely to the *divan* in Turkish houses, was hung with fine cloth, containing the Imperial arms, in white, on a ground of violet. On the right hand was a row of arm-chairs, sufficient in number for the Commodore and his staff, while on the opposite side sat the Prince who had been appointed to receive the President's letter, with another official of similar rank. Their names were given by the Interpreter as "TODA IDZU-NO-KAMI," Toda, Prince of Idzu, and "IDO IWAMI-NO-KAMI," Ido, Prince of Iwami. The Prince of Idzu was a man of about fifty, with mild, regular features, an ample brow, and an intelligent, reflective expression. He was dressed with great richness, in heavy robes of silken tissue, wrought into elaborate ornaments with gold and silver thread. The Prince of Iwami was at least fifteen years older, and dressed with nearly equal splendor. His face was wrinkled with age, and exhibited neither the intelligence nor the benignity of his associate. They both rose and bowed gravely as the Commodore entered, but immediately resumed their seats, and remained as silent and passive as statues during the interview.

At the head of the room was a large scarlet-lacquered box, with brazen feet, beside which Yezaimon and the Interpreter, Tatsonoske, knelt. The latter then asked whether the letters were ready to be delivered, stating that the Prince was ready to receive them. The boxes were brought in, opened, so that the writing and the heavy golden seals were displayed, and placed upon the scarlet chest. The Prince of Iwami then handed to the Interpreter, who gave it to the Commodore, an official receipt, in Japanese, and at the same time the Interpreter added a Dutch translation. The Commodore remarked that he would sail in a few days for Loo-Choo and Canton, and if the Japanese Government wished to send any dispatches to those places he would be happy to take them. Without making any direct reply, the Interpreter asked: "When

will you come again?" The Commodore answered, "As I suppose it will take some time to deliberate upon the letter of the President, I shall not wait now, but will return in a few months to receive the answer." He also spoke of the revolution in China, and the Interpreter asked the cause of it, without translating the communication to the Prince. He then inquired when the ships would return again, to which the Commodore replied that they would probably be there in April or May. "All four of them?" he asked. "All of them," answered the Commodore, "and probably more. This is but a portion of the squadron." No further conversation took place. The letters having been formally delivered and received, the Commodore took his leave, while the two Princes, who had fulfilled to the letter their instructions not to speak, rose and remained standing until he had retired from their presence.

Yezaimon, Saboroske, and the two Interpreters attended the Commodore to the boat, and as the embarkation of the different boat's crews occupied some time, on account of the smallness of the jetty, several of the Japanese soldiers profited by the delay to come down and examine us more closely. Many of our men strayed along the beach, picking up shells and pebbles as mementoes of the visit. In less than twenty minutes, however, all were embarked, and we returned to the ships, accompanied by the two Japanese boats which had piloted us to the shore. Before twelve o'clock the anchors were lifted, and both vessels were under way on a cruise up the bay.

Yezaimon, Saboroske, and the Interpreters, accepted an invitation to remain on board until we reached Uraga, and have their boats towed at our stern. This gave them a chance of seeing the steam engine in operation, for which they had expressed a great desire. They were conducted over the ship and saw the engine from all points of view, betraying a great deal of curiosity in regard to its operation, but no fear. They even obtained a glimmering idea of the manner in which the steam acted, to set the enormous mass in motion. Tatsonoske asked if it was not the same machine, in a smaller compass, which we used on railroads. During their inspection of the ship they saw many things which must have been new and strange to them, but their composure and self-possession were not in the least disturbed. Notwithstanding the decks were crowded with officers and men, whose curiosity to see them was very great, they were to all appearance unconscious of it, and conducted themselves with as much ease and propriety as I ever saw among the most refined people. The complexion of these officers was a dark olive, but not too dark to allow a ruddy tinge on the lips and cheeks. Their eyes were somewhat larger, and not so obliquely set as those of the Chinese, their foreheads broader and more open, with a greater facial angle, and the expression of their faces denoted a lively and active mind. Notwithstanding that spirit of cunning and secresy which, through the continual teachings of their government, has become almost a second nature to them, their faces were agreeable and expressive. Their motions and gestures were characterized by an unstudied grace, and it was the unanimous opinion of our officers that they were as perfect gentlemen as could be found in any part of the world.

While going their rounds their swords were left in the cabin, and most of the officers made use of the opportunity to examine them. The steel was of admirable quality, and kept in good condition, although the shape of the blade was rather unwieldy, and the handle was without a guard. The scabbards were made of shark-skin very handsomely polished. While in the cabin, a globe was brought, and the position of the United States shown to the Japanese. Tatsonoske immediately pointed out Washington and New York, and seemed tolerably familiar with the geography of our country, as well as that of Europe. He asked whether in America many of the roads were not cut through the mountains —evidently referring to railroads. Yezaimon expressed his desire to examine a revolver, several of which the Japanese had noticed in the officers' belts. Commander Buchanan therefore fired off all the chambers of a genuine "Colt," from the quarter-deck, to his great astonishment. Before we had half gratified their curiosity (which the steam-whistle raised to the highest pitch,) we were off Uraga, and they were obliged to leave.

As we moved out past the promontory of Uraga, the western shore opened on the left, showing a broad deep bay, embosomed by hills covered with the greenest and most luxuriant foliage, and with several large villages at their base. We approached within three miles of the eastern shore, which is loftier and wilder than the western, rising into a range of rugged mountains, which showed no signs of habitation or cultivation. But the lower slopes, which undulated gently to the water, charmed me by the rich beauty of their scattered groves, and the green terraces and lawns into which centuries of patient cultivation had formed them. Outside of England there is nothing so green, so garden-like, so full of tranquil beauty.

Toward evening we had another visit from Yezaimon, who had followed us from Uraga, with the intention of finding out what our motives were in proceeding so far up the bay. Whatever objections he may have made, they did not appear to be effectual, for as long as we remained, the survey was prosecuted with great spirit and activity. On the following day (Friday), Lieuts. Cooper, of the Susquehanna, Clitz, of the Mississippi, Goldsborough, of the Saratoga, and Mathews, of the Plymouth, sounded

around the islands and up the head of the bight, where they found a deep inlet, into which flowed a beautiful river. The banks were studded with villages, groves, and gardens, and the officers were enraptured with the beauty of the scenery. The natives of both sexes, old and young, came down the banks and saluted them in a friendly manner, bringing them cool spring-water to drink, and ripe peaches from their gardens.

Yezaimon came again on Saturday morning, accompanied by both the Interpreters. This time they brought a number of presents, as souvenirs of our visit—consisting of lacquered cups, very light and elegant in form, brocade silks, richly wrought with gold and silver thread, tobacco pipes and pouches, and fans covered with hideously distorted and lackadaisical pictures of Japanese ladies. The Commodore was willing to receive them, but insisted on giving something in return. A selection of American manufactures was made, which, with some maps, engravings, arms and other articles, formed a return more than equal in value. They refused to take anything, affirming that it was forbidden by their laws, and would subject them to the danger of losing their lives: besides, they declared, the presents offered them were too valuable to be accepted. They were each willing to receive some small articles, which could be readily concealed about their persons, but were positively informed that we could accept of nothing unless they took our gifts, with the exception of the arms, which were removed, as they stated that they could in no case give or receive arms. When Yezaimon saw his presents about to be tumbled back into his boat, he yielded at once, choosing what he probably considered the least dangerous horn of the dilemma.

In the afternoon they returned in the best possible humor, their course having apparently been sanctioned by some higher authority on shore. They brought off a quantity of fowls in light wicker coops, and three or four thousand eggs in boxes, taking away in return a large case of American garden-seeds. The interview lasted a considerable time, as they were socially disposed, and partook of refreshments, both solid and liquid. Tatsonoske stated, in a half-confidential way, that the letter of the President had been received at Yedo, and that if the translation which they had already obtained through the Dutch corresponded with the original, the Government would be disposed to regard it very favorably. He also hinted that Yezaimon would shortly be promoted to a much higher rank. The latter was exceedingly jovial, and stated, by an expressive pantomime, that he would shed tears on the departure of the squadron. It was dusk when the boat pulled off, and the shadows of the wooded hills, lengthening over the water, soon hid from sight the last glimpse of our Japanese friends.

On Sunday morning, the 17th, we hove anchor and started for Loo-Choo, having in the space of ten days accomplished more than any other nation had been able to effect for the last two centuries. The universal feeling on board was one of honest pride and exultation. Knowing the cunning and duplicity of the people with whom we had to deal, it was a satisfaction to find all their arts of diplomacy completely shattered by the simple, straightforward, resolute course adopted by Commodore Perry. Nothing could have been better managed, from first to last; and I have reason to know that the final success of the Expedition was owing to no fortunate combination of circumstances, but wholly to the prudent and sagacious plan pre-arranged by its Commander.

The day of our departure was clear and warm, and the morning light fell softly on the verdurous shores, as we passed the promontory of Uraga. The soldiers were all gathered on the terraces in front of the batteries, to see us pass. The Mississippi kept such a station on our port quarter, that from the shore she would appear as far behind the Saratoga, as that vessel from the Susquehanna; and the sight of four great war-ships, with all sails furled and yards squared, keeping equi-distant from each other to a hair's breadth, yet moving through the water at the rate of eight or nine knots, must have struck the Japanese as almost miraculous. The day was so clear that the inhabitants of both shores had an excellent opportunity of seeing the performance of the vessels, and we soon found that the news of our departure had preceded us. As we drew abreast of Cape Sagami, and made down the centre of the bay, keeping much nearer the eastern shore than on our entrance, we found the water covered with boats, which had brought out loads of the Japanese to get a nearer view. The bay was sprinkled with them, far and near, and at a moderate calculation, I should say there were at least five hundred. Some of them were so curious as to approach within four or five hundred yards, when the men lay on their oars, and remained standing motionless until long after we had passed. I caught a parting glimpse of the cone of Fusi-Yamma through the rifts of a pile of fleecy clouds, high over the head of the Bay of Kowadzu.

Note.—The result of the Expedition to Japan is now known all over the world. Commodore Perry returned to the Bay of Yedo in February, 1854, his squadron augmented by the steam-frigate *Powhatan*, the sloops-of-war *Macedonian* and *Vandalia*, and the store-ships *Lexington* and *Southampton*. He anchored before Kanagawa, a remote suburb of Yedo, and after various interviews with a Council of five Princes of the Empire, appointed to confer with him, concluded a treaty of amity and commerce between the United States and Japan, at the village of Yoko-hama, near Kanagawa, in the beginning of April. By this treaty the ports of Simoda in Niphon (about 120 miles from Yedo), Hakodadi in the island of Jesso, and Napa-Kiang in Loo-Choo, are opened to American vessels for the purposes of trade. The squadron visited

both the former ports, and the officers of the Expedition were allowed perfect liberty to go on shore, mingle freely with the inhabitants, and make excursions inland to the distance of twenty miles. The success of the negotiations was as complete, in fact, as the most sanguine friend of the undertaking could have desired, and reflects great honor on the skill and prudence which marked the course of Commodore Perry. As my connection with the Expedition ceased after our return to China, I shall not attempt a history of its second and far more interesting campaign—a complete account of which the public will soon possess in the national work now being published under the supervision of Commodore Perry.

ESTIMATE OF THE AGRICULTURAL PRODUCTS OF THE UNITED STATES FOR 1855.

The editors of the National Intelligencer have been obligingly furnished from the Patent Office with the subjoined interesting approximate of the Agricultural Products of the United States for the year 1855, made up from the most authentic accessible data by D. J. Browne, Esq., the efficient Superintendent of the Agricultural Division of the Bureau. It may be here stated that if there be any error in the estimate, it is in falling below rather than above the truth, either in the quantity or value of the products:

VEGETABLE PRODUCTS.

	Valuation.		Total value
Indian Corn	600,000,000	bush. at 60 c.	$360,000,000
Wheat	165,000,000	bush at $1.50.	247,500,000
Rye	14,000 000,	bush. at $1	14,000,000
Barley	6,600,000	bush. at 90c	5,940,000
Oats	170,000,000	bush. at 40c	68,000,000
Buckwheat	10,000,000	bush at 50c	5,000,000
Potatoes (all sorts)	110 000 000	bush at 37½c	41,250,000
Flaxseed	58,000	bush. at $1 25	72,500
Beans and Peas,	9,500 000	bush. at $2	19.000,000
Clover and grass seed	1,000,000	bush. at $3	3,000,000
Rice	250,000,000	p unds at 4c	10,000,000
Sugar (cane)	505.000.000	pounds at 7c	35,350,000
Sugar (maple)	34,000,000	pounds at 8 c	2,720,000
Molasses	14,000,000	gallons at 30c	4,200 000
Wine	2.500,000	gallons at $1	2.500 000
Hops	3,500,000	pounds at 15c	525,000
Orchard products			25,000,000
Garden products			50.000,000
Tobacco	190,000,000	pounds at 10c	19 000,000
Cotton	1.700,000,000	pounds at 8c	136,000,000
Hemp	34,500	tons at $100	3,450.000
Flax	800,000	pounds at 10c	80,000
Hay and fodder	16,000,000	tons at $10	160,00.0000
Pasturage			143,000,000

DOMESTIC ANIMALS AND ANIMAL PRODUCTS.

	Valuation.		Total value.
Horned Cattle	21 000,000	at $20 each	420,000 000
Horses, asses, and mules	5,100,000	at 60 eaeh	306,000,000
Sheep	23.500.000	at 2 each	47 000,000
Swine	32,000,000	at 5 each	160,000,000
Poultry			20,000,000
Slaughtered anima's			200,000,000
Butter & Cheese	500,000,000	pounds at 15c	75,000,000
Milk (exclusive of that used for butter and cheese.)	1,000,000,000	gallons at 10c	100,000,000
Wool	60,000 000	pounds at 35c	21,000,000
Beeswax & Honey	16 000.000	pounds at 15c	2,400,000
Silk cocoons	5,000	pounds at $1	5,000

Our verp *manner* is a thing of importance. A kind *no* is often more agreeable than a rough *yes*.

AN EARTHQUAKE OR TWO.

[Concluded from page 296.]

Attempts have been made to evolve a formula from the movement of the earthquake. But on a close examination, this has always been abandoned as impossible. The ordinary movement of earthquakes is horizontal. It has been compared by Mr. Mitchell to the wave which is produced in a carpet when it is held at the four corners and shaken at either end; the shake admits beneath the carpet a certain volume of air, which travels without material loss of bulk across the whole expanse of the carpet, and escapes at the further extremity. In like manner, says Mr. Mitchell, the elastic gas which rushes through the subterranean cavity raises a wave in the surface of the earth, and carries it along till it subsides, is absorbed, or escapes. Of the height of this earth-wave we can form no accurate idea. During the earthquakes on the Mississippi, credible persons affirmed that the trees had been swayed from side to side, like a ship in a heavy sea, till their topmost branches touched the ground, first on one side, then on the other. This would suppose a wave of many feet in height. Observers in Quito estimated the height of their horizontal wave at eight inches only. The sea-wave, which follows or accompanies the earth-wave, has been known to vary from ten to fifty feet in height.

But besides the horizontal movements, earthquakes often proceed in a vertical and rotatory direction. A lady, writing of a late earthquake in Chili, described her sensations as "feeling as if she was jumped up and down several inches at a time." The changes which earthquakes have effected in the level of the earth at various places—as in Chili and Calabria—confirm this impression. Humboldt calls it the "mine-like movement," comparing it to the explosion of a mine charged with gunpowder. The rotatory movement is perfectly established by the ruins of monuments destroyed by earthquakes in Calabria and South America. After the earthquake of 1783 in Calabria, columns composed of blocks of stone were found twisted round, the blocks, which had formerly been placed squarely one upon another, being left at all sorts of angles to each other. The same phenomenon is constantly presented by the furniture in a room. A sofa will be whirled round and left fronting the wall. At Caracas, some of the chimneys were turned round. How such a movement can be imparted to loose objects—and especially how stones and bricks cemented together by mortar can be made to spin round independently of each other—is not easily understood.

The astonishing rapidity of the earth-wave is doubtless the cause of these strange evolutions. According to the records of earthquakes, twenty miles a minute is no unusual speed for the wave. The earthquakes observed in this part of the world have moved more slowly; that which oc-

curred at Simoda in Japan last December crossed the Pacific ocean at the rate of seven to eight miles a minute. But earthquakes have been noted whose speed defied all calculation. Thus the shock of 22d January, 1855, is said to have been felt *simultaneously* at Constantinople in Turkey, at Newburyport, Massachusetts, and in New Zealand. If we are to suppose that these shocks were one and the same, the earth-wave must have traveled thousands of miles in a second.

One of the most curious experiments that have been made with a view to discover the cause of earthquakes is that of Mr. Meriam. He connects them with local atmospherical phenomena, and is endeavoring to deduce a law of relative attraction or influence between the two. Experience has taught him that whenever what he terms an "equilibriation of temperature" takes place here—that is to say, whenever the temperature does not vary two degrees for a period of seven hours—an earthquake is indicated. Whenever this equilibriation occurs, therefore, he notes the indication in his record-book; and in a surprising number of cases it has been verified. One of the most striking of these occurred last December. On the 24th Mr. Meriam wrote to the *Journal of Commerce*, that from his observations he had reason to believe that a severe earthquake had taken place in the East Indies the day before; and sure enough, it was on that very day that Simoda was so nearly destroyed. He does not, we believe, hazard any philosophical theory to account for this coincidence.

All the world is subject more or less to earthquakes. In this country the convulsions at New Madrid in 1811 and 1812, which were felt from the Valley of the Mississippi to the sea-coast, are the most severe examples of the phenomenon of which we have any record; but slight vibrations are of constant occurrence. Newburyport, Massachusetts, has been visited by several hundred distinct shocks: at New Orleans there is no record of an earthquake ever having been felt. The Indians told Dr. Mather that they expected an earthquake every quarter of a century. The colonial records mention five "great earthquakes," viz., in 1638, 1663, 1668, 1727, and 1755; besides several minor shocks, of which there were an abundance between 1660 and 1669, vastly to the terror of the superstitious New Englanders. Nowadays we record these matters more carefully. Thus we find that between 1st January, 1852, and 16th June, 1855, no less than eighty-four shocks of earthquake were experienced in the United States, exclusive of some forty to fifty which were felt in California. Of the Atlantic States, Virginia and Georgia appear the most frequently favored by earthquakes; in the period mentioned eight were felt in each. New York and New Hampshire come next with seven apiece. Louisiana, North Carolina, South Carolina, Arkansas, Connecticut, and Illinois are said to have been only visited once; and Alabama, Wisconsin, Iowa, Indiana, Michigan, and New Jersey not at all. But the difference is probably due to the vigilance of observers in the former States and their negligence in the latter. It is hardly necessary to remind the American reader that none of these shocks were serious.

Abroad, the earthquakes of the past year or two have been unusually disastrous. They will be known in Central America as the years of earthquakes. On 15th July, 1853, a shock partly destroyed the city of Cumana, which is said to have been the oldest city in America. On the 19th a second shock, more violent than the first, completed its destruction; and a succession of shocks during the whole month of August and part of September baffled every attempt to repair the havoc wrought by the former ones. In April, 1854, shocks were felt at San Salvador. They increased in violence till the night of Sunday 16th, when a single earth-wave destroyed the whole city, and buried over a hundred persons in the ruins.

The story of San Salvador is one of the most striking in the history of earthquakes. The city was built in 1528, nearly a hundred years before New York; it was accounted one of the finest sites in the country. Recent travelers describe it as a paradise. Nestled behind cactus hedges, and shaded overhead by thick groves of orange and palm trees, the houses of the inhabitants were secure from the fierce tropical sun, while their elevation—they were 2000 feet above the sea—insured them a regular night breeze. The loveliness of the scenery, with its deep-green background of plaintain, loaded with golden fruit, and yet farther back the grand mountain line, with the majestic volcano of St. Salvador reposing massively against the sky—the delightful country paths, completely covered in by intertwined foliage—the pretty red-roofed cottages, built low and solidly for fear of earthquakes—compose a picture oftener dreamed of than seen. Of earthquakes it had known several, but having always withstood their shocks without material injury, the inhabitants thought of them without uneasiness. Such was the city which ceased to exist in April, 1854. When the earthquake commenced, the springs dried up, and the people and cattle, half choked with dust, could not procure a drop of water. The strongest walls, five or six feet thick, crumbled to the ground. In view of this proof of the increased violence of earthquakes, and the example of the Guatemalans, who abandoned their old capital, Antigua, in 1773, in consequence of a violent earthquake, the people of San Salvador determined to choose a new site for the city they were to build. It would seem as though nature intended to efface all the landmarks of the early Spanish settlers.

Throughout Central America and Mexico the

earth quaked all summer, doing more or less injury in the cities. Guatemala, Costa Rica, and the Southern Mexican States, suffered considerably, and the inhabitants spent a summer of fearful anxiety. The convulsion appears to have culminated in the revival of activity in the extinct volcano of Zacana, in Guatemala, on 12th January, 1855. In a more romantic age, poets would have feigned that the Spanish races were being punished by Fate for their ungrateful misuse of the blessings of political liberty.

We, who hardly notice the slight vibrations which are called earthquakes in these latitudes, can form but a very imperfect idea of the sensations to which a Southern convulsion of the earth gives rise. Travelers say that nothing can be compared to the impression which the first earthquake produces on the mind. "It is not," says Humboldt, "the result of a recollection of those fearful pictures of devastation presented to our fancy by the historical narratives of the past, but is rather due to the sudden revelation of the delusive nature of the inherent faith by which we had clung to the belief in the immobility of the solid parts of the earth. We are accustomed from early childhood to draw a contrast between the mobility of water and the immobility of the soil on which we tread; and this feeling is confirmed by the evidence of our senses. When, therefore, we suddenly feel the ground move beneath us, a mysterious and natural force, with which we are previously unacquainted, is revealed to us as an active disturbance of stability. A moment destroys the illusion of a whole life; our deceptive faith in the repose of nature vanishes, and we feel transported, as it were, into a realm of unknown destructive forces. Every sound—the faintest motion in the air—arrests our attention, and we no longer trust the ground on which we stand. Animals, especially dogs and swine, participate in the same anxious disquietude; and even the crocodiles of the Orinoco, which are at other times as dumb as our little lizards, leave the trembling bed of the river, and run with loud cries into the adjoining forests."

The premonitory noise is peculiarly terrifying. In Mexico they call it "*bramidos y truenos subterraneos;*" and at the sound all nature trembles with fright. An observer in Chili has left us a vivid picture of the dismay caused by a severe shock. "A herd of several hundred black cattle swept by from seaward, and rushed toward the hills with horrible moanings. The horses also, goaded to madness by insupportable terrors, burst their bridles and fled after the cattle, snorting as they went; while their owners heeded not the probable loss of their property, which at another time would have driven them half crazy. The bellowing of the cattle as they rushed through the trees, the clattering of the horses' hoofs up the hillside, the shrieks of the women, the groans of the men, and the discordant notes of the wild birds, which began to add their sounds of terror to the din, all created a scene of horror not easily to be forgotten."

The shock occasionally produces fine moral effects among the superstitious Spaniards. At Caracas, after the earthquake, "marriages were contracted between persons who for many years had neglected to sanction their union by sacerdotal blessing. Children found parents in persons who till then had disavowed them; restitution was promised by individuals who had never been accused of theft; and families who had been at enmity, were reconciled by the common evil." The lesson has been as fruitful of profit in Quito. But this is by no means invariably the case. We have seen how the Marquis of Pombal was obliged to girdle Lisbon with gibbets to check the robberies which followed the great earthquake. In Calabria, in 1783, Sir William Hamilton states that the peasants fell to robbing with such fury that they did not even wait till the earthquake had leveled the houses, but rushed into the rooms in anticipation of the shock, and stripped them of their contents. Fear is, after all, a sorry teacher. When a ship strikes a rock, some fall to praying, certainly, who perhaps never prayed before; but full as many make for the spirit-room.—*Harper's Magazine.*

THOUGHTS IN A NIGHT OF SORROW.

"For our light afflictions, which are but for a moment, work out for us a far more exceeding weight of glory."

"These light afflictions!"—must I then resign
The name of mighty woe for grief like mine?
I paused a moment, for my anxious heart,
Seemed from its long-worn burden loth to part.
Then I remembered days and nights of woe,
Whose secret bitterness no friend might know;
I thought of fond affections vainly nursed,
Of hopes that rose and glittered but to burst;
Of secret struggles with unconquered sin!
Of all the mighty warfare yet within!

"But for a moment!" sorrow seemed to stay,
Through many a weary hour and livelong day;
Each opening month renewed the secret tear,
And memory claimed it each revolving year.

"But for a moment!" could I read aright?
And must I reckon these afflictions light?
I looked again—and lo! before my sight,
There lay in visions stretched the land of light!
There were the living streams! I heard them roll,
And softest gladness gushed across my soul;
I heard the ransomed wake their golden lyres,
And living music breathed from all their wires.
I would have learned their praise, but 'tis not given
To mortal ears to catch the notes from heaven.
High on those hills I saw the rainbow zone
That girds with circling light the golden Throne.
I gazed intensely, but my feeble sight
Was dimmed and dazzed by such cloudless light;
For I am weak, and may not vainly dare,
That far exceeding weight of joy to share.
Oh! 'twas not fleeting! for no changeful day
Marked how those blessed periods stole away.
The love, the joy, the praise would never cease,
Where every echo hymned eternal peace!
Then I returned to weigh my griefs again
With that unbounded glory—Oh! 'twere vain.

I might compare a *bubble* with a *sphere*,
A heaving *ocean* with a trembling *tear*.
Yes! I can reckon earthly things like *this*,
But not my fleeting woe with endless bliss!
Yet "crushed before the moth," I seek relief
Beneath the mighty woe of present grief.
My pitying Saviour! sympathy like thine,
Distils its healing balm with power divine.
The depths of human woe to Thee are known,
And Thou cans't pity—tears were once thine own.
Oh! leave me not to sink in faithless fear—
Let me Thy gentle voice in whispers hear;
Those hills of light are now Thy own abode;
Thy faithful band has marked the upward road.
Lead me, and when my thankful voice I raise,
The first glad anthems of unfaltering praise,
I'll own the love that could such plans employ,
And work from "light afflictions" *endless joy*

(Mrs.) Parsons.

SUMMARY OF NEWS.

Foreign Intelligence.—Count Nesselrode has issued a circular to the Russian representatives at foreign Courts, stating that Russia will accept the third point, relative to the neutrality of the Black Sea, provided no vessels of war shall be admitted there except those of Russia and Turkey, and that the number shall be arranged by special treaty between those two Powers alone. The Allies reject this interpretation. Count Esterhazy has laid the propositions of Austria before the Russian cabinet. Three weeks are allowed for an answer. Russia is expected to refuse her assent to the cession of territory at the mouth of the Danube. On the whole, the prospect of a successful termination of the negotiations appears very doubtful.

Sweden appears to be preparing for military measures, and it is supposed will take the field in the spring. Denmark consents to the establishment of depots for the English fleet at Kiel. In Russia, active preparations are making for fortifying Moscow and St. Petersburgh.

The latest accounts from the Crimea state that the Russian troops had been reinforced, and that large bodies of them were marching from the Crimea to Besserabia, but without abandoning the former position. English gun-boats were destroying the Russian fisheries in the Sea of Azoff. Severe storms had occurred.

Omar Pasha had returned to Bookoum Kaleh, renouncing his intention of attacking Kutais.

The Czar has issued a decree conferring on peasants the right to possess landed property in Poland. Personal serfdom is to be replaced by annual payment. Three years are allowed for the execution of the decree.

In consequence of recent postal arrangements between England and France, newspapers are now delivered in Paris free of cost, whether coming only from Great Britain or via Great Britain from America.

India.—Martial law has been declared in the Santal district. The insurrection is not suppressed, but is not considered dangerous.

South America.—The Peruvian government has entered into a contract with a German for colonizing the region of the Amazon and its tributaries, at the foot of the Andes, with 10,000 robust emigrants of the Roman Catholic faith. The government is to pay the cost of transportation, which they are to refund at the end of five years, paying a moderate interest in the meantime.

Central America.—Walker's party is said to have received considerable accessions, both from California and the Atlantic States. Carrera, the President of Guatemala, is preparing to attack him. Kinney's election as Governor of San Juan was defeated by the exertions of the English, and at the last accounts, only six men remained with him, the others having joined Walker, but with the understanding that they would return to him when called for. He is also destitute of money.

Africa.—The inhabitants of some of the Cape de Verde islands are reported by the officers of a U. S. vessel just returned thence, to be in a state of starvation. For want of other provisions, they were killing and eating their donkeys, &c.

West Indies.—The report that the Emperor of Hayti had withdrawn from the Dominican Republic in consequence of the intervention of the French, is contradicted. The last accounts contain a statement that a battle had taken place, in which the Haytiens were completely defeated.

Domestic.—From Kansas we have reports of a conflict having taken place at Easton, probably growing out of the Free State election of the 15th inst., and that several lives were lost.

A colony of Poles have purchased 2000 acres of land on San Antonio river, Texas, and are about to settle there.

A new line of steamships has been established to run between New York and Antwerp. It is projected and sustained by the Belgian government, and aided by the funds of the Rothschilds, and is to consist of five ships, the first of which was expected to leave Antwerp on the 29th ult.

The Mexican government has made a formal demand upon the United States for indemnity for the destruction of the town of Piedras Negras by the Texan Rangers, last autumn. It also asks protection against similar invasions in future.

Pennsylvania Legislature.—The business transacted has not been of general interest. A number of petitions for, and remonstrances against, the repeal of the restraining liquor law, have been presented. The bill for that purpose, introduced into the House of Representatives, has been debated, but no decisive action had been taken upon it up to the 22nd inst

Congress.—In the Senate, a resolution was passed on the 17th, requesting the President to communicate to that body all the instructions in relation to Central American affairs not previously furnished, and also the adjudication of the American Commissoners in Paris, respecting French spoliations on American commerce. On the 21st, the action of the Navy Board was discussed.

No Speaker had been elected in the House when our paper went to press, and neither party showed any indication of giving way. Several ineffectual propositions have been made to adopt the pluraliy rule, and some attempts to pass resolutions making particular individuals Speaker, have also failed. On the 19th, a resolution was adopted, forbidding for one week, all debate except by unanimous consent, unless a Speaker were sooner chosen. On the 22nd, a resolution was offered, that the candidate receiving the highest number of votes from a quorum of members should be Speaker, provided, that the successful candidate and those others who had more than 25 votes, should have the appointment of the standing committees in proportion to the number of votes received by each. It was laid on the table.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 308.)

It was during this summer that Samuel Capper was first called to endure the affliction of losing an adult child, by the death of his daughter Rebecca Kidd, which he most acutely felt. Particulars of this affecting event, and of the death soon afterwards of her husband and two children, are already before the public, in a small work entitled "Youthful Pilgrims;" so that it is only needful here to say that her father submitted to the bereavement in a truly Christian spirit, and could even rejoice in the midst of his deep sorrow, from a sense of the redeeming mercy extended to his beloved ones. He alludes to the subject in the following letter to his youngest son:—

Bristol, 10, 8 *mo.* 1837.

MY DEAR THOMAS,—I was disappointed to find that thou hadst gone to school without my taking leave of thee; I think, however, that thy mother acted wisely, and am well pleased that thou art there. Perhaps thou wilt not find it so agreeable as when thy brother was with thee; and I shall be pleased to find that thou art disposed to make thyself comfortable, even when things are not exactly as thou mightest wish. Thou wilt find, as those who are older have already found, that it has been wisely ordered that we should have enough, attending our course through life, of the disagreeable, to induce us to be continually looking forward to a better state of being; as the poet John Scott says—

'Enough has Heaven indulged of bliss below,
To tempt our tarriance in this lov'd retreat;
Enough has Heaven ordained of useful woe,
To make us languish for a happier seat!'

We, my dear Thomas, have had a fresh and very interesting exemplification of the truth of these lines, in the instructive and affecting death of thy dear sister, Rebecca Kidd. I hope neither thou nor I shall ever forget how delightfully her confidence was fixed on the great mercy and love of God, in Christ Jesus, to her soul; and let us, at the same time, remember how careful she was to fulfil her duties, and to act consistently with the simplicity and purity of the principles of Friends. The nearer she drew to the close of all things here, the more attached she felt to the gospel simplicity of the practices of consistent Friends. In the present day, when it seems to be the custom to make light of the particular views of our Society, and for those who have scarcely made any effort to do right, to despise those who *have*, such an example, in a young woman of superior understanding, ought not to be lost upon us. Let us learn of her that very important lesson, which none who are sensible of Divine regard toward them are too young to practice—to live near to Christ. I believe, my dear Thomas, that thou art favored with the teachings of his Spirit in thy heart; reproving thee for that which is wrong and sinful, and pointing out to thee that which is right, and which will produce peace. Let us be attentive to these Divine admonitions; as dear Rebecca expressed it, 'Let our conduct be more circumspect; let us live near to our Saviour,' that is, to the dictates of his Holy Spirit; waiting in quiet, day by day, to know *His* will, to subdue *our* wills. . . . .

"*Bristol*, 17, 8 mo., 1837.

MY DEAR THOMAS,—Thy letter was very pleasant to us, and we are glad to find that thou thinkest seriously of the importance of avoiding temptations. On this point, I wish to say that we commonly are prone to imagine that, in other circumstances than those in which we are placed, we should have less trial. The truth is, that in every situation, if we would preserve an easy conscience, we must expect to be obliged to bear the cross, in order to maintain a right course among those who pursue a different one: and, to be enabled to do this, earnest and continual prayer will be needful; we cannot preserve ourselves from evil."

Samuel Capper held many meetings in Gloucestershire and Worcestershire this year.

To the same (still at School).

"*Bristol*, 7, 2 mo., 1838.

My dear T.,—I have felt a wish to write to thee for some days, but have been prevented by my occupations. I have thought seriously on the great disadvantage which it may be to thee to allow thyself to entertain an estimate of the character of thy teacher which places him in an objectionable point of view in thy mind. I think that any dislike, which we permit ourselves to harbor against any person, generally grows until we are impressed with it far beyond the reality; and, in this case, it would operate to prevent thee from receiving all the benefit which thou mightst do in thy education; whilst, on the other hand, *if* thou wast (or, I hope I may say *art*) disposed to derive all the advantage thou canst, and to regard *as little inconveniences*, which is the true light in which they should be viewed, those troubles which at present annoy thee, at a future day thou wilt be reaping the benefit of the knowledge which thou hast acquired, when the things that now incommode thee are all forgotten. In cases of unpleasant feeling between parties, there are generally those, even among boys, who are willing to aggravate the mischief by misrepresenting, and putting bad constructions on, the words and actions of the obnoxious person, where there might be no ground for such conclusions were the subject properly and dispassionately considered. But there is another point, of still more importance, which, however young, we ought seriously to consider; and that is, that all trying circumstances are intended, by our gracious heavenly Father, for inducing the exercise of patience, forbearance, and other virtues, which would proportionably increase. We must not, however, depend on our own fortitude to sustain us under the trials of temper to which we are subjected; if we do, whether older or younger, we shall be foiled. Our security and preservation are in a dependence on the assistance of the Holy Spirit, or grace of God, which is given to those who ask it in prayer. I believe thou art not insensible to this truth. Prayer may be offered, either in silent retirement before God, or even under circumstances of necessary bustle, by lifting up the heart to the Lord, with sincere desires to be preserved from yielding to temptation; or by the expression of the deep feelings of the mind in words—not the words of others, unless they are made our own by lively feeling at the time.

I am, my dear T., thy affectionate Father."

Diary.

"1838, 2 mo. 13. My thoughts much engaged about going to London. I think I must endeavor, this summer, to have some meetings in Spitalfields, St. Giles's, and other destitute parts of the city and suburbs. I wish to be willing; but I feel it the more, as I am not in such circumstances as I could desire, with respect to pecuniary matters.

2 mo. 20. A delightful silent meeting; a very merciful seal to the efficacy of *that* worship.

25. First-day. I was engaged to supplicate that pardon might be granted to those who offered strange fire, and that they might know more of the grace of our Lord Jesus Christ. My mind was also brought into a humbling sense of the nature of the baptisms and trials which await me in the service which I have in prospect in London.

His son-in-law, Edward Kidd, jun., died on the 17th of 3d month. He was buried on the 23d, and two of his children on the 1st of 4th month; the four being swept away in a very short time, and one solitary orphan left. To return to S. C.'s diary; he writes:—

"1838, 5 mo. 22. The prospect of visiting London seems very awful, but not to be put off. The expectation of being again out of business is serious, but I feel that I can trust to Him who provides better than we can.

5 mo. 29. The visit to London presses upon my mind. I am discouraged by having fresh employment to seek, but calm submission prevails over all the disturbing thoughts which arise.

6 mo. 12. The monthly meeting granted me a certificate. It was a solemn time; much felt, though few spoke. Dr. Ball said all that I could desire. I do feel it to be a very serious thing; and I depend solely on Divine assistance to accomplish it."

To a Young Man.

"*London*, 25, 6 mo., 1838.

. . . . I feel much solicitude for thy welfare, and it has given me some relief to find that thou hast obtained a situation. I am willing to hope that, should it not be exactly to thy mind in every particular, thou wilt endeavor to bring thy mind to it. It is possible that, in days to come, thou mayst see occasion to be thankful for those very circumstances which thou wouldst now gladly have removed. But that which chiefly presents itself to my mind, when I think of thee, is the desire I feel that thou mayst be happy—happy here and happy hereafter; and the conviction accompanies this wish that it never can be accomplished until thou art brought to hate sin; not one sin nor the other sin, but all sin; every deviation from the dictates of that pure Spirit that is, from time to time, reproving thee for the evil of thy ways. It is very humbling, I acknowledge, to feel that we are altogether unworthy of anything but condemnation; that our title to Divine mercy is the Ransom which has been paid for us; but, until we come to feel this, there is no hope of our escape from the wiles of the enemy. I think thou knowest something of the unsatisfactory nature

of the service of sin, and I pray that God may open to thy view the vileness of human nature, and the rich treasury of his mercy in Christ.

With affectionate regard, S. C."

To K. B.

"*London*, 9, 7 mo., 1838.

My dear Sister,—I thought that thou and my brother might be pleased to see, under my own hand, evidence that I am here, and getting into work, in my small way. Yesterday I dined at Plough Court, with Jonathan and H. C. Backhouse, after meeting, where the support and success of those engaged to labor in the ministry of the word were sweetly prayed for by Mary Sterry. After dinner they went to a meeting appointed for the nobility, and I to one for the poor in Spitalfields; how they fared I have not yet heard. Friends thought the meeting in Spitalfields an instructive one. George Jones took part in the labor. I believe I had just sufficient light clearly to see my way, and just enough strength to pursue it; and now I feel just such a portion of peace as induces me to believe that, however imperfect the performance may have been, it has been accepted in its sincerity. I greatly desire to be thankful for having been enabled to deliver my own soul of the burden, and that this is attended by feelings which are calculated to keep me humble. Humility is a grace which I think I covet more than any other. You will have heard that we are likely to have the world (a short one, in all probability, to us) to begin again. S. C.

"*London*, 10, 7 mo. 1838.

My dear Elizabeth,—This morning I was at Southwark monthly meeting; it was a baptizing time—felt to be so, I apprehend, by most present. I then went to see the tent erected, and am now at Plough Court, waiting the time for meeting; not anxiously, but certainly under a deep sense of its importance, and in fervent prayer for a blessing.

7 mo. 11. I think upwards of a thousand attended; the freeness and simplicity of the gospel were declared, and near access was known to the throne of Him whose blessed Spirit did, I believe, in a good degree preside over us. Several kind friends were there, namely, George Stacey, Joseph Neatby, Samuel Darton, Edward Harris, Wm. Manley, etc.

13th. Yesterday I went over the St. Giles's district, and fixed on two places for meetings; one in the very nest of poor, low creatures. The smell of the streets was almost unbearable. I keep scarcely any other memoranda than these letters; so perhaps thou wilt keep them together, that we may have them to refer to.

15th. First-day. This morning I walked through Rag Fair (all busy as a week-day) to Ratcliff meeting, which was a refreshing one, both immediately and instrumentally. Many Friends were at the meeting in the tent in Whitechapel burial-ground. It was large and satisfactory. I think the gospel was fully preached. Eliz. Jos. Fry took a share in it.

My prayers are fervent that, through close attention to Divine guidance, all may be kept in its right place, and the design of the great Head of the church be answered. I feel to be weakness itself; and so much the better, if He is pleased to preside."

To be continued.

STEPHEN GRELLET.

Stephen Grellet was born in the year 1773, in France, in the town of Limoges, which is situated in the old Province of Limosin, and in the modern department of Haute Vienne, about one hundred miles northeast of Bordeaux, and the same distance southeast of La Rochelle. The district of Limosin is regarded by many travellers as the most beautiful in France.

His parents were of high rank and quite wealthy. His father was a member of the household of Louis XVI, and was an intimate friend and counsellor of the King, attending service with him in his private chapel. During the Revolution which overthrew the monarchy and resulted in the execution of Louis XVI, in 1793, both parents were made prisoners, and were both ordered to be guillotined. They were actually taken out of prison for execution, when it was discovered that the father possessed such knowledge of financial and state affairs, that they were remanded to prison, where they remained until after the execution of Louis XVI, and were then spared. Their estates were confiscated; but the government allowed Mr. Grellet one of his houses in Limoges, where he resided in comparative obscurity and poverty. One of the sisters of Stephen Grellet married a Baron, and was living in 1844, as was also a brother.*

Stephen Grellet was born at an eventful period. The profligate Louis XV was yet living; and social and public corruption reigned in the person of the monarch. The faithful Bishop of Senez, being called to preach before the king, during Lent of the year 1774, chose for his text the words of the prophet: "Yet forty days, and Nineveh shall be overthrown!" God so ordered his providence that, when forty days were past, Louis XV was lying dead in the royal abbey of Saint Denis. At that time

* "At Brives," writes Joseph John Gurney, "lives la Baronne le Clerc, the sister of Stephen Grellet, a lady-like, elderly widow, surrounded by children and grandchildren. She is a Roman Catholic, much devoted and yet liberal; very refined and pleasing." "Limoges is the birth-place of Stephen Grellet; and his brother Joseph also a Friend, who once lived at Nottingham, now resides here with his Roman Catholic wife. We felt much sympathy with this quiet, worthy man, who is, I trust, (in the midst of darkness and superstition,) preserved steady to his principles."—*Life of J. J. Gurney*, ii, 427.

a little child was living at Limoges, who out of a nation of corruption, was to arise, a worthy successor of the Bishop of Senez, and who, in his day, was likewise to preach the great truths of God before kings and rulers of the earth.

Stephen Grellet was educated in the Roman Catholic faith. He received the anointing oil, the sign of the cross, the benediction of priest, and the training of Mother Church; but God designed better things for the babe than were represented by earthly ceremonies and false doctrines.

In the meanwhile, he received a good secular education, at the large Military College at Lyons. Here there were several hundred students under the strictest discipline. At this institution, young Grellet attained several prizes for proficiency in Latin, and laid the foundation for the mental discipline and general knowledge which belonged to his future character. At the age of seventeen, he became one of the body guards of the unfortunate monarch, Louis XVI.* He had not yet learned to fight the good fight of faith, but trusted to the carnal weapons and vainglories of the military profession.

His family being attached to the Bourbons, it was concluded that S. G. and two of his brothers should repair under the standard of the French Princes who united with other continental powers in endeavouring to replace Louis XVI on the throne of France. They passed through Normandy to Coblentz, which was the rendezvous of the princes and the nobility. After a winter and spring of preparation, they entered France in the summer of 1792 with the Austrians. Being in a reserve corps, Stephen Grellet was never present in an actual engagement, and his line was never called upon to fire. This, in after years, afforded him much satisfaction. Owing to political changes in France, and private alienations in the Princes' army, caused in part by the ambition of the Count de Provence, afterwards Louis XVIII, the Princes' army was ultimately disbanded, after a weak and ineffective campaign.

In the exciting times of the French Revolution, Stephen Grellet and his brother, who was also a soldier, were taken prisoners while on horseback, and expected every moment to be shot. S. G. (then in an unconverted state, to which he always looked back with horror), sat upon his horse with as much composure as ever he felt in his life, each hand on a pistol, intending to cause death to others before he himself should die. Some unexpected circumstance caused a commotion and excitement among their captors, of which the prisoners took advantage and escaped to Brussels, and thence to Amsterdam. A republican general, a friend of the family, favored their escape in a ship bound to the West Indies. In passing on their way to the ship, they brushed against soldiers who were fiercely swearing what they would do with the Grellets, if they could find them. The present writer has heard the good old man relate, with satisfaction and gratitude, that he had never fired a weapon for the destruction of human life.

The destination of the young Grellets was Demarara. Here they remained for two years, engaged on a plantation, and in commercial transactions. Hearing that some French vessels had unexpectedly appeared off Demarara, which proved however to be an English fleet, the Grellets became apprehensive of being again taken prisoners, and secretly embarked on board of a vessel just about to sail to New York. They embarked in such haste that they left behind a considerable part of their property. They landed in New York in the spring of 1795; but left the city for the sake of retirement, and took lodgings at Newtown, Long Island, until they should receive tidings from their parents in France.

Stephen Grellet, at the time of his emigration to America, seems to have been an unbeliever, after the example of many of the Roman Catholics of France. The transition from Popery to infidelity—from believing everything to believing nothing—is easily accomplished over that bridge of temptation, whose architecture was perfected in the middle ages, and has well stood the test of time. While in France he had occasionally attended the confessional.

On his arrival in the United States, in 1795, the young French unbeliever, now 22 years of age, went, as we have said, on Long Island. It was here that God had sent him to learn the first truths of religion. "God's ways are not as our ways, nor His thoughts as our thoughts." The circumstances of his conversion are striking. At times, his mind had been directed to the subject of religion with greater or less distinctness, when one day, whilst walking alone in an orchard, he seemed to hear a voice sounding in his ear "Eternity! Eternity!" This was repeated so solemnly and impressively, that he began to realize that there was, in truth, an eternal world. The argument to his mind and conscience was, "If so, what will become of my soul?" Convictions of the error of his ways were startled into existence, and these convictions were deep and pungent. For about two years, his mind was agitated by thoughts of "eternity," and the apprehensions of guilt. Being in a Bible land, and having access to God's precious truth, he studied the sacred

*Eleazer Williams, the *so-called* Dauphin, or lost Prince, visited Stephen Grellet in Burlington, with a view to obtain the benefit of his personal testimony and reminiscences. Mr. Grellet discovered, as others had done, a resemblance to the royal family, and was much interested in his character and statements. S. Grellet had, on one occasion, seen the young Dauphin kneel at the mass. On parting with Eleazer Williams, S. G. affectionately exhorted him to attend faithfully to things of higher interest than earthly genealogies and crowns.

Scriptures for the first time; and through their perusal, and the instructions of Friends, by Divine grace, he experienced peace and joy in believing.

While on Long Island, he went into a Friends' meeting, and was deeply affected by the words of a female preacher. His impressions in favor of Friends were strengthened by social intercourse, and by an investigation of their principles and practices. One of his earliest personal friends in the Society was the beloved and venerated Richard Mott, now of Burlington, who then resided near New York.

He refused various most attractive offers of lucrative business, feeling a check in his mind. Soon after his arrival he was invited to return to France, by his parents, who had received back much of their estate. Although he had every reason to expect riches in such return, he did not feel free to accept the invitation, and in this the Divine hand may be distinctly seen. This paternal estate was soon lost again by confiscation; but in the path of providential appointment he was both to receive and to dispense the true riches.

In December, 1795, he removed to the city of Philadelphia, then emphatically a Quaker city. Here he turned his attention to the useful and honorable vocation of Teacher, and gave instruction in the French language.

His Christian character had been maturing in the riches of a deep personal experience; and the first exercise of his public gifts occurred whilst on an excursion to the sea-shore, in Egg Harbor, Burlington County, for the purpose of distributing religious books and tracts. He was, after this, frequently led, in fervent simplicity and childlike faith, to advocate the cause of his divine Master; and discerning Friends perceived that the Lord was with him. Stephen Grellet was regularly recorded as a minister by Friends of the North Meeting, Philadelphia, in 1798, when he was about 25 years old.

In 1798, the yellow fever raged with great violence in the city of Philadelphia. Stephen Grellet was indefatigable in his efforts to minister to the temporal and spiritual wants of the sufferers. He went about doing good, in the name of the Lord; and the rich and the poor welcomed him as the minister of consolation. In the midst of his labours of love, he was himself stricken down by the disease, and at one time—to use his own expression—he turned to the wall to die. While in this state, he felt that he might be called to publish the Gospel in the North, the South, the East, and the West; and being discouraged at the thought of returning to life, whilst in the enjoyment of a flowing peace, and glorious prospects of eternity, he nevertheless entered into a covenant to go whithersoever God might send him, implicitly believing that, at the close of life, his Heavenly Father would bless him with his presence. His life was thus spared in great mercy, no doubt that he might make known the riches of divine grace to many immortal souls on both continents. God unfolds his purposes by a providence which preserves the lives of His saints, and directs their steps through all their pilgrimage.

Stephen Grellet moved back to New York about the middle of 1799, and engaged in mercantile business for a livelihood. One of the peculiarities of the Society of Friends is that their ministers have no pecuniary compensation, and hence a resort to secular occupations is needful.

In the year 1800, Stephen Grellet made an extensive tour through the Southern States, as far as Georgia, then the limit of our confederacy. At that time, an expedition into those regions was difficult and dangerous. He rode on horseback, and often slept out at night, and was sometimes for days without convenient food. He and his companion adopted the Indian habit of tightening the waist with a belt, in order to relieve the gnawings of hunger. Some person having presented to Stephen Grellet some dried rattlesnakes, as a curiosity, he gave them to his companion, who was glad to eat them. Many interesting adventures are said to have occurred on this journey; but as no account was published, the writer is unable to give any particulars.

In the following year, 1801, Stephen Grellet travelled through New England, and into Canada, doing the work of an Evangelist, and preaching the gospel of the kingdom. He thus surveyed our whole country from north to south, at the beginning of his ministry, and his large soul received impressions of the greatness of its destiny, which grew with his years, and which he ever loved to contemplate in connection with the spread of pure religion throughout our borders and the world.

It is impossible, in a discourse like this, to give a connected narrative of all the labors of this good man's life. That, indeed, is the work of a biographer. All that can be attempted on an occasion like the present, is to take a general glance at some of the prominent incidents in our departed friend's labours.

While residing in New York, he attended the meeting held in Pearl Street, where his ministry was acceptable and edifying. He was married, in 1804, to Rebecca Collins, a sister of our respected townsman, Thomas Collins.

In 1807, he embarked for Marseilles, on a religious visit to Friends and others in the southern part of France. An interesting incident occurred on the passage. After the ship had entered the Mediterranean, a craft of Algerine pirates was discovered bearing down upon them. The captain and crew were greatly excited and alarmed; but Stephen Grellet retained the utmost composure of mind and trust in God, having a secret feeling that the Lord's name would be magnified. The pirates drew near and boarded the vessel, overpowering the feeble crew without

resistance. Just as they were about to transfer them in chains to the other vessel, and to seize upon the cargo and valuables of the passengers, the sun went down below the horizon, and a British man-of-war, which had hitherto been hid in the sun's rays, was seen in the distance. The pirates immediately hurried aboard of their own vessel, and the American ship was thus saved. Stephen Grellet often alluded to this remarkable providence, and at a private opportunity he once made a forcible application of it to some veteran Friends, whose minds seemed to need encouragement.

In 1812, Stephen Grellet felt moved by the Spirit to undertake a religious journey to Europe, and he sailed for England. On the last day of the year, a meeting was held, at his request, for the poor of Spitalfields. An immense audience thronged the house, and many persons were compelled to stand. William Allen says, in his diary, "dear Stephen, though at first interrupted by the noise, was favored to deliver a very impressive address, and stood about an hour and a half." He afterwards engaged in supplication. William Forster and Elizabeth Fry also addressed the meeting. The large concourse appeared interested and grateful, and separated in a remarkably quiet manner, contrary to the apprehensions of some, who doubted the expediency of assembling a crowd of persons of that description.

In January, 1813, Stephen Grellet was favored with the privilege of visiting the famous Newgate prison. In company with William Forster, Wm. Allen and J. Smith, he was allowed to visit four prisoners who were to be executed early in the following week. This visit was the occasion of turning the attention of Elizabeth Fry to the work of ameliorating the condition of prisoners. Stephen Grellet endeavored to impress upon her mind, in a tender, personal address, this noble work of philanthropy. After a remarkable visit to the women in Newgate, where they witnessed wretchedness and degradation not to be described (many almost devoid of clothing, and children born in prison, who had never worn a garment), Stephen Grellet being under appointment to dine with Elizabeth Fry, laid the case before her, and told her that something must be immediately done. This was a help in turning her attention to that peculiar channel of great usefulness. She took immediate measures for the present relief of the prisoners, and although for some years she was deterred by circumstances from a full dedication to the great work, she gave herself heartily up to it when the right time arrived, and the results are before the world.

Stephen Grellet afterwards preached to the prisoners of Newgate, in an atmosphere of dreadful odor, truly symbolic of moral corruption. But it was his custom to go cheerfully wherever God called him.

Whilst in England, Stephen Grellet visited the Danish and Norwegian prisoners of war, who were confined in a convict ship. A religious meeting was held on the quarter-deck, which the officers attended; and a precious opportunity of preaching and prayer was here enjoyed. Some of these convicts, already favorable to the principles of Friends, were led, on their return to Norway, to establish a meeting of the Society.

From England, Stephen Grellet passed over to the Continent, and made a missionary excursion into Germany. At Munich, in Bavaria, he reported that "some thousands of pious persons in the neighborhood of Munich were awakened to a sense of the importance of vital religion, and the inefficacy of mere forms," and "had the circulation of the Holy Scriptures much at heart." On this tour, he went as far as Geneva, where he held Christian intercourse with Professor Pictet and other brethren in the Lord.

An exceedingly interesting incident is related of Stephen Grellet on returning from his mission. Whilst travelling through Germany in an open wagon, with a loose board seat, over roads which had been cut deeply by the heavy artillery wagons, and then frozen over so as to be almost impassably rough, he arrived at Pyrmont, where he thought it best to stop and to hold a religious meeting. Wishing an interpreter, he was directed to a little lad, who modestly undertook to do the best he could, and who proved, on this, and many subsequent occasions, remarkably fitted for the task. This German boy became, by the grace of God, a Christian, and is now one of the most eminent ministers among the Friends. In 1846, thirty-two years after the incident above related, the German minister, [Benjamin Seebohm,] came to America on a Christian mission, and hastened to Burlington, to visit one whom he loved as an Apostle and father. He went with Stephen Grellet to his mid-week meeting, where, in the course of his sermon, he paid to his aged friend the following tribute: "I came to this place without any expectation of meeting you on such an occasion as the present, having simply come to make a visit of Christian and grateful affection to a beloved friend and Father in the Truth, who, many years ago, when in the constraining power of the Gospel on a visit to my native land, was made instrumental in finding me out, a poor wanderer, as a lost sheep from the fold, and in turning me from darkness to light, and from the power of Satan, I humbly trust, unto my God."

Stephen Grellet returned from the Continent to England in April, 1814. His journey had been undertaken in one of the most trying years, for a traveller, that could have been selected. In 1813, the Allied powers of Europe had combined against Napoleon, and war was raging on a frightful scale. The great battles of Dresden and Leipsic had been fought; and the Allies were now advancing upon Paris. But in doing

his Master's work, Stephen Grellet shrank not from self-denial or danger of any kind.

The Emperor of Russia and the King of Prussia arrived in England from Paris, on June 6th, 1814; and the Friends determined to present to them in person respectful addresses. The King of Prussia was very much hurried, and the only opportunity the deputation of Friends had to see him was in the passage through which he was to pass to his carriage. "Stephen Grellet had only time to say a few words in French, and on adverting to some of the Society in his dominions, and to the Society's testimony against war, the King observed that they were excellent people, but without waiting for the conclusion of the sentence, said, 'war was necessary to procure peace.'"

The interview with the Emperor of Russia, Alexander I, was more leisurely and satisfactory. The interview lasted about an hour, during which a great many subjects were adverted to. The Emperor stood the whole time. He conversed with Stephen Grellet in French, about his own personal temptations as Emperor; and then, as William Allen relates, "Our dear friend, S. Grellet, under the pressure of Gospel love, addressed a few sentences to him in French. The Emperor, pressing S. Grellet's hand's with both of his, was much contrited, and with tears in his eyes, said, 'These, your words, are a sweet cordial to my soul; they will long be engraved upon my heart;' indeed, several times during the opportunity, he took one or the other of us by the hand." Stephen Grellet returned to the United States in November, 1814.

In 1816, Stephen Grellet again left his home, and visited Hayti, on which island he spent four months. He endeavored to set into operation a system of schools, and met with some success. A Bible society was also established there. The President, Petion, received him with great cordiality. On one occasion, he preached from Petion's palace to the Haytian army, comprising about 6000 men, who were arranged in solid, compact masses, within hearing of his voice. Some persons, who heard him in Hayti, declared, that in his own language he was a man of truly fascinating eloquence. His labors of love in preaching the Gospel, visiting the prisoners and poor, and performing acts of philanthropy among the people, caused him to be held in such high esteem that, even after the lapse of years, he was still spoken of as "Saint Stephen." Going to Demarara, where the physician died, Stephen Grellet discharged the duties of a physician to the sick, in addition to his other benevolent work.

To be continued.

A practical agricultural paper, the Working Farmer, states that the value of the hog crop this year, in the United States, will fall little short of two hundred millions of dollars, or fifteen millions more than the cotton crop.

SCIENTIFIC IGNORANCE.

A friend of mine in the country, desiring to secure a good supply of rain water, constructed a tank twenty feet square, under the corner of his house. In the top of this tank he placed an iron pipe, which reached up thirty feet to a gutter under the roof of his house, intending to fill his tank thereby, and when full, the water from the roof would flow off by another gutter.

After a good heavy rain, he found his tank had not only been filled but had burst. He reconstructed it of stronger plank, but it no sooner filled than it burst a second time, although the tank was under ground, with two or three feet of earth upon it. Re-constructing it the third time, he found it altogether strong enough to hold *itself* full of water without leaking a drop, until he inserted this pipe, and attempted to fill *that* also. Then the tank burst, although the pipe was only one inch in diameter, and being thirty feet in length, contained only about fifteen or sixteen pounds weight of water.

He was puzzled on finding that this comparatively small amount of water bearing perpendicularly on the water in the tank, burst a tank of strong plank hooped round by strong bands of iron. He is puzzled still, and before he builds another tank, he would like to know how strong he must make it, to resist "*the mysterious power*" exercised by this perpendicular pipe of one inch diameter by thirty feet in length, when filled also with water, although said pipe, when full, contains only about two gallons. In other words, what expansive power is produced on the water in the tank by reason of the contents of this pipe bearing on the water in the tank when both are full?—West Chester, *in New York Commercial Advertiser.*

There is a deficiency in the data, as the depth of the tank, as well as the area of its horizontal section, ought to be given.

It is probable that many of our readers, as well as the writer of the article above, would be at a loss to conceive by what mysterious action a column of water one inch in diameter and thirty feet in height, weighing only about fourteen ounces, or not quite one pound avoirdupois, should exercise a sufficient force on the interior of the tank to burst it, though composed "of strong plank hooped round by strong bands of iron." The case, however, is readily understood, by a little examination into the action of fluids.

Suppose two reservoirs placed side by side, connected by a horizontal pipe near the bottom, and let a stream of water pass into one of them till both are full. It is then, a well-known result of the action of fluids, that the surface of the water in the two reservoirs will settle at the same level, and this will be equally true, however unequal the areas of the reservoirs.

Conceive one of them to be expanded to the

area of a lake, and the other reduced to the dimensions of a tube, still, the level of the surfaces is maintained; consequently, the water in the lake exercises no more force on the contents of the connecting pipe, than the water in the vertical tube exerts in the opposite direction. Reverting to the tank in question, let us suppose its depth to be ten feet. Then each of its vertical sides will contain an area of 200 square feet, and as the centre of pressure is midway between the bottom and the surface, and the vertical tube which is inserted, water-tight, in the cover of the tank, is 30 feet in height, each vertical side must sustain a pressure equal to the weight of a column of water 35 feet in height with a base of 200 square feet, equal to a weight of 437,500 pounds. Of this immense force, about six-sevenths are produced by the pressure of the water in the tube. This principle is familiarly illustrated by the hydrostatic bellows.

This effect arises from the principle, that when water in an enclosed vessel entirely full, is exposed to a pressure upon any part of its surface, that pressure is propagated equally in every direction.

On this principle is constructed the Bramah's Press, so frequently used to test the soundness of cast iron pipes; by means of which, a man weighing 150 pounds, may exert a force of 432,000 pounds to the square inch of the interior surface of the pipe.

If our friend "West Chester" desires to form a tank fulfilling the purposes intended, without the expenditure of so much force in plank and iron, it may be easily effected in a very simple way.

Let him introduce, water-tight, into the cover of the tank, a second tube rising to the level of the ground, thence turning horizontally, so as to carry off to a convenient distance, the superfluous water when the vessel is full. By this simple expedient, a large part of the force tending to burst the vessel will be withdrawn. Thus, suppose the second tube to rise three feet above the surface of the water in the tank, a force equal to the weight of 337,500 pounds will be withdrawn from the interior of the reservoir. This will relieve each vertical side of the tank of about four-fifths of its pressure. E. L.

YANKEE MANAGEMENT.

The sugar crop on the Island of Jamaica this season, is 50,000 hhds. greater than ever before. This is attributed to "Yankees" having taken the management of several of the largest sugar estates. In working, they employ the negroes at so much per day, paying *in cash* every week. The cash wakes up the best energies of the sable laborers, and gives a life, never before seen or heard of, to the sugar making business. Cuba and our Southern States are likely to have, in a very few years, an opportunity to compare, side by side, on every way equal terms, the advantages of free and slave labor.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 2, 1856.

Our readers will find in the present number, a spicy article from the N. Y. Evening Post, in relation to the President's recent Message to Congress. The writer of that article has conceded quite enough to the slave power, yet we readily agree with him in the opinion that an attempt to fix upon any of the free States the charge of systematically violating, or attempting to violate, any provision of the Federal Constitution, favorable to slavery, must prove abortive. The only provisions now in force, which can be construed as favorable to the interests of slaveholding, are the three-fifths representation, and the article respecting the recovery of fugitives from labor. With respect to the former, there are, unquestionably, many of the people of the free States who regard the representation of three-fifths of the slaves as unjust and unequal, and probably such a concession could not now be obtained, if not already established. Yet we may trace the records of the proceedings of the Free States in vain, in search of any effort to deprive the slaveholding power of this representation. The provision relative to the reclamation of fugitives from labor, whatever was originally intended by it, was certainly elaborated by the Constitution into a form which renders its application to absconding slaves, when subjected to legal examination, more than questionable. Certain it is that the principle upon which absconding slaves are now claimed, and perhaps always have been, receives no countenance from the constitutional provision. A slave who has eloped from any one of the slave States, and is found in a free one, is demanded, not as a *person* owing service or labor, but as the *property* of the claimant. Yet the phraseology of the article was purposely so framed as to exclude the idea of property in man. The description of fugitives is expressly limited to persons owing service or labor, and these are required to be delivered up, not to *owners*, but to those to whom such service or labor may be due. To give a legal meaning to this provision, a debt must be supposed, and a debt cannot exist without a contract, and a contract must be made by parties

competent to form it. Consequently, such a debt cannot arise out of hereditary slavery, nor exist under it. Still, however reluctant a large part of the people of the Free States unquestionably are to surrender fugitive slaves, no one of the Legislatures has ever attempted to enact a law to exonerate absconding slaves from the service of their ostensible owners. The act of Congress of 1793, and its supplement of 1850, however objectionable in a constitutional point of view, have been quietly submitted to by the people of the Free States. Where legal provision has been made upon the subject, in any of the Free States, the object has evidently been, not to secure actual fugitives from the claims of their masters, but to prevent their free colored citizens from being carried into slavery under the character of fugitives from labor.

The Presidential communication which has elicited the remarks of the Evening Post, is certainly the first in which the principle is laid down, or at least broadly intimated, that the great object of the Federal Constitution is to enable the strong to triumph over the weak, not to protect the weak against the encroachments of the strong. The preamble to the Constitution itself, however, presentsus with a very different view of its objects.—E. L.

On another page our readers may find under the head of "Yankee Management," a short but interesting notice of the production of sugar in the island of Jamaica, within the past year. The advocates of slavery are accustomed to refer to that island and to the decline in its exportation, as evidence of the impolicy of emancipation. We are told, with a confidence that seems to set contradiction at defiance, of the number of sugar plantations which have been abandoned, and of the reduction in the value of the rest; and more particularly has the diminished exportation of sugar been presented to our consideration, as if the wealth and prosperity of the island were to be estimated by the number of hogsheads of sugar and rum which it furnishes to the British market. From such information as we have been able to collect respecting the working of emancipation in the island of Jamaica, which has been usually selected to exemplify the alleged unfitness of the descendants of the African race for the enjoyment of freedom, we have never entertained a doubt that the emancipated slaves of that island were influenced by the same motives as actuate other men, and that they manifested no peculiar aversion to labor. During the time of the nominal apprenticeship, it was no uncommon practice for the laborers to avail themselves of the provision of the law which enabled them to purchase their freedom. As the establishment of the apprenticeship system was virtually and ostensibly the extinction of slavery, this purchase was in reality the purchase of their own labor. The price at which this purchase was made, being adjusted by officers intimately associated with the interests of the masters, was usually made very high; but it was the only standard by which the laborers themselves could estimate the value of their services on the plantations of their employers. The planters, and those who were concerned in regulating the prices at which the apprentices were allowed to purchase their own freedom, appear to have overlooked the obvious consideration that they were teaching them a lesson which would not be forgotten when the period of apprenticeship should expire. When, at length, the day of absolute freedom arrived, nothing could be more natural than that the laborors, in estimating the terms on which they should continue to labor on the plantations, should look to the standard which they had been taught to regard as the true one. The masters, however, appear to have formed a very different estimate of the value of those labors, and to have endeavored, by every expedient which power and perverted ingenuity could suggest, to reduce the wages of their quondam slaves to the lowest possible amount. To this practice, however, there were some honorable exceptions. Though the wages allowed by the planters do not appear, in any instance, to have been equal, or nearly equal, to the rate demanded for the purchase of freedom, yet such compensation as the freedmen were willing to accept, was, in many instances, freely allowed. In the letters of Joseph John Gurney, relative to his visit to Jamaica, in 1840, we find sufficient testimony to warrant the conclusion that the planters found no difficulty in securing the services of their emancipated slaves on terms considerably below the apprenticeship estimate. In the same letters we also find ample evidence, that in cases where the laborers were employed upon terms which rendered their wages dependent upon the amount of work performed, they

accomplished a much greater amount in a given time, than had ever been effected during the days of slavery; thus showing that these laborers, like other people, adjusted their exertions to their prospects of reward.

In an able article published in the Westminster Review, under date of April, 1853, with the title of "British Philanthropy and Jamaica Distress," the causes which have contributed to the decline of sugar cultivation in Jamaica, are portrayed in a manner which leaves no room for doubt that that decline has arisen from causes very different from those usually assigned by the advocates of slavery. When, indeed, we trace, under the leadership of the Westminster Reviewer, the proceedings of the planters in the management of their estates, and in the employment of their laborers, the wonder is, not that the quantity of sugar exported from the island should have declined, but that any sugar should have been produced for exportation. Every thing seems to have been calculated to drive the emancipated slaves from the employment of the planters, to the cultivation of their own provision grounds, and from the labors for which little more than a nominal compensation was allowed, to those of which the produce was all their own. A radical change in the system, if system it could be called, was evidently necessary; and so far as the experiment has been tried, it would appear that our Yankee brethren have adopted the true course for giving efficiency to the exertions of the laborers, and for replenishing the market with the produce of the soil.—E. L.

Stephen Grellet.—Our late dear friend, Stephen Grellet, was so widely known and beloved, and his travels in the service of his Divine Master, were so extensive, that the desire is probably general amongst Friends, and also felt by many others, to have a memoir of his life. The history of his early manhood and of his convincement and religious labors, and a record of the calm and peaceful evening of his day, could not fail to be at once interesting and deeply instructive. Hoping that such a work may, in due season, be published, we present to our readers in this number of the Review, the first portion of some extracts from 'A Discourse on the death of Stephen Grellet, with a sketch of his life and labors, &c., by C. C. Van Rensellaer,' recently issued in pamphlet form in this city.

The Dutch Government, Brazil and Slavery.—In our 7th volume, extended extracts were given from a narrative of a visit to Brazil, by John Candler and Wilson Burgess, to present an address on Slavery and the Slave trade, issued by London Yearly Meeting. It will also be recollected that this Address was presented to the heads of several Governments in Europe.

A letter, dated the 9th ult., from a valued correspondent in England, says:—"The Dutch Government has abolished slavery in its East Indian possessions—a prelude, we hope, to its abolition in Surinam and its West India Islands.

We have gratifying intelligence from Brazil. Not only does the African slave trade continue to be faithfully discountenanced, but a project of law has been before the House of Representatives for putting an end to the internal slave trade; that is, for preventing the slaves of one province from being sold into another. A more healthy feeling also prevails on the subject of slavery itself, and except Protestant America change its course of action, there is some reason to believe, that in the race of morals and political righteousness, your Southern States will be left behind by Roman Catholic Brazil: a monarchy will outrun the Republic and shame your institutions."

Died near Greensboro', Henry County, Indiana, on the 16th of 12th month last, Cadwallader Pitts, in the 69th year of his age, a useful and esteemed member of Duck Creek Monthly Meeting.

——, in Windham, Maine, at the residence of his father, on the 21st ult., Dr. Elijah Pope, aged 40.

——, on the 11th ult., at the residence of John Stubbs, near West Elkton, Ohio, John Burne, a member of Elk Monthly Meeting. He was formerly from Ireland, and it is not known that he had any relations in this land.

—— of Typoid fever, at Sand Creek, Indiana, on the 29th of 12th month last, Daniel Cook, a member of Driftwood Monthly Meeting, in the 43d year of his age.

He became a member of the Society by convincement near 20 years ago, during which time he lived an exemplary member, devoted to the cause, and in his last sickness he gave abundant evidence that his mind was still stayed upon the God of his life, in full hope of a blessed futurity.

——, on the 26th of 12th month last, in Bedford, West Chester County, State of New York, Phebe, wife of Stephen Wood, age about 60.

She was a worthy, exemplary and useful Elder of Shappaqua Monthly Meeting.

——, on the 6th of 11th month last, in the 47th year of her age, Mary H., wife of William Beard,

and an Elder of Cherry Grove Monthly Meeting, Randolph County, Indiana.

She bore her sufferings with much Christian fortitude, expressing at various times her entire resignation to the Divine will.

She often prayed for an easy passage; her supplications seemed to be granted, for a few hours before her close she inquired of her husband if it was possible she was going, it seemed so much easier than she expected. On being informed that the time was not far distant, she requested the family called together, and spoke in a very impressive manner to them, taking each one by the hand, then gradually grew weaker, and quietly departed this life.

Died, at the residence of his father Caleb Gaskill, on the 26th of 12th mo., George Gaskill, a member of Burlington Monthly Meeting, in the 46th year of his age.

Our dear friend was extensively beloved, and was one who was regarded with hope of increased usefulness in the church. He had been for many years the subject of tender visitations of Divine love, and was sincerely attached to the religious society of which he was a member. He was exemplary in his efforts to attend his religious meetings, and being for some years Cashier in a Bank in a neighboring town, he voluntarily paid a considerable sum out of his salary that he might be present at mid-week meetings both for worship and discipline.

Being taken with serious illness, he early apprehended that he might not recover, and he was much engaged in prayer to the Lord, through whose mercy he was favored with a clear sense of remission of sin, of sanctification and acceptance. He was gentle and resigned, and by many comfortable expressions he has left to his friends the consolation, which those may experience who sorrow not without hope.

——, On the 8th of 8th mo. last, after a short but distressing sickness, which he was favored to bear with much patience, Stephen Oliver Swett, son of Peter F. and Elvira M. Swett.

Drowned, in Squam Lake, on the 13th of 8th mo. last, Daniel B. Hoag, in the 53d year of his age.

Died, At his residence in Sandwich, N. H., the 12th of 12th mo. last, Elijah Beede, in the 81st year of his age.

——, At his residence in Sandwich, on the morning of the 20th of 12th mo. last, Joseph Varney, in the 30th year of his age.

The last four were members of Sandwich Monthly Meeting, New Hampshire.

——, On the 14th of 10th mo. last, Emily, daughter of William Cox, in the 18th year of her age; and on the 9th of 11th mo., Miriam, his wife, in the 49th year of her age. The latter bore her illness with great patience, often saying, "the Lord's will be done;" and she left the consoling evidence that her end was peace.

——, On the 21st of 12th mo. last, at the residence of her step-father, William Lawrence, Belinda Jessop, in the 17th year of her age. She was of an amiable disposition and thoughtful about her latter end.

——, On the same day, Sarah, daughter of Seth and Mary Winslow, ia the 25th year of her age. She had been much and usefully engaged in kind attention to the sick and afflicted, and bore her own illness with great calmness and patience. She expressed a hope for a happy eternity, and was favored with a peaceful close.

——, On the 29th of 8th mo. last, Elizabeth, wife of Samuel Havenridge, in the 64th year of her age.

The last five were members of Backcreek monthly meeting, Grant County, Indiana, and died of the typhoid fever.

——, On the 5th of 10th mo. last, at Jonesboro', Grant county, Ind,, Nimrod Brooks, in the 74th year of his age.

He was enabled to bear a lingering illness with resignation, and left a strong conviction on the minds of his friends that his end was peace.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the Arch Street Meeting House, on Second-day evening, the 11th of 2d mo., at 7½ o'clock. The members of the Auxiliary, and Friends interested in the distribution of the Holy Scriptures, are particularly invited to attend.

2d mo., 2—2t T. E. Beesley, *Sec'y.*

FREE LABOR WAREHOUSE.

Free Labor Associations, Dealers in Free Labor goods, and individuals wishing to obtain for their own consumption the products of free labor, are hereby informed that there is now in stock, a large and increasing variety of cotton fabrics, such as Prints, Ginghams, Lawns, Colored Cambrics, Paper Muslins, Shirtings and Sheetings of different grades, bleached and unbleached, Drillings and Canton Flannels, brown, bleached and colored, both light and heavy, Extra Drills for bagging and wagon covers, Summer Pant Stuffs, Hosiery, fine and heavy, Knitting Cotton, in variety, Sewing Cotton, white and colored, Table Oil Cloths, new and beautiful styles, &c., &c. Damask Table Cloths will shortly be in store. A number of articles in flax, as Shirting Linen, Long Lawns, Table Cloths, Toweling, Crash, Thread, Tapes, &c., &c.

Of Cotton and Wool mixed; Satinets, Tiogas, Kentucky Jeans, Flannels, &c. Cashmerettes in course of preparation.

For sale low, by the piece, a lot of very neat Printed Linen Cambrics; also, in great variety, a lot of Printed Poplins.

The usual variety of GROCERIES, viz., Crushed and Pulverised Sugars, Muscovados of good quality, Syrup, Coffee, Chocolate, including a very superior *Caracas*, Cocoa, Rice, &c.

TEAS, well selected and fine; Spices, Confectionery, &c.

☞ Patterns and Samples sent to order.

GEO. W. TAYLOR,
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THERMOMETRICAL RECORD.

By the statistics kept by McAllister & Brother, opticians, in Chesnut street, we find that the average of temperature, at noon, for each month during 1855, was as follows:

January,	39.3	July,	87.2
February,	31.9	August,	81.1
March,	45.4	September,	74.7
April,	58.1	October,	60.3
May,	70.9	November,	53.7
June,	78.9	December,	40.3

Thus it will be seen that February was the coldest and July the hottest month. The coldest day in the year was February 7th, on which day, at noon, out of doors, the thermometer used by McAllister & Brother for thirty-two years, exhibited the mercury at six degrees above zero. This is the lowest point reached at noon, since 1824. The hottest day was July 18th, when 96 degrees was reached at midday.

The mean average for the year, at noon, was 60.1, and the mean average temperature of Philadelphia, at the time, for thirty-two years, has been 62.04 degrees.

ANOTHER MISSTATEMENT CORRECTED.

Mr. Pierce, in his annual message, professing to discuss the merits of the quarrel between a certain class of capitalists at the South and the rest of the Union, wholly misstates the matter in dispute. Take for example the following passage:

"If the passionate rage of fanaticism and partisan spirit did not force the fact upon our attention, it would be difficult to believe that any considerable portion of the people of this enlightened country could have so surrendered themselves to a fanatical devotion to the supposed interests of the relatively few Africans in the United States, as totally to abandon and disregard the interests of the twenty-five millions of Americans—to trample under foot the injunctions of moral and constitutional obligation—and to engage in plans of vindictive hostility against those who are associated with them in the enjoyment of the common heritage of our national institutions."

It is hardly possible that Mr. Pierce should not be conscious that this passage makes an evasive issue. It is not for "the supposed interests of a few Africans in the United States" that those whom the President so obligingly calls "fanatics" inflamed with "passionate rage," are contending; they are simply contending for the right of free laborers to colonize the territories of the Union. The "few Africans," as Mr. Pierce calls them, they leave to the local laws; but they claim that the still fewer owners of these "few Africans" have no right to transplant their local laws into the territories, to the prejudice of the freemen, whose patrimony it is, and who are waiting to pass into them. It is for the interest of "the twenty-five millions of Americans," that the great party of anti-extensionists are contending against the few masters of the few Africans among us, and Mr. Pierce knows it as well as we who pen this article.

Whether the constitution protects slavery in the States where it existed when the constitution went into operation, and where it recognized them as persons who are to be represented in Congress, is not the point in dispute. The whole country is willing to abide by the agreement then made, according to its true meaning and in its full extent, and no steps are taken to annul it. There is no occasion, therefore, for the President to recapitulate the history of the introduction of slavery into the country and the agreement made between the States in relation to it. It was certainly not then agreed that slavery might be indefinitely extended into new territories or into free States. Where it was then existing, it was allowed to continue, but no permission was given to extend it, nor does the President himself venture on the attempt to show that any such provision was made or even thought of.

Yet this is the real ground of that great controversy which now agitates the Union. The President and his confederates seek by help of the doctrine of what they call "the self-constituting rights of the States," to establish slavery in the free territories—the slaveholders taking with them their bondmen, claiming them as property, and yet making them the basis of representation. This is an effort to make a new bargain. We raise no question whatever as to the old bargain; we acknowledge ourselves bound by it; but the question now in dispute is, whether we will consent to the new one. Upon its decision, the future condition and character of the country depend.

This attempt to enlarge the area of slavery into the new territories, obliges us to discuss the morality of the institution, its political and its social consequences. When we are asked to help plant it where it did not exist, we inquire whether it is a good or an evil; we satisfy ourselves that it is an evil, and we resist its introduction into the regions which are our patrimony and that of our children. We revolt at the new compact to which our consent is required, and state our reasons frankly. For this the President calls us names, and reads the States a lecture on their duties.

We should not wonder if, among the thousands who read the President's annual message, there should be a large majority who, losing, under such a provocation, all respect for the Presidential character, should say to each other, "What is the meaning of all this? We adhere to a construction of the constitution as old as the instrument itself, maintained by its makers and ratified by the sanction of eminent statesmen, both of the North and the South, who came immediately after them. We seek to conform the practice under the constitution to their practice, and the legislation of the country to their legislation. Yet, because we do this, here comes a Jack in Office who insolently reprimands us for violating the constitution."

Inasmuch as the President, in professing to give information to Congress, has brought the accusation of a violation of the federal compact against the States, it is to be hoped that he will be called upon for the specifications of his charge.

That such of the States as are innocent may stand clear of it in the eyes of the world, their senators should invite him to point out the criminals and produce the evidence of their guilt. Let him declare to which of the States he refers, when he says that "it is a matter of painful regret to see States, conspicuous in founding this republic and sharing its advantages, disregarding their constitutional obligations under it." Let us know which members of the confederacy are those who, "in the vain pursuit of ends by them entirely unattainable, and which they may not legally attempt to compass, peril the very existence of the constitution." Let him tell us in which of the "northern States," many of the inhabitants are "permanently organized to inflict injury" on the people of the southern, "by wrongful acts, which would be cause of war as against foreign powers." These cannot be random accusations; they are made with a design that they should be applied to certain States; let Mr. Pierce complete the duty of enlightening Congress on this point; let him denounce the criminals by name, and bring forward his proofs. Give us the facts; they will be new to the country, and as important as they are new.

Yet, if this information were formally demanded, it is certain that these accusations would turn out to be mere rhetoric—parts of a poor attempt to blind the eyes of the people to the real question in issue. That question is: Shall slavery be extended into the territories under the doctrine of "the self-constituting rights of the States," or any other doctrine convenient for the purpose? Shall slavery be extended into the free States under the new interpretation of the constitution, invented by the administration, and promulgated from the bench by Judge Kane? Is the whole Union, in short, to be impregnated with the virus of slavery, and the federal constitution to become an engine for its spread and perpetuation? Is the foreign slave-trade to be renewed as the inevitable consequence of the new doctrine, and slavery to be diffused by a series of military emigrations and annexations, through a chain of States, reaching from Maryland to the equator? Are the few owners of the class whom Mr. Pierce calls a few Africans, to impress the spirit of their barbarous institutions and imperfect civilization upon the whole country, and shape its destiny for centuries to come?—*N. Y. Evening Post.*

COLD JANUARIES.

The New York Sun gives some particulars concerning previous cold spells. In 1792 the month continued throughout to the freezing point, with the exception of one day, when it rose two degrees above. In 1810, the thermometer, on the 18th of January, fell 41 degrees in 19 hours. The next day was known as the "cold Friday." The cold continued to and near zero till 24th. The effect was bad upon the trees, many of which were killed by the frost. In 1821, there was a cold period which continued for 27 days. The thermometer reached at the lowest point, 7 degrees below zero. On the 26th, vast numbers of persons crossed the North river, to and from Paulus Hook (now Jersey city,) and New York. Also at the Narrows, to and from Staten Island to Long Island, and from Staten Island to New York. On 4th January, 1851, persons also crossed between Brooklyn and New York on the ice.

The Philadelphia Bulletin gives the following statistics of cold Januaries for the last sixty years:

1797.—From the year 1790 until 1797 the thermometer had not reached zero, during the month of January, in Philadelphia. In January, 1797, the mercury on two mornings was 5 degrees below zero at the Permanent Bridge. On the 9th it got down to 13 degrees below, and upon the two subsequent mornings, it was 10 below zero. Horses with sleighs attached, were driven upon the ice upon the Delaware from Trenton to Philadelphia.

1798.—The mercury got below zero once this month.

1799.—This year the Delaware was closed by ice from the 22d January until past the middle of March.

1800.—This winter, which lost but little of its severity before the 20th March, was remarkable for the extent of its snows, which fell as far south as New Orleans.

1804.—On three mornings of this winter the thermometer sank to zero.

1805.—In Philadelphia the mercury did not sink lower than 5 deg. above zero, but at Albany, Syracuse and Buffalo, the mercury was from 15 to 20 deg. below zero.

1807.—On several mornings the thermometer was at zero, the entire winter being remarkable for extreme changes.

1808.—On two mornings the mercury stood at 3 below zero.

1810.—Though not a severe January in America, the cold was during this month intense in Europe. At Moscow the mercury sunk 40 degrees below zero and froze.

1814.—On several mornings the mercury sank to zero.

1815.—On one morning the mercury was 7 below zero; on another 5, and on two others 3. This winter was remarkable for the horrible condition of the roads, and for great suffering among the poor.

1818.—During this winter there were but four severely cold days.

1820.—During this winter the usual "January thaw" was missing. On three mornings the mercury was from 3 to 5 deg. below zero, while during the whole of January there were but three mornings when the mercury rose above freezing point.

1821.—This was the coldest January since 1780, in the United States. On nine mornings at sunrise the mercury was below zero in Philadelphia. On two mornings it was 10 below zero. At Brunswick, Me., the mercury became stiff in the bulb.

1828.—The January of this year was remarkably mild, the Delaware being throughout entirely free from ice, and not a flake of snow being seen through the month. On several days the mercury ran up to 70 in the shade, while early shrubbery and trees put forth their buds.

1832.—On three mornings the mercury was from 4 to 6 below zero.

1835.—On several mornings the mercury in Philadelphia was from 2 to 4 degrees below zero. At Albany, on the 26th January, it stood at 23 below.

1836.—During a snow storm on the 9th and 10th of January nearly three feet of snow fell. At one time there was good sleighing from the Ohio river to the bay of Fundy.

1837.—This month was remarkable for an extraordinary Aurora Borealis.

1840.—The medium temperature of the thermometer for this month was 24—"lower," says Pierce, in his account published in 1847, "than any month of January on our record, though the thermometer did not indicate a fall so low as zero."

1843.—A remarkably mild and pleasant month in Philadelphia, though intensely stormy or cold even in its vicinity, and particularly towards the north. At Montreal and Quebec the mercury sunk 36 below zero.

1845.—"But very few instances occurred" in January, "in which the mercury sunk below the freezing point."

1852.—On the 20th of January, 1852, the mercury sunk to 2¼ degrees below zero. It has not gone down to zero since, in January, until the present month.

UNION OF SIERRA LEONE AND LIBERIA.

A late number of the London Quarterly Review—the able periodical recently established under the auspices of the Wesleyan Church in England,—has an article on the condition and prospects of the Republic of Liberia, in which reference is made to "a movement now taking place, an attempt to induce the British Government to give up Sierra Leone, and allow it to form a part of Liberia." This would give Liberia a sea coast of more than seven hundred miles. The reviewer favors the project, and advances various reasons why the Government of Great Britain should accede to the request. He argues that Liberia and Sierra Leone are both the result of the same spirit of benevolence towards the African race, both having their birth in a moral necessity, and working by the same means to the same great ends; and he concludes his reasoning with the singularly English climax, "What more natural than that the union of the two colonies should be solemnly pronounced by the English Government?" There is force, however, in the following—

"A possession (Sierra Leone) which, in our hands, has *no value* but what rises from its answering its benevolent design,—and even that value is greatly lessened by the unsuitableness of the climate to European constitutions,—would thus become a source of greatly increased strength to its younger brother and successor. The splendid port and harbor of Sierra Leone would be a great gain to Liberia; and indeed its acquisition is the grand motive to the movement. Let us hand over our possessions on this coast to an *independent* African Government. With its orderly rule we are well acquainted, and *our growing commercial relations will always give us influence in its councils.* Our moral support will serve at once as a guide and defence in its future career."

We hold it to be far from improbable that the cession will be made and the union formed, for the reason indicated in the words we have italicised. Great Britain's interests would be served by it. She would get rid of an expensive colony, that has been the grave of many of her officers and agents, and which only her pride of philanthopy can have induced her so long to retain. Taken into the bosom of the Liberian Republic, all her benevolent designs in establishing the colony would be well cared for, and she could not be charged with betraying her self-imposed trust. She would bind Liberia to her by the ties of the strongest gratitude, and she would undoubtedly and legitimately have great influence in the Liberian councils, as the reviewer suggests. She would continue to receive all the benefits that now accrue to her from commerce with the coast and the interior, without the sacrifices she is now compelled to make. She would in fact be rid of a heavy responsibility without any diminution of her influence and advantages; and with but a very partial surrender of her actual authority. It does not seem likely that England will long hesitate under such circumstances.

And yet while our great commercial rival has already given to the new Republic gratifying and substantial proofs of her good will, and will probably add to these the cession of an important territory—while England is, in truth, actively laboring to secure for herself the growing commerce of Liberia—our own Government hesitates to even recognise the independence of this thriving republic, and permits our rival to step into the possession of promising commercial advantages which the private benevolence of our own citizens had virtually secured to us. We confess we cannot understand such statesmanship, especially as it is well understood that Liberia was quite willing to waive her right as an inde-

pendent power in the matter of diplomacy, and confide her interests near the United States Government to a white representative. (We apprehend, however, that when her merchants come here to buy they are not required to transact their business through a second party of another race.) It does not seem fitting that the parent should thus practically cast off her offspring, especially when that child of her benevolent enterprise comes bearing in her hand the precious gift of commercial advantage.

The article before us also refers to the advantages England is receiving and will yet more abundantly receive, from opening steam navigation with Liberia. That communication, the reviewer says, "Is already causing to spring up between the two countries a considerable traffic;" and he adds:—

"The rivalry of America is of course to be looked for, and there is a movement now going on there to establish a line of steamers direct from the Chesapeake to Monrovia, at short intervals. Our American friends are not willing to let the important trade which they foresee will soon arise with the West coast of Africa, fall altogether into the hands of the English. But rapid transit is the best way to bid for trade. They will have to compete with a mode of communication so quick, that President Roberts lately landed at home on the twenty-second day after leaving London. The more of this rivalry the better for Liberia. Let England and America contend, in a friendly spirit, as to who shall buy the camwood, the ivory, the palm and nut oil, the sugar, cotton and coffee, of Liberia, and sell her what she may want of cotton, woolen and silk fabrics, salt, crockery and ironmongery;—such competition will but work out and develop that prosperous future for Liberia, which we believe is destined to be attended by such vast results."

"The achievements of colonization on the West coast of Africa can hardly be exaggerated. There we find a national polity, municipal institutions, Christian churches and Christian ministers; schools and a sound system of education; a public press, rising towns and villages, a productive agriculture and a growing commerce. Under its rule, about two hundred and fifty thousand human beings are found living together in harmony, enjoying all the advantages of a social and political life, submitting to all the restraints which government and religious principle demand. Means are found to harmonize the habits and interests of the colonists, their descendants the native born Liberians, and the aborigines of the coast. *As the creation and achievement of less than forty years, we insist that this is without parallel in the history of the world.*"

We most cordially echo the sentiment. Never was such a work so effectually wrought in so short a time. To what will it have led in another half century?—*N. Y. Commercial Advertiser.*

WORK FOR HEAVEN.

If thou hast thrown a glorious thought
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

Great thinker, often shalt thou find,
While folly plunders fame,
To thy rich store the crowd is blind,
Nor knows thy very name.

What matter that, if thou uncoil
The soul that God has given;
Not in the world's mean eye to toil,
But in the sight of Heaven?

If thou art true, yet in thee lurks
For Fame, a human sigh,
To *Nature* go, and see how works
That handmaid of the sky.

Her own deep bounty she forgets;
Is full of germs and seeds;
Nor glorifies herself, nor sets
Her flowers above her weeds.

She hides the modest leaves between;
She loves untrodden roads;
Her richest treasures are not seen
By any eye but God's.

Accept the lesson. Look not for
Reward: from out thee chase
All selfish ends, and ask no more
Than to fulfil thy place.

Household Words.

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the Africa at New York, on the 23d, and the Baltic on the 24th ult., we have received Liverpool dates to the 9th and 12th respectively.

The answer of Russia to the Austrian propositions had not been received at Vienna, but was said to be on the way, and was expected on the 13th or 14th. It was not anticipated that the terms would be accepted, but Russia might offer some counter propositions, as a basis for further negotiations.

In the Crimea, no important movement had taken place. One of the dry docks of Sebastopol had been blown up by the French engineers, and preparations were in progress for the destruction of the others. The weather had been very severe, the thermometer having fallen to zero. Cases of frost-bite were very numerous in the French army.

Russia.—The activity of the overland transit trade is said to have increased. Lead and sulphur were imported through Prussia without apparent interruption.

A desire for peace is said to prevail extensively among the higher circles, but the fanaticism of the common people, who have been led to believe that the war is in defence of their religion, forms a serious obstacle. A Council of War, which was convened at St. Petersburg, was principally engaged in plans for fortifying the exposed points of the Empire. It appears probable that if hostilities are resumed in the spring, the principal seat of war will be transferred to the northern part of Russia. The north side of the Gulf of Finland is to be strongly fortified.

The railroad from St. Petersburg to Moscow is to be protected by redoubts, placed at intervals along

it and manned by militia. The weather was unusually mild, and navigation had been resumed in the Baltic at some points.

Denmark.—The Conference on the Sound Dues opened on the 4th ult., but no account of its proceedings had been received. The Government of the United States, while declining to recognize the right of Denmark to levy those dues, proposes to pay a fair proportion of the expense incurred by that Government in constructing lighthouses, buoys, and other aids to the safe navigation of the Straits. No answer has yet been received to this proposition.

Prussia.—An official return lately published shows that the merchant navy of Prussia, at the beginning of the present year, consisted of 900 vessels, of 139,368 tons burden, being 23 vessels and 3,275 tons more than at the corresponding period last year.

France.—The Council of War is not authorized to decide on a plan for a spring campaign, but merely to advise the Allied Governments as to the best mode of conducting operations, leaving to them the decision of the course to be pursued. Several English officers had arrived in Paris, to take part in the Council.

The returns of the Bank of France, for the past month, showed a continued decrease in the amount of bullion, notwithstanding large remittances from England, while the note circulation was increased.

England.—The new steamer Persia, belonging to the Cunard line, was to leave Liverpool for New York on the 26th ult. It is said to be the largest steamship afloat, being 390 feet long, 71 feet broad, and carrying 3600 tons, and is expected to make the passage in nine days.

The emigration from Great Britain and Ireland to the United States during the year 1855, in vessels registered and inspected by the Government, was 48,772 Irish; 19,524 English; 10,620 Scotch; 5,441 principally German; 550 cabin passengers; total 84,907. The emigration from Germany is likely to be much increased this year.

Mexico.—President Comonfort has issued a proclamation, stating the principles on which he aims to conduct the Government, and inviting the active co-operation of all his countrymen to aid him in carrying them out. Several insurrectionary attempts in different parts of the country appear to have been unsuccessful. A number of persons have been banished.

Central America.—Cabanas, the expelled President of Honduras, has returned to the frontiers with several hundred Americans, and about one thousand native troops, to attempt to recover his lost power. Guardiola, the present ruler, is said to be much alarmed at his approach. Walker receives accessions to his force by every steamer.

West Indies.—The defeat of the Haytiens, in their encounter with the Dominicans, appears to have been complete, the Emperor himself escaping with much difficulty, and the arms, baggage and provisions of his army being all lost. A part of the routed troops are said to have refused subsequently to obey his orders.

Domestic.—Accounts from California are to the 5th ult. The Sacramento Valley Railroad had been opened a distance of 22 miles. New and very rich diggings had been discovered on the American river, and the mines generally were yielding largely. The Indians in the Northern part of the State continued their depredations.

Reports are still given of murders by the Indians in Florida, and considerable alarm is expressed in some parts of the State, though apparently with very insufficient ground. According to the information of those who have been in intercourse with the Indians for the last five years, they have not more than one hundred warriors in all. Another account represents them as not exceeding one hundred males, old and young. To take this miserable remnant, 150 or 200 men have been sent to Fort Meade, and a chain of military posts established, stretching a distance of ninety or one hundred miles.

The treaty made by our government last summer with delegations of the Choctaw and Chickasaw Indians, has been ratified by the Legislatures of both nations. By this treaty, the government purchases a large tract of Choctaw lands, and settles some difficulties between the Choctaws and Chickasaws, giving them separate governments.

The 15th ult. was the day designated by the State Constitution of Kansas for the election of State officers. The Mayor of Leavenworth, apprehensive of a riot, issued a proclamation forbidding the opening of polls there. We have no account of the election throughout the Territory.

Pennsylvania Legislature.—The House of Representatives on the 23d ult., passed the bill to repeal the restraining liquor law, and refused to take up the joint resolutions instructing our Senators to vote for the repeal of the Kansas-Nebraska act. A resolution directing the Judiciary Committee to inquire if further legislation is not necessary to protect the personal liberty of our citizens from the arbitrary proceedings of U. S. Judges exercising jurisdiction in this State, was negatived,—yeas 31, nays 64. On the 25th, a report was made from the Judiciary Committee, sustaining the right of citizens of the South to bring their slaves through Pennsylvania, as existing under the laws of nations, the Constitution of the United States, and the laws of this State; also a report from the minority of the same committee, denying the right. Both reports were ordered to be printed.

The proceedings of the Senate were unimportant.

Congress.—On the 24th, the President sent to the Senate a copy of Lord John Russell's letter to the British Minister at Washington in 1853, declaring the determination of the British government at that time to adhere to the Clayton-Bulwer treaty respecting Central America. A message was also received from the President relative to Kansas. He alludes to the threatening state of affairs in that Territory, which he designates as revolutionary in character, and likely to reach a height when it will be the duty of the Federal government to interfere. He recommends the people of Kansas, if desirous of forming a State, to appoint delegates to frame a Constitution. The message was referred to the Committee on Territories, and the Senate adjourned to the 28th. The session of that day was occupied in debate on the Central American question, ending in an adjournment to the 31st.

The House had made no progress towards an organization on the 29th. Richardson, the Dem. candidate, has withdrawn, Orr, of S. Carolina, being substituted; but the parties retain their relative strength. Several motions to adopt the plurality rule have been voted down. The President's message on Kansas affairs, sent to the House on the 24th, was read and laid on the table.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 323.)

To a Young Man.

"*Bristol*, 24, 9 mo. 1838.

DEAR ——, I do not apprehend that I can be of any use to thee, but I feel too much interested in thy eternal welfare not to write. It appears to me, from thy last very affectionate letter, that thou art not yet acquainted with the nature of sin. I do not indeed know, whether thou admits the testimony of the Holy Scriptures as conclusive; nor whether thou feelest perfect security, in the prospect of an event which will, before long, occur to every one of us; but, whatever thy present notions are, I wish thee seriously to consider the awfulness of a mistake on this subject. Art thou always peaceful? Dost thou not find that the lusts of the flesh, the lust of the eyes, and the pride of life become more and more influential? Dost thou ever wish to be delivered from their dominion? Hast thou ever resolved to resist their further encroachments? Do the discoveries of Divine light occasionally pierce thy soul, and disturb thy confidence in the safety of thy state? and hast thou turned from these discoveries? Seriously and candidly ask thyself these questions, and I believe that thou wilt be forced to come to the conclusion that thou canst not save thyself from the dominion of thy lusts, and that the dominion of these is sinful; that, if thou art ever delivered from them, it must be by Divine power; that the guilt of sin thou canst never escape, and consequently that thou needst a Saviour. Death is certain; it may be very near. What can be more unwise than to remain in uncertainty as to our state, in prospect, after death? Hast thou ever prayed that thou mayest have the truth discovered to thee? If thou hast not, begin without delay; and I trust that then it will not be long before a different day dawns upon thy mind.

I had written thus much when I again read thy letter, and I was agreeably surprised to find in it so many expressions of a desire to be more deeply acquainted with the truth of religion; but I was also obliged to notice what thou dost not appear to have taken into view, that we shall never attain this experience unless we are willing to take up the cross and follow Christ; unless we are truly willing that He should reign in our hearts. Pray earnestly that thou mayst feel conviction for sin,—for every deviation from the path of duty, for every unholy thought,—and it will be granted thee. Then thou wilt feel the value, as my dear Rebecca said, of that Fountain which is opened for sin and uncleanness. And oh! let us remember the humble fortitude, the unshaken confidence, the heavenly voice of praise, with which she repeated the joyful declaration,

'Lord! I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward;
A golden harp for me!'

That we may be blest with the same happy conclusion of our lives is my earnest prayer.

SAMUEL CAPPER."

Diary.

"1831, 10 mo. 2. I am favored with great calmness, though much tried with the prospect of recommencing the world. I feel some assurance of Divine care over us; something like an assurance that, if I live, I shall, by some providential means, be enabled to devote my time more to the service of Christ. I wait to see my way.

10 mo. 16. It seems desirable to record that we have had a time of close conflict; not seeing in what way, under our present difficulties, we ought to act. It drives us home, I hope, to the footstool of Divine grace. God graciously grant us to see his will, and give us strength to do it! I can say, with thankfulness, that I delight in dwelling near unto God in spirit; that, although He is pleased to keep us (*as we feel it*) long in suspense, yet I am able to confide in Him. I heartily desire that I may advance in holiness, and attain to greater simplicity, and more entire devotion to His guidance.

11 mo. 5. Still without much prospect of provision for myself, yet I cannot but acknowledge the goodness of God, in the confidence which I feel in his protection.

11 mo. 9. I feel satisfied with the dispensation which has deprived me of my property, and leaves me very poor. I have no doubt of the necessity of it, and thank God for his mercy, in thus keeping me out of a great temptation to ease and carelessness.

1839. 1 mo. 15. I experience spiritual refreshment, and cannot help believing that I must be more engaged in the work of the ministry; and that, in the Lord's time, obstructions will be removed out of the way.

2 mo. 5. Monthly meeting. I obtained leave to hold a few meetings in Wiltshire and Gloucestershire."

While absent for this purpose he writes:—

"*Farringdon*, 14, 5 mo. 1839.

. . . . Yesterday my excellent assistants, Geo. Withy and James Bowden, got the tent erected at Sparshalt, and we had a blessed meeting there, attended by a solemn sense of Divine power and love.

It is to be remarked that, in Sparshalt, there is no public house nor drinking shop, and I think the effects may be perceived in the countenances of the people. I am *glad to say* that, this morning, I feel stript of all but a confidence in Him who, I believe, has called me into this service; for there is great danger, after times of favor, of the creaturely part rising up. I am a little disappointed that I have no letter, but I hope to be kept in patience; *sure* that all things will work together for good, to those who are seeking first the kingdom of God and his righteousness. I cannot tell what to say about business. Though I know the necessity of attending to it, I do not think it would be right to neglect my present engagement; nor do I think that I could give my attention to anything else until this is accomplished."

S. C. returned home soon after this.

Diary.

"Bristol, 1839, 7 mo. 19. A silent meeting, in which I had very particular views of the state of things in the church at large, in our Society, and in our own particular meeting. I see that the Lord will make his name glorious, and that, notwithstanding the unfaithfulness of our Society, He will more and more bring into view its principles, which are the Gospel.

7 mo. 21. First-day. A most refreshing meeting; especially so under the ministry of dear Maria Fox, which flowed with much life, to the encouragement of the faithful disciples of Christ.

22. Took tea with some of our friends. How I long that, to soundness of principle, there were added faithfulness and simplicity of practice!

In the 8th month, paid a visit to my dear aunt Mary Capper. She is aged eighty-four, and very feeble, but exceedingly sweet, and prepared for eternity. I thought it a great privilege to be sensible of the influence of her pure and sanctified spirit, and to look forward to meet her, ere long, in happiness.

9 mo. 4. We have just received a family visit, which was a time of great favor. How can any one, once a witness of such seasons, admit the belief that there are no distinct and perceptible influences of the Spirit! no Divine manifestations of the will of God to man, clearly opened in the heart! The dedication of our dear friend Gawen Ball, in accompanying D. P. H. in this service, seems a delightful evening sacrifice."

Diary.

"1839, 9 mo. 8. I feel that my mind must be more devoted to the service of the church; but that the mode will be clearly seen, and the way pointed out for escape from the difficulties which I am under.

9 mo. 22. I quite apprehend that I shall have to labor in and about London and Birmingham next summer; but how I am to be provided for, as to the body, I do not yet see. However, I have faith to believe that all will be rightly ordered, and feel, both humblingly and cheeringly, that I can do nothing by way of contrivance. It is a great support to me thus to be made sensible of my own weakness.

10 mo. 13. A day of depression, and sense of human infirmities; but not without a feeling that the preparing Hand for service was upon me."

"1839, 10 mo. 25. Much feeling of abstraction from worldly things, and a renewed deep impression that my calling is to service in the church of Christ—active service. Lord! make the way clear! Remove, if it please thee, the difficulties; and may they be removed just in the way that thy will points out.

11 mo. 24. First-day. I sat in the morning meeting under much exercise of mind, with some clear views, and apprehension of service. While I was waiting to discern the right time to speak, my dear friend Arnee Frank stood up, and very particularly expressed what was on my mind. In the evening, Elizabeth Dudley spoke, and it also was a favored meeting.

26. A highly-favored meeting; dear E. Dudley was dipped into feeling with various states, and ministered to them.

12 mo. 1. First-day. The evening meeting very solemn, and nearly silent. Toward the close, my mouth was opened in supplication; I thought I felt that I was not alone in this exercise, although my voice only was heard.

31. Felt the great privilege of prayer, with something like the answer, 'In all thy difficulties, my grace is sufficient for thee.'"

To one of his Nephews.

"*Bristol*, 10, 1 mo., 1840.

My dear ——, Remember that religion is a work carried on in the heart, and not in the head. Dwelling much in humility and abasement before the Lord, seeking to learn of the Spirit of Jesus, is our safety. With regard to keeping retired in meetings, I think I have found that, when the mind wanders, as more or less it does at times, an unperturbed return [to the Object of worship] is the most efficacious; and, as experience increases, it is often permitted that this trial abates. Thy affectionate uncle,

S. C."

Diary.

"1840, 1 mo. 21. A time of much travail of soul, for the church at large, and especially for our religious Society, which I have seen must be purified. Solemn sight of exercise and labor to be my portion. The will of the Lord in all things be done!

2 mo. 4. My mind is weighed down with the prospect of religious service in London, etc. etc. My worldly circumstances increase the trial greatly.

9. Continued solemn views of the service called for from me this summer, and of my own utter incapacity for the work; with assurance of Divine support and guidance. Much tried about my pecuniary situation, but a secret belief that I shall be led safely along.

3 mo. 2. At meeting, I mentioned my prospect of religious service in London, Birmingham, Manchester and Liverpool. More unity and sympathy were expressed than usual. I pray that the cause of Christ may be exalted by his own power, and that people may be turned from the darkness of empty profession to the true light."

5 mo. 4. Two meetings have been held in Pimlico. I felt peace in the day's work, though but few attended. How good it is for us to feel that, of ourselves, we can do nothing, and to acknowledge His wisdom who so graciously brings down the creature, and humbles us! A meeting is appointed in Tothill-fields, among thieves and loose people of the lowest sort. I pray that the Lord may be with us."

The meeting proved a favored one. In this visit to London, he held nineteen, chiefly among the most degraded of the population. Early in the next month, he went to Birmingham for the same purpose, and again had the help of his kind friend George Withy. Samuel Capper's trial in leaving home, was increased by the illness of two of his sons; but he was enabled to resign all, in order to be faithful unto Him who had called him into this labor of love. During the course of it, he had to endure many conflicts, yet he could say, "The way is certainly prepared; the word seems to be like showers on the thirsty ground;" and this caused him to rejoice and give praise where alone it is due.

To be continued.

STEPHEN GRELLET.

(Concluded from page 327.)

In 1818, Stephen Grellet projected a long, interesting, and laborious visit on the Continent of Europe. He was instrumental in securing, as his fellow-laborer and companion, the excellent and eminent William Allen. These two devoted brethren of the Lord set sail from England for Norway on the 15th of August, 1818, and landed at Stavanger, one of the principal towns on the Atlantic coast of Norway, on the 25th. Here they established a system of discipline adapted to the circumstances of those professing with Friends; they visited as extensively as possible, and were quite successful in exciting an interest in the circulation of the Scriptures.

On the 1st of September, the Quaker missionaries set sail for Christiansand, at the southern extremity of Norway, where they devoted themselves to the state of education and the poor, for ten or twelve days. They then traveled a difficult route, by land, to Christiana, a large town, situated at the head of the Skager Rack. "Norway," says the Diary of William Allen, "seems to be made of rocks, which rise from 300 to 500 feet, and follow each other in uninterrupted succession, like waves of the sea, in the whole course, from Stavanger to Christiana." They had an interview with the Governor, held meetings, visited prisons, and called the attention of many to religious concerns. Their impressions of Norway were highly favorable to the people; and, no doubt, the remembrances of the people were rich in the sympathies and deeds of these men of God.

Crossing by land from Christiana to Stockholm, the missionaries reached the latter place on the 5th of October, after a journey of a week. At Stockholm, they had intercourse with the principal persons of the city, and laid their plans of usefulness before them; they dined in company with the English, Russian, Austrian, and Danish ambassadors; and enjoyed the favor of two interviews with the King of Sweden. The king took an affectionate leave of Stephen Grellet and William Allen, presenting to each of them his cheek to kiss.

From Stockholm, the Friends crossed the Baltic Sea, passing near the Aland Islands to Abo, in Finland, and thence by the celebrated fortress of Sweaborg to Petersburg. At Sweaborg, they were introduced as *two priests*. William Allen says, in his Diary, "I soon undeceived him; and Stephen explained to them, that I was an elder. Hence, taking occasion to describe what we consider the qualifications of minister and elder among us, which gave him a pretty good scope, and he managed it extremely well." They also dined at Sweaborg with the commandant of the

fortress, "where," says William Allen, "we met a large company, many of whom were young officers. On Stephen remarking, pleasantly, to Colonel Taraschoff, 'That we were men of peace,' he, smiling, took off his sword, and put it in the corner of the room, and his example was followed by the officers around him. The freedom, openness, and hospitality we experienced, were remarkable."

At Petersburg, the travellers remained four months. It is impossible to enter into details. They were received with great cordiality by all classes. They had interviews with the dignitaries of the city and of the empire, with princes and princesses, with bishops and archbishops, with ambassadors, with the Emperor's ministers, with counts, barons, generals, physicians, and senators, with the Emperor's mother, the Empress, and the Emperor himself, Alexander I. They visited schools, monasteries, prisons, deaf and dumb institutions, orphan asylums, hospitals, poor houses, and everything that deserved the attention of the Christian philanthropist, or called for enterprise in relieving the wants or sufferings of mankind. In their interview with the Emperor, they endeavored to increase his interest in schools, in prisons, and in schemes of general philanthropy. They were with him for two hours. "The Emperor," says William Allen, "desired that we might have a little pause, for mental retirement and inward prayer, and we had a short but solemn time of silence. Dear Stephen at length kneeled down, and was sweetly engaged in supplication; the Emperor also knelt, and I thought Divine goodness was near us. Soon after this, we took our leave, and he shook hands with us most affectionately." A second interview with the Emperor was held on religious subjects, and was full of interest. The character of this great man appears in an interesting light, viewed in the representations of our Quaker brethren. It is not at all unlikely that a deep impression was made upon him, at these interviews, in regard to personal religion, of which he seems to have had some experience; and when, a few years after, the Emperor died, at Taganrog, on the sea of Azoff, the peace which he enjoyed, in his last hours, may have been nurtured, under God, by the serious exhortations, earnest prayers, and Christian example of Stephen Grellet and William Allen. The principal object accomplished by the travellers at St. Petersburg, was the establishment of schools for the poor, with the introduction of lessons from the Scriptures. These lessons were compiled at St. Petersburg, by a committee composed of Stephen Grellet, William Allen, and four others. "They literally worked at it night and day, so that, in rather more than two weeks, we had it all ready to lay before the Emperor, who was so delighted with it, that he ordered eight thousand rubles (about $6000) to be paid for the cost of one edition." William Allen says: "We have sweetly felt, while employed in this work, that we were performing a great duty--the consequences of it here are quite incalculable. The school plan will go through Russia, and upon our system."

At Moscow, the missionary friends pursued their philanthropic and religious plans, and they were personally objects of no common curiosity. Education, hospitals, and the poor occupied much of their attention, as at other places.

From Moscow, the travellers set out for the *Crimea*, for the purpose of visiting a sect of pious people who had emigrated from Germany to that district of country, and who were supposed to be descendants of John Huss. Two days out from Moscow, they visited a General of distinction. When they came to his extensive premises, they saw a beautiful house in the distance, with a white flag flying above the dome in honor of the Quaker guests; and, as they drew near, the band of music struck up! These vanities made our travellers "sick at heart," but did not prevent them from circulating tracts among the company. Stephen Grellet added a word of Christian explanation and exhortation, which the General received with favor.

Having letters from Galitzin to the governors of the provinces, our brethren called upon the Governor of Tula, who was at the tribunal of the city. As they kept their hats on, some of the clerks began to hiss; and when the chief *underling* asked them why they did not pull off their hats, they explained that it was not from want of respect, but a matter of religious principle. Stephen Grellet said that they had kept their hats on, in presence of the Emperor, who had made no objections; and when one of them said that he did not believe it, the meek Stephen made no reply. This was the only place where the travellers met with uncivil treatment. They proceeded on their journey, doing all the good they could, visiting public officers and institutions, and encouraging a pious heart wherever such was found. In their interviews with others, Stephen Grellet was the chief speaker, or, as William Allen records it, the *Mercurius*.* After passing some of those great plains, called *steppes*, they crossed the Dneiper, and a short distance beyond it, they reached their long-desired point, Ekaterinoslav. Here dwelt a colony of the followers of John Huss, called Duhobortsi; another colony was established at Simpheropol; and several others round about. These disciples appeared to hold the great doctrines of Scripture, and to agree with the Friends in regard to baptism, the ministry, and war. Various other colonies of Lutherans, Roman Catholics, &c., had been induced to emigrate to the southern part of Russia in view of privileges offered by the Emperor, who was desirous of settling the country. The Mennonites

*See Acts 14: 12.

had eight colonies between Ekaterinoslav and Perekop, all whom were visited by the two missionaries. The Mennonites, like the Duhobortsi, were regarded by them as being nearly allied to the Friends. Stephen Grellet preached in most of these settlements, and lifted up his voice on the steppes of Russia and the banks of the Dneiper in behalf of the religion of Christ.

Our travellers arrived at Perekop on the 3d of June, 1819, and there being no inn in the town, they were kindly received at a private house, whose owner refused to accept any remuneration. On their way to Simpheropol, they observed mountains in the distant horizon, a sight they had not seen since they left Abo, in Finland, a distance of nearly 2000 miles. At Simpheropol they found a company of the disciples already referred to, who were much affected at finding that the religious sentiments of the travellers so exactly coincided with their own.

On their way to Sebastopol, the Friends stopped at Batchiserai, where is an establishment of the Jews, of the sect called Caraites, or Scripturists. Their abode is on the top of high rocks. Stephen Grellet was drawn up in a sort of basket, where he had an interestiag interview with the high priest. From this eminence, he had the first, and a splendid view of the Black Sea.

In going to Sebastopol, the travellers left their carriage on the north side, and crossed over the now celebrated harbor in a boat. They had a most cordial reception from the military and civil officers, some of whom seemed to be very tenderly affected on the subject of religion. Our Quaker friends made two remarks about Sebastopol, which show their shrewdness of observation, viz: "*Sebastopol is an excellent port, and is very advantageously situated on a high hill.*" No military engineer could have described the advantages of that stronghold more concisely or accurately. The men of peace, after visiting the schools, hospitals, and other public institutions, returned to Simpheropol and visited Theodosia, or Kaffa, from whence they made their way back to Perekop. They stopped at Cherson a short time, and saw the monument of the great philanthropist, John Howard, who died a few miles from the city.

From Cherson, our friends went to Nicolaief and Odessa, from whence they took ship to Constantinople. They remained at the Turkish capital ten days; and, after stopping at Smyrna, they visited Scio, and a number of islands in the Archipelago, where they promoted the printing and circulation of the Scriptures, and performed various offices of Christian love. At Scio, they hired a vessel to take them to Athens. On the voyage, they had a narrow escape from the pirates who infested those seas. It is interesting for us to know that Stephen Grellet visited scenes familiar to the Apostle Paul, and that, at Athens, he stood on Mars' Hill, in the true spirit of a minister of Jesus Christ. His soul, no doubt, sympathized with the associations of thrilling Christian interest, and worshipped there, in silent awe, Him, whom Paul declared to the curious Athenians.

Separating, for a time, from his companion, William Allen, who stopped at the island of Malta, Stephen Grellet proceeded, in the latter part of 1819, to the Continent. His first destination was Italy. He very providentially obtained such letters to one of the principal Cardinals at Rome, that he enjoyed extraordinary opportunities for the objects of his visit. He was treated with great courtesy and condescension, and was admitted to places where few, if any, strangers had ever been before. On one occasion, in going through a convent, he administered a gentle rebuke to some of the nuns, who, while at their devotions, looked round upon him and laughed,—perhaps at his Quaker garb. He was also allowed access to the Palace of the Inquisition, where he saw the "Curiosities of Literature," proscribed by the Index Expurgatorius, and the records of many a dark deed of the Inquisition, which were shut out from the light. These volumes of records he saw in the vaults of the building. But the most remarkable incident, at Rome, was his interview with the Pope.

Before Pope Pius VII., stood Stephen Grellet, meek with Gospel innocence, but strong in the purpose of an uncorrupted conscience, and a faith that rested on God. The Quaker was courteously received by the Pope; and, after friendly salutations, spoke freely and temperately, as his custom was, about evils that needed correction. This he did in compliance with the Pope's wishes. He referred to the convents, the general state of education in the country, the restraints upon civil liberty and the rights of conscience, and the condition of prisoners and the poor. After much conversation on these subjects, during which the Pope, who appeared to much personal advantage in the eyes of the discerning stranger, mentioned various extenuating circumstances, Stephen Grellet arose to depart; but, before going, he felt moved to address the Pope, on the great doctrines and duties of religion. He meekly but faithfully preached "Jesus Christ and Him crucified," unfolding the truths of the Reformation in the palace of the Vatican. The Pope listened attentively to the strange Quaker minister, with solemn face and eyes turned to the ground; and, when the address was concluded, rising from his seat, in a kind, respectful manner, he expressed the desire that the Lord might bless and protect Stephen Grellet, wherever he might go. Thus ended a solemn and interesting interview between Pio Settimo, the Head of the Roman Hierarchy, and Stephen Grellet, the Apostle of Burlington, the records of which will only be unfolded at the great day.

From Italy, Friend Grellet proceeded to Ger-

many, and visited Munich, Stuttgard, and other places. He had an interview with the King of Wurtemburg, whose wife, the sister of the Emperor of Russia, had lately deceased. From Germany, he journeyed to Geneva, where he rejoined his friend, William Allen, and where both were refreshed at private meetings with some of the pastors and brethren. Returning to England, he went, with his old fellow-traveller, to Ireland, to attend the Yearly Meeting in Dublin; after which, he set sail for America, and reached home in August, 1820, having been absent more than two years.

This was a remarkable excursion. It was, certainly, among the longest missionary tours ever taken by a minister of Christ. Its incidents were of a remarkable character; its opportunities of usefulness were unusually favored by Providence; and the impressions made by personal intercourse, and the good done by personal labor, will make it memorable to the end of time.

In the spring of 1831, Stephen Grellet felt that duty required him to make another excursion on the continent of Europe, for the welfare of his fellow-men, and the glory of his Master. After remaining in England about a year, he again set out with his faithful friend, William Allen, for the Continent. Their route was from Rotterdam, through Amsterdam, Dusseldorf, Hanover, Brunswick, Magdeburg, Berlin, Wittemburg, Leipsic, Hernhutt, Prague, Vienna, Augsburg, Stuttgard, at which latter place the travellers separated. Stephen Grellet proceeded through Strasburgh and Geneva, to visit the Waldenses. The Quaker missionary was gladly received by these witnesses of the truth. Hemmed in by mountain ramparts, and protected by an hereditary name of faith, virtue, and suffering, the Waldenses were enjoying, at this time, a season of outward repose. They needed, however, the sympathy of Christians to assist in promoting improvements of education and of social life; and the kind personal interest of Stephen Grellet, as well as his influence in calling the attention of other Friends to their condition, had an encouraging effect upon this isolated Christian community.

Passing from Turin to Bayonne, in France, Stephen Grellet and William Allen again met, and travelled together into Spain. They reached Madrid in February, 1833, and were received with burdensome attentions. The King had sent messages before them to prevent their being molested, and the populace came in throngs from villages to see the persons thus honored. At Madrid, they visited all the public institutions, and sent to the King a report, calling his attention to the great amount of mendicity in Spain, the condition of the peasants, the state of the prisons, and the existence of slavery in the colonies. They were admitted to an audience with the King and Queen, which lasted about half an hour, when they took a respectful leave' "under a precious feeling of the support of their Divine Master." From Madrid they went to Valencia and Barcelona, to visit the prisons and other public institutions of those cities; and, having finished their labors of love, they returned through Madrid, Bayonne, and Paris, to England, in April, 1834.

Before his return home, at the Yearly Meeting of Friends, in May, "Stephen Grellet had an opportunity fully to relieve his mind; his communication was very remarkable, rising brighter and brighter towards the close." Wm. Allen also states that, "on the last day of the meeting, Stephen rose and delivered a parting exhortation, which was remarkably solemn and impressive; to some he addressed the language of warning, and he had sweet encouragement for the aged and for the tender-visited minds. In the silence at the close, there was a deep feeling of solemnity." The next day, at a meeting of ministers and elders, "dear Stephen spoke in a remarkable manner—it was indeed a faithful communication. We felt the drawing of a father's love, and after a time of silence, Stephen knelt in supplication." It was a favored opportunity." This was the last time that Stephen Grellet met his English brethren in public. He never visited England again. He sailed for Philadelphia in July, and reached home in August, 1834.

On his return from Europe, in 1834, he remained at home, with the exception of visits to neighboring meetings, until 1837, when he visited Ohio and Indiana. In 1838, he went to New York and Rhode Island, and again in 1842; in 1839, to Maryland and North Carolina; in 1843, to Maryland; and in 1846, to New York and Maryland. After this, his physical infirmities did not allow him to go far from home, and he spent the remaining years of his life in the midst of a community that revered his character and his works. Although not so much in public as in former years, he was not idle. He carried on an extensive correspondence on the Continent of Europe, and endeavored to improve the singularly favored opportunities which he had enjoyed of forming acquaintances in almost every European kingdom. During his four visits to Europe, he is believed to have visited every country on the Continent, except perhaps Portugal and Denmark. Such a man had a European fame; and a letter from Stephen Grellet was a passport even to kings and dignitaries of kingdoms.

Innumerable persons have received spiritual benefit from him, as visitors at his house. "Thither the large-hearted, the benevolent, and the truly good of every creed would go. They would be charmed and instructed by his Christian circumspection and wisdom. They would each hear some striking narrative fitted to their peculiar case. They would see a halo around

him not to be assumed, or described. But, in addition, they would find themselves in an unexpected moment sitting in stillness, solemnized by a sense of the presence of the omnipresent Father of spirits; and then they would hear most apostolic preaching, singularly adapted to their time of need. Many a Christian minister, thus refreshed in the midst of a weary pilgrimage, has gone on his way with renewed faith and strength, thanking God, and taking courage.

"The most distinguished men of his own Society, when visiting America, evinced, as they entered his house, that they felt it to be no ordinary privilege. When JOSEPH JOHN GURNEY first stepped within his door, he was visibly impressed with something approaching to awe, and felt that he was indeed beneath the roof of Stephen Grellet."

The late revered CHARLES CHAUNCEY, who possessed much knowledge of human nature, and whose great heart could appreciate Stephen Grellet, highly valued the opportunities of Christian intercourse with this holy man. He cherished his friendship to the last, and loved him from the crown of his head to the soles of his feet.

Few men, indeed, ever received so universal homage. Stephen Grellet belonged to that eminent class of Christians—Wilberforce, Thornton, Simeon, Robert Hall, Jay, Chalmers, Gurney, Alexander—whose spirit and lives adorn the annals of Christianity, and who are regarded with reverence by all sects in the Church, and all parties in the world. Happy the man on whom the favor of God rested in so remarkable a manner, and who was commissioned to do so much good, in so many spheres, to so many persons, for so long a period! The fight fought, the course finished, the faith kept, his is the crown of righteousness, from the hands of the righteous Judge!

In bodily presence, Stephen Grellet, without having special advantages of nature, was a good specimen of man. He was about the medium height, erect in person, and rather slender. His bright eye, of a quick, discerning glance, his large aquiline nose, his goodly forehead, and his firm tread, gave the impression of the presence of no ordinary person. A true Frenchman in politeness, he was quite a model of the courteous and affable, in his manners and general intercourse. There was a blessing in his smile, which made the heart glad. Instead of claiming deference from others, he anticipated it by his quiet, unaffected and universal condescension. His muscular strength was uncommon. No one could do harder work, or deal a harder blow; and his friends used to say pleasantly, that it was well he was a man of peace. His strength of constitution was tested by his numerous and trying journeyings in every clime; and his well-developed and hardy frame seemed, even at four-score years, to resist with unusual tenacity, the encroachments of disease. He walked among us like a patriarch, whose very presence was a remembrancer of another world, and whose character reflected dignity and awe even upon his body of dust.

SUPERIOR HEALTHFULNESS OF PENNSYLVANIA.

The superiority of Pennsylvania, in respect to agricultural, mining,and even manufacturing resources, is now very generally acknowledged. But its advantages over most other States, in regard to health, are not so fully understood. A few statistics on this point, which we digest from official sources, will show that our Commonwealth is peculiarly favorable to long life.

The ratio of deaths annually in the State of New York, is about fourteen and three quarters to every thousand of the population; that of Massachusetts, nineteen and a half; that of Connecticut fifteen and a half; that of Ohio fourteen and a half; that of Kentucky fifteen and a third, and that of Missouri eighteen. But the ratio of annual deaths in Pennsylvania is not quite twelve and a half to every thousand of the population. These States we have selected are taken, it will be seen, from every part of the United States, except the extreme Southern States; that is from the healthiest sections of the Union; for in Louisiana the annual mortality is twenty three to every thousand. We have omitted the newer States in the northwest, because the large influx of immigrants into them decreases the ratio of deaths and prevents a fair comparison. The ratio of dwellings to every one hundred inhabitants is another test of health; for the more dwellings, the more comfortable the population, the less food for disease.

In the State of New York the ratio is 15.30; in Maine, 16.43; in Massachusetts, 15.31; in New Jersey, 16.57, and in Rhode Island, 15.17.

But in Pennsylvania it is 16.71, a considerable per centage in her favor. There are also proportionably more old people in Pennsylvania than in most other States. Thus in 1840, there were eighty-seven above a hundred years of age, while New York, with a larger population, had but eighty-one; and in 1830 there were sixty-three, when New York had but fifty two. In 1850 the proportion was more equal though Pennsylvania was still ahead. Our commonwealth also has an unusually large proportion of able-bodied persons, a fact proving the conditions of climate and social life to be peculiarly favorable to the healthful developement of man. For example: the per centage of the white population of Pennsylvania, between the ages of thirty and forty, to the total white population, is 12.27, while that of Ohio is but 11.64; of Maine, 11.95; of Kentucky, 11.03; of Indiana, 10.98; Virginia, 11.33, and of Tennes-

see, 12.21. We have not compared it with the States where immigrants resort to settle, because such immigrants are generally in the prime of life, and destroy the fairness of any comparison.

If we take the great cities of the United States, we find that Philadelphia, the social and industrial capital of Pennsylvania, is the healthiest in the Union. The health reports, often collated in these columns, prove this; and therefore we make no further reference to this point.

The comfort of living in Philadelphia, as compared with other cities, is shown by the less crowded condition of our population. In New York, each house averages thirteen persons and a half, in Boston about nine, in St. Louis nearly eight, and in Cincinnati eight and a quarter. But in Philadelphia each house has only an average of six and a half persons. The plenteousness of water, the superior character of the markets, and other things conducive to health, in Philadelphia, are well known.—*Philadelphia Ledger.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 9, 1856.

The question of slavery must be admitted to be one of portentous character, which is causing more angry discussion than any other subject, or perhaps than all other subjects, among the people of the United States. It has been frequently asserted, and perhaps extensively believed, that the progress of emancipation has been greatly retarded by the intemperance of its advocates. Whatever truth there may be in this allegation, it is obvious that the subject is of too important a character, and too deeply involves the interests of every part of our extended Union, to be judiciously discussed in any other than a calm and dispassionate manner. If the advocates of universal freedom sometimes indulge a zeal which carries them beyond the bounds of deliberate and sober reasoning, this intemperance does not affect the force or correctness of their arguments. It has been charged upon Galileo, that when he embraced and promulgated the Copernican doctrine, which assigned an annual and diurnal motion to the earth, a doctrine which was denounced by the fathers of the church as absurd and heretical, he advanced his opinions with a publicity and confidence which unavoidably excited the indignation of the Inquisition. Admitting this charge correct, no well-informed person of the present day will suppose his arguments in favor of the mobility of the earth less forcible and conclusive than they would have been if urged with a little more discretion. In the discussion of the question of slavery, the proper consideration is, not whether the advocates or opponents of emancipation exhibit the greatest share of moderation and discretion, but on which side the truth lies. It is readily admitted that in the investigation of any important question, especially of one in which our interests are deeply concerned, angry denunciation is much more likely to injure than to promote the cause which it is intended to serve. It is therefore highly desirable that those who enter into the discussion of a question of such vital importance as that of negro slavery, should bring to that discussion a mind divested as far as possible of every feeling of angry excitement.

Now, it is supposed that the people of the United States are divided, in interest as well as in feeling, into two great sections, pledged on one side to the support and extension of negro slavery, and on the other to its early and final extinction. It requires but little knowledge of political economy to discover, that among a people so intimately connected in their political and commercial relations, as those of the United States, it is scarcely possible that interests essentially incompatible should exist at all. The prosperity of one section of our nation contributes, either directly or indirectly, to the prosperity of all; and that which retards the advancement of one portion, eventually operates to the injury of every other. From these principles, the conclusion seems inevitable that a great part of the contention by which the people of the United States have been so long and so grievously disturbed, must be attributed, not to actual opposition of interests, but to a mistaken view, on one side or the other, as to what those actual interests are. It would be uncharitable for the advocates of emancipation to assume that all those whom they see arrayed against them, and who are exercising all their influence and ingenuity to enhance the power and enlarge the area of the slaveholding portion of our confederacy, are necessarily and intentionally enemies to their country. Many of them, no doubt, are acting on the belief that the detention of the negro race in slavery is not only right in itself, but conducive in its results to the best interests of the Union. The force

of example and the prejudices of education supply the place of argument, and with many of them, the subject has never been brought under serious consideration at all. On the other hand, it is scarcely possible for any credulity to embrace the belief that those numerous philanthropists who spent their lives in laboring to advance the temporal and eternal interests of their race, and among whose labors an effort to promote the extinction of slavery held a conspicuous place, were less sincere in reality than in profession. It is impossible to suppose that Benezet, Woolman, Sharp, Clarkson, Buxton, and a host of others that might be named, were laboring in opposition to their convictions, when they gave the whole energy of their minds to the abolition of the slave trade and to the annihilation of slavery.

May we not then soberly inquire whether some mode cannot be discovered by which a subject which is generally regarded as tending to dangerous excitement may be brought under calm and deliberate examination. If our brethren of the South, who assume the championship of slavery, are as fully convinced as they profess to be, of its rectitude and policy, we might readily suppose they would not shrink from its discussion. The truth has nothing to fear from the most rigid examination; it is error, not truth, that seeks concealment; and of all the people in the United States, those among whom slavery is tolerated are the most deeply interested in the inquiry whether its foundations are laid on the immutable basis of justice and right, and whether its toleration is conducive to the essential interests of the community.

We are sometimes told that the question of the continuance of slavery belongs exclusively to the States where it exists, and that those portions of the Union which have extinguished or never admitted the condition, have no cause or right to interfere between the southern planters and their slaves. Were this assertion a nearer approximation to the truth than it actually is, still the people of the South would be no less interested than they now are in the right solution of the question, whether their cherished institution promotes or retards their moral, political, or economical advancement. The assertion, however, if received at all, must be admitted with very considerable qualifications. The commercial and political relations between the different sections of the Union, extend their ramifications through every part of our system. Indeed, the experience of the last few years sufficiently demonstrates that the existence of slavery in one part of the Union cannot be a subject of indifference to any other part. At the present hour, a violent struggle prevails, the object of which is to decide whether the slaveholding or non-slaveholding influence shall be ultimately predominant in our model republic. All, therefore, whether residing on the north or on the south of Mason and Dixon's Line and the river Ohio, are interested, if not equally, at least deeply, in the correct adjustment of this question.

The editor of this journal is not about to propose an exact outline of the manner in which the discussion suggested may be conducted. The object in view is to offer to his readers a consideration which, perhaps, some of them may improve, of the importance and necessity of devising some plan by which the advocates and opponents of negro slavery in the United States may be brought, in the presence of each other, to a calm and deliberate examination of the subject in all its various relations. The plan of Lectures, which the people of Boston have recently adopted, in which some distinguished individuals of the South have been invited to participate, appears calculated to promote, at least in part, the object designed. This, if conducted in a proper manner, and in a spirit of conciliation, may perhaps serve as a beginning. The subject is unquestionably one which ought to arrest the most serious attention of the statesmen and philanthropists in every section of our widely extended domain; and gladly would the writer hear some feasible plan by which the arguments, both for and against the system of slavery, might be presented in a dispassionate manner to the view of the intelligent classes of our citizens. Such an examination might include an inquiry into the origin, the nature, and the powers of government, and whether property in man can be defended upon principles compatible with those universally admitted as the basis of law. This would appear to be a primary consideration, and if fairly decided in the affirmative, it will prepare the way for the sober discussion of subordinate points of inquiry; but if a negative decision should be attained, it would leave little room for inquiry, among the candid

advocates of truth, how far the system could be defended upon principles of expediency or political economy; for surely no one will assert that a system which is radically unjust can be politically or economically expedient. If the supporters of slavery actually believe that the system is radically just, and evidently or demonstrably defensible upon principles which a Christian can own, it is difficult to conceive what objection they can make to an open and triumphant vindication of those principles.

An affirmative conclusion being supposed, a serious question would then arise, whether the maintenance of slavery, as now existing in the United States, does or does not promote the wealth and prosperity of those who support it, and the harmony and peace of the community. In case this latter question should be decided in the negative, we might reasonably hope that our compatriots of the South would willingly relax their grasp upon a system demonstrably injurious to themselves.

Having already extended these remarks beyond what was originally intended, the subject is deferred to a future number.—E. L.

Married,—At Friends' Meeting, Pickering, Canada West, on the 17th ult., Daniel H. Rogers, of Yonge St. Monthly Meeting, son of the late Asa Rogers, to Ann Richardson, daughter of James Richardson, of the former place.

——, At Friends' Meeting, Yonge St., Canada West, on the 24th ult., Samuel Rogers, son of the late Elias Rogers, to Achsah, daughter of Stephen and Rebecca Cody, all of Yonge St. Monthly Meeting.

Died on the 18th of 10th month last, Mercy George, aged 27 years, and on the 20th of 11th month, Ezra George, in his 23d year, children of Jesse George.

——, on the 7th of Twelfth month last, of typhoid fever, in the 53d year of his age, Jesse George, a member of Honey Creek Monthly Meeting, Indiana.

He was one of the early settlers in this part of the country, where a few Friends located about twelve or fourteen years since, and obtained the privilege of holding a meeting for worship.

Thinly scattered in a wilderness country amongst pioneer settlers of various denominations or without any particular profession of religion, it may readily be conceived that the responsibility of their situation was deeply felt by all who were concerned for the consistent maintenance of our peculiar religious testimonies.

Upon no one, perhaps, did this responsibility rest with greater weight than upon the beloved friend who is the subject of this sketch. He devoted his time and talents zealously and faithfully to the service of truth, earnestly laboring for the prosperity of the cause, and always liberal in his contributions to supply the temporal wants of society.

At an early day he was appointed to the station of elder in the church, and he discharged the duties of his station with zeal and fidelity, in the fear of the Lord.

He manifested an earnest solicitude that, in essaying to uphold the standard of Quakerism among a people, many of whom were strangers to our society, we might not become as stumbling blocks in the way of honest inquirers, and bring reproach upon the cause which we profess to love, and with this concern, his life and conversation eminently accorded. By example as well as by precept, in the honest uprightness of his conduct amongst men, in the government of his family, and in his services in the church in which he was a chief burden-bearer, he evinced a deep and abiding attachment to and concern for the support of Christian Quakerism in its primitive simplicity.

During his illness, though somewhat wandering in his mind, he manifested to the last that concern for the welfare of Society and the prosperity of Truth, which had been the chief object of his life; and, having finished his course, has entered, as we humbly trust, into that rest prepared for the righteous from the foundation of the world.

His loss is deeply felt by his friends, but his example yet speaketh; and the self-sacrificing devotedness of his life will, we believe, long be remembered by many to whom he was best known, as an additional incentive to renewed faithfulness.

——, on the 23d of 12th month last, in Kingsbury, Washington county, N. Y., Caleb Dean, in the 87th year of his age, a member of Queensbury Monthly Meeting, and for about 40 years very acceptably filled the station of an elder.

Thus at a very advanced age he quietly departed, leaving a well grounded hope that through adorable mercy he has been admitted to enter the pearl gates, and join that innumerable company who have washed their robes and made them white in the blood of the Lamb.

GREEN'S COURT SOUP HOUSE.

The long continued severity of the weather, and the suspension of labor consequent on the closing of navigation, have caused an unusual demand for Soup and Bread at the above establishment, while the high prices of meat, flour, rice and other articles used, greatly increase the expenses of the Society. Depending for the means of carrying on its operations, upon the voluntary contributions of the benevolent, the Society is desirous of calling attention to the subject. Donations in money or any of the above-named articles will be gratefully received by

Jeremiah Hacker, *Treasurer*,
144 South Fourth St.,
or Thomas Evans, 180 Arch St.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the Arch Street Meeting House, on Second-day evening, the 11th of 2d mo., at 7½ o'clock. The members of the Auxiliary, and Friends interested in the distribution of the Holy Scriptures, are particularly invited to attend.

2d mo., 2—2t T. E. Beesley, *Sec'y.*

MEMOIRS OF JOSEPH JOHN GURNEY.

A few copies of the cheap edition—all that remain unsold—may be obtained of Wm. Macniven, No. 4 Appletree Alley, Philada. Price for single copy, $1.25; per dozen, $12.00.

HOW MACHINERY INCREASES BENEFICIAL LABOR.

About five years ago, when sewing machines were beginning to be introduced into this city, some furious attacks were made upon them by ignorant and mock philanthropists, who pretended to be anxiously concerned for poor seamstresses. They pictured the sad fate which awaited those persons; told how the hard-earned bread was to be taken out of their mouths by such capitalists as could purchase and use such machines, thereby dispensing with the labor of needlewomen, and thus bring them to want for lack of employment. Have such predictions been fulfilled? We, who have for years carefully watched the effects of labor-saving machinery of every kind upon society, knew that such ideas, when uttered, were no better than the emanations of an idiot's dream, and trusted to a few years' experience to prove the benefits of such machines to every class in the community. Thousands of such machines are now in operation in our country, and if we are rightly informed, more than a thousand of them are in operation in New York city alone; but instead of these having thrown any industrious females out of employment, they have rather increased the quantity of work for them to do. We were told a few days since, by one engaged somewhat extensively in providing needle-work, that twenty stitches are now made on some garments, for one that was made five years ago—in short, that sewing machines had greatly increased the demand for sewed work. Thus coat linings, which used to be made plain, are now mostly elaborately worked, and finely stitched, and it is the same with almost every kind of sewed work. The amount of such work, he stated, had increased even in a greater ratio than the machines to execute it. A higher taste is now being gratified, and hundreds of women who used to ply the needle early and late with their fingers, for a mere pittance, are now better remunerated for their labor in attending sewing machines, while at the same time their hours of toil have been measurably reduced. It is our opinion that the very class—needle-women—respecting whom so much was at one time said about being injured by sewing machines, will be the most benefited. In many, if not in almost every instance, this has been felt to be the case already. Sewing machines, therefore, which are but a recent invention, afford abundant examples "how machinery increases beneficial labor."—*Scientific American.*

For Friends' Review.

MACAULAY'S HISTORY.

The long expected continuation of this work, has recently appeared. A hasty examination does not warrant an attempt to criticize, in detail, this further contribution towards a new history of England. That it deserves a higher title cannot be safely affirmed. There is a curious mass of materials woven into a readable narrative; but in the management of it, the work of the essayist, the biographer and the partizan is strangely blended with the proper business of the historian. It would be too much to affirm that the writer's conclusions are ordinarily arrived at upon any known principles of historical proof. In these, as in the former volumes, one is, at first glance, impressed with the mass of authorities quoted at the foot of the page; but, on examination, they too often prove to be unsupported assertions of some reckless partizan, some bitter enemy or convicted criminal, which pass into the text and are thus given to the world as history. It was, with no less force than beauty, remarked by the late Henry Reed, when briefly alluding to the first two volumes of Macaulay's work, that "there are few writers who exact from the reader such unquestioning obedience. Obedience, too, to sarcasm and scorn. It has been justly said, that a historian's first great qualification is an earnest craving after truth. I would ask any reader of this work, even with the fresh fascination on him, whether, on closing the volumes, he feels an assurance of the presence of such an earnest craving? * * * Of the majestic beauty of quiet and simple truth, he (Macaulay) seems to have no conception. His moral and intellectual nature seem not to be justly balanced. This appears in another form of intellectual pride, an absence of all genial appreciation of lofty character, heroic or saintly—an unbelief in high and earnest moods of thought and feeling; and a pride of power in despoiling men of the sentiments of reverence and admiration they have been glad to bestow. The more habitual these sentiments have become, the greater the power displayed in scattering them." These just criticisms of one, who was himself distinguished by those traits in which Macaulay is wanting, are equally applicable to the volumes just issued.

The greatest of the Roman historians has finely said, that it was the chief office of history to see that eminent virtue is not forgotten, and that depravity in word or action is checked by the fear of future infamy. Measured by this standard, Macaulay has no claim to the rank of an historian. He has a morbid appetite which can only be satisfied by preying upon the memory of good men. Happily it is impossible for him long to indulge his peculiar taste without revealing his own besetting sin—an utter indifference to the truth. Having, on a former occasion, recklessly assailed the character of

William Penn, his charges were met by abundant evidence of their falseness. Possessing neither the manliness to confess an error, nor the virtue to rejoice in the establishment of the truth, and irritated by the exposure to which he was subjected, he now returns to the charge, by heaping upon that noble person accusations wholly unsupported by reliable evidence, and one of which is so absurd as to leave no doubt of the feeling which occasioned its reproduction.

The new charges against Wm. Penn are, that he was one of a band of conspirators to restore King James by the aid of a French army; that if not guilty of deliberate falsehood, he manifested credulity and garrulousness in giving assurance to his fellow conspirators, that certain noblemen were friendly to James, such assurance having no foundation; that at an interview, which he had solicited with a person deputed by King William to meet him, he told "something very like a lie, and confirmed it by something very like an oath;" and finally, that three years later, having made his peace with the reigning monarch, he almost immediately "sent a message earnestly exhorting James to make a descent on England with thirty thousand men."

When we reflect that these grave accusations are brought against a man, who had from his youth professed to believe in the unlawfulness of war; who had manifested the sincerity of that profession by landing unarmed on territory occupied by savages, generally reputed to be cruel and warlike, and founding in the wilderness, a commonwealth on the principles of peace; against one who had ever taught, as he had practised, a morality of uncompromising strictness; who had voluntarily relinquished flattering prospects of worldly success, to maintain in suffering, in imprisonments, in separation from his nearest connections, those religious convictions which, through a long and most eventful life, he uniformly declared to be dearer to him than all things beside; against a man of whom we have the testimony of many witnesses, his cotemporaries, that he was distinguished by wisdom, discretion and sincerity; surely it is not too much to expect that the indictment should be sustained by at least one credible witness.

Now, while gravely adopting these statements, making them, so far as he can do so, matter of history, the author informs us that the first two rest exclusively on the testimony of one individual. Of this sole witness—one Preston—we are told, that he was convicted of treason, and sentenced to be executed; that a fellow convict, refusing to make any confession, was actually put to death; that Preston was promised his life on condition of making disclosures; that he was wholly unmanned by his situation; that the struggle between conscience and "an intense love of life" was severe; that he was bold in refusing to confess when under the stimulus of wine, but very different when the excitement had passed; that he regularly made a confession every forenoon, when he was sober, and burned it every night, when merry. "The fatal hour drew nigh, and the fortitude of Preston gave way." He made his pretended disclosures, and after his release from prison retired to a lonely dwelling to pass the rest of his life with "blighted fame and a broken heart." Such is the evidence on which Macaulay dares to convict William Penn of treason and falsehood; of repudiating the profession of a long life passed in public positions; of apostacy from those principles of religion and virtue, to promote which he had suffered abundantly as he had ever toiled in a labor of love. If it were needful to disprove the statements of a witness so utterly discredited by the accuser himself, it would be sufficient to recur to the admitted facts, that although a warrant was issued for Wm. Penn's arrest, no active efforts were made to secure him; that although remaining for some time in retirement, he was permitted to defend himself before a member of King William's Government, and that finally he was admitted before the Privy Council, and acquitted of the charges which are now so maliciously reproduced.

The third charge is made on the evidence of a better man, but is clearly unsupported by the testimony. Wm. Penn, in the presence of Sidney, with whom he had been long acquainted, declared himself a faithful subject of King William and Queen Mary, protesting, it is said, as in the Divine presence, that he knew of no plot unless the projects of the French government might be such. With a levity not unworthy of the absurdity of his assertion, Macaulay calls this "telling something very like a lie," and confirming it "by something very like an oath." Our author having discredited his own witness to the two first charges, there remains no reason for questioning the statement of Wm. Penn. In truth no statement could be more probable in itself, or more consistent with his own life-long profession. He was a personal friend of James, but his religious convictions had taught him to be a faithful subject of the ruling powers Such was the acknowledged principle of the society of which he was so distinguished a member. As regards the expression which is attributed to him, he may have solemnly expressed himself as is charged.

That a difference of sentiment existed among Friends, as to any use of the Divine name in the affirmation which by law was at a later period substituted for an oath is well known. That it was an honest difference is undeniable—for it was between men who were ready to hazard their lives rather than abate one tittle from what they believed to be the Truth. Whether the expression imputed to him was used by Wm.

Penn or not, we may be well assured that he spoke reverently; and if it was used it but proves that he, with George Whitehead and others, did not regard it as partaking of the nature of an oath.

The last charge, taken in connection with Wm. Penn's well-known principles, is so absurd, that it is difficult to give it a serious examination.

Wm. Penn, who for 26 years had been an unflinching advocate of the truth, as professed by Friends, who had just been acquitted by the government of King William, who had a most valuable Province in America to lose, and nothing to gain by promoting civil war, Wm. Penn, we are told, with a soberness which might provoke a smile were it not suppressed by the malice which is revealed in the charge, no sooner finds himself at liberty, than he sends a message to King James earnestly exhorting him to invade England with thirty thousand men! This accusation would seem to stand self-refuted. It is, however, worth while to examine the authority upon which it is made, if only to learn how hollow is the foundation upon which our author is content to rest his historical edifice. This incredible assertion, it appears, is made upon the authority of "a paper drawn up at St. Germains, under Melfort's direction." By whom the paper was drawn, what was the occasion of its being drawn, or who had communicated the message from Wm. Penn to the writer, are important questions on which we are not informed. The court of the exiled monarch at St. Germains was thronged with men who had lost their all; many of them men of profligate character, who had for the present an inadequate and most precarious subsistence; for the future no hope, but in the restoration of James. That such men were ever ready to promote the invasion of England, there is no doubt—that they were equally ready to invent falsehoods to effect their object is very probable. In the absence of any name to prove that so improbable a message was sent, the whole story might be safely rejected. But one name *is* mentioned as having given some sanction to the charge. The paper was written under Melfort's direction. What was Melfort's character? Let our author again speak for his own witness. At p. 49, (Butler's Philada. Edition,) he tells us "He (Melfort) was an apostate; he was believed to be an insincere apostate; and the insolent, arbitrary and menacing language of his state papers disgusted even the Jacobites." Again, page 54, "He (Melfort) was a renegade; he was a mortal enemy of the liberties of his country; he was of a bad and tyrannical nature:"—"his apostacy and arbitrary maxims of government made him the abhorrence of England and Scotland." Finally, at page 97, speaking of some intercepted letters, it is said, "Some of them proved to be from Melfort, and *were worthy of him.* Every line indicated those qualities which made him the abhorrence of his country," &c. "He announced with delight the near approach of the day of vengeance and rapine," &c. Such is the man upon whose implied testimony the last effort of our author to destroy the character of a great and good man rests. It will be a relief to turn from Macaulay and his witnesses to the true character of Wm. Penn as portrayed by those who knew him well, and who are known to have been men of integrity and piety, and as exemplified in his own eloquent and Christian teachings. C.

AGRICULTURAL BENEFITS OF SNOW.

It is with some feelings of regret and discomfort that farmers, as well as other men, regard the approach of winter. That during several months, there must continue an exhausting drain upon the accumulations of the year, without any replenishing streams to counterbalance its effects, is a fact not pleasant to contemplate, especially if an individual happens to be straitened in supply. Hence, when a storm of snow occurs early in the season, as one did in this locality recently, the inquiry naturally arises, of what benefit is snow? We see its evil effects in the wretched state in which it places our roads; in the strained and broken manner it leaves our trees, especially if it comes, as in this instance, before they have been defoliated by the wind and frost; in the downcast and sorry look it gives to all animated nature, man included.

It is not our purpose to assert the value of an untimely snow, any more than that of an untimely frost. Any one of the phenomena of nature may be attended with evil consequences, however beneficial and necessary in a general way. Too much rain or too little; too backward a season or too forward; and a thousand things, generally beneficial, may be specially injurious. Nature works by general laws, and in their impartial administration, does not stop to inquire whether or not this man's seed is sown, or that man's harvest is secure.

Snow, in latitudes where the temperature is sufficiently low for it to fall, is of vital importance to vegetable life. Its peculiarly porous structure renders it an exceedingly bad conductor of caloric; and hence, when covering anything either warm or cold, and greatly differing in temperature from the snow itself, or from surrounding objects, it requires a long period of time for the equilibrium to be restored.

If the earth becomes early covered with snow, and before the ground is frozen, it will remain above freezing point during the entire winter, even though the atmospheric temperature should go down many degrees below zero. So decided is its protection, that if the soil be penetrated with frost to the depth of several inches before the fall of snow comes on, the caloric of the subsoil will remove the frost, not-

withstanding the atmosphere has not at any time risen much above freezing point. We were, when a boy, much puzzled at this phenomenon. The ground had been frozen like a stone before the snow fell upon it, the weather continuing many weeks below freezing point; and yet, afterwards, on removing the snow, the ground was found thawed out, and easily lifted with a shovel. Of course, a boy's reason was given for this circumstance, viz: that the snow was warm, and had thawed out the ground, instead of the true one, that its non-conducting properties had intercepted the radiation of the heat from the lower strata of the soil, and this, acting upon the upper stratum, had removed the frost.

Alpine plants, that outlive the severest winters of mountain districts, because protected by snow, have perished in the comparatively warm climate of England, for want of such protection. We had a good illustration of the genial influence of snow in our own country last winter. The thermometer went down to a point unprecedented in our history, being no less than twenty-two degrees below zero. That was a point of depression indicated for the first time in sixty-seven years, and for how long a time previously, it is impossible to tell. Of course, the peach crop was utterly ruined, and orchards which were wont to yield hundreds of bushels of splendid fruit, produced nothing but leaves. At our horticultural show, however, there were exhibited several magnificent specimens of peaches, which, upon inquiry, were found in every instance to have been produced upon limbs that had, by a fortunate accident, been bent down and covered with snow-drift. The temperature in their position did not probably fall to zero, and if they could have lain upon the ground, would barely have reached freezing point. The earth at this severe period was mantled with a heavy fall, and we tremble at the possible consequences which might have ensued in case the ground had been exposed and denuded. As it was, the frost did not penetrate to an unusual depth, and the wheat fields and the meadows came out in the spring fresh and green from their long winter slumbers.

Snow has been called the poor man's manure; but we are not aware that analysis shows it to possess any fructifying elements not contained in rain water. The gradual manner of its melting away enables the soil to absorb a greater portion, and thus become thoroughly saturated at the season when such a result is desirable. The absorption of caloric, which becomes latent in melting snow, prevents a sudden transition from the chill of winter to the warmth of spring. If it were not for this, vegetation would start too early, and all the fruits and tender plants would be nipped by vernal frosts. As the seasons are now constituted, the sun must at least cross the equator, and the length of days exceed that of nights, before the snow melts from the hillside and disappears in the vale. It has then performed its mission, a gentle and merciful one, whatever may have been its chill and forbidding aspect in the early autumn.

A locality that experiences abundant falls of snow, which cover the ground uniformly through the winter, will admit of the cultivation of many things that cannot be grown in other places with no lower temperature, but destitute of snow; and many countries would be, without its protecting influences, mere regions of waste and desolation.—*Rural New Yorker.*

KEEP YOUR PROMISES.

The man in the Bible, who said, "I go sir," and went not, has his counterpart, at the present day, in every department of life. Nothing is more common than for persons to make promises or excite expectations which are never realized. It is an easy thing to give one's word, but a harder thing to keep it. An unwillingness to disoblige, a disposition to keep on good terms with all, a desire to get rid of importunity, together with a carelessness and indifference as to what constitutes an obligation, lead many to say they will do a thousand things which are never done, and which, indeed, if they had looked into their hearts, they would have discovered they had no real intention of doing. Some amiable people seem to lack the nerve and moral courage to say, "No," even when the contrary involves them in an untruth. One is asked to be present at a public meeting where important measures are to be discussed, and his counsels and co-operation are regarded as important. He is not cordially in favor of the object, or is pressed with other engagements, or prefers enjoying his evenings with his own family circle, or over his books, and in his own heart has no purpose to accede to the proposition. Unwilling, however, to avow his real sentiments, or to appear disobliging, he either gives his word to be present, or so frames his speech as to leave that impression upon the mind of his friend. Virtually he has given his promise; but the occasion comes and passes without his ever having harbored a serious thought of cheering it with his presence. A mechanic is engaged to do a piece of work. It is important that it shall be attended to promptly; arrangements involving the convenience and comfort of the family depend upon it, and except for the positive assurance that it should be done at the appointed time, some other person would have been engaged. But the appointed day comes and goes; notwithstanding repeated applications and new promises, weeks pass on before the first blow of the hammer is struck, or the first nail driven.

The result of this looseness of speech and conscience is, first, great vexation and disappointment. The party to whom such promises were made relied upon them. But the faithlessness of the other party has deranged all his plans, and subjected him to much inconvenience. He is impatient and vexed, gives way to unpleasant temper, says many hard things, and perhaps commits much sin.

Then, also, confidence is destroyed in the person who made the promise. The word of the latter has been pledged, and if he has failed to keep it once, he may fail again. The victim of his deception, having discovered that he is not to be relied upon, fixes a mark upon him, and takes care not to put himself in the way of future disappointments, and advises his friends in like manner.

Hence, too, the man who makes and breaks promises is a loser in the end, so far as mere self-interest is concerned. In order to keep his business, or not disoblige customers or friends, he pledged himself for what he knew, or might have known, would not be done. Instead of promoting his end by this deception, he has frustrated it. The loss of customers, and their adverse advice and influence, do him a hundred-fold more harm than frankly to have told the truth at the outset.

The worst result of all, however, is the injury done by the faithless promiser to his own moral principles. Whatever interpretation he may put upon his language, and however he may endeavor to excuse himself, he has uttered a falsehood. The repetition of such obliquities deadens his moral sense, so that, after long practice, he thinks nothing of giving and breaking his word. At last he can tell an untruth every day of his life, and not even be conscious of impropriety.

The lessons to be drawn from this are, 1. That we should weigh well our words. Strictly interpreted, perhaps, your language may not have necessarily implied an absolute obligation; but if such an impression was made, the injury is done. And 2. That in all transactions it is best, in every sense of the term, to be honest. If a request cannot be complied with, say so. You may fail, for the time, to please a customer or friend, but in the end you will have gained his respect and confidence. It is a great thing to have men say of you, "His word is as true as steel. If he has said it, it will be done." "A good name," says the wise man, "is rather to be chosen than great riches."—*Christian Advocate and Journal.*

"It appears that whatsoever befalls men while they live in pure obedience to God, as it certainly works for their good, so it may not be considered an evil as it relates to them."—*John Woolman.*

THE INSECT TEACHER.

BY L. H. SIGOURNEY.

"The spider takes hold with her hands, and is in kings' palaces."—KING SOLOMON.

See! with what untiring skill—
What an energy of will,
All unaided, all forlorn—
Housewife's hate and beauty's scorn—
How the spider builds her bower
High in halls of regal power.

Is the mansion of thy care
Made by wealth and taste so fair,
By Misfortune's fearful sway,
Laid in dust?—or reft away?—
—Yield no thought to blank despair,
Firm in faith, and strong in prayer,
Rise!—the ruin to repair.

For the Spider, homeless made,
Hunted from each loved retreat,
Not dejected, not afraid,
Toiling through the gloomiest shade,
Gathereth vigor from defeat:—
Child of reason!—deign to see
What an insect teacheth thee.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The Arabia arrived at Boston on the 2d inst., with Liverpool dates to the 19th ult.

Russia has agreed to accept the Austrian propositions as a basis of negotiations. She proposed, through her Minister at Vienna, some alterations, but was answered that the Western Powers had no motive to change their decision, which had been carefully considered, and that if the terms proposed were not accepted by the 18th ult., the Austrian Legation would leave St. Petersburg, and Austria would seek to obtain the armed co-operation of the German Diet. Whether the negotiations will lead to peace, is of course uncertain.

In the Crimea occasional skirmishes have occurred. The destruction of the docks of Sebastopol was nearly completed. The health of the English army was reported to be good.

In Asia, the Russian General, Mouravieff, was advancing on Erzeronm. Omar Pasha's troops had begun to arrive at Trebizond. He had tendered his resignation, but the Sultan refused to accept it. He was, however, considered to be in disgrace at Constantinople.

ENGLAND.—The President's Message was generally regarded favorably, being considered moderate in tone, as respects the questions at issue with the British Government, yet sufficiently decided. A rupture between the two countries was not anticipated.

A treaty has been made with Japan, opening to British commerce the ports of Nangasaki and Hakodadi, in the same manner as to Americans.

FRANCE.—The Council of War was still in session. Two commissions, one for the army and the other for the navy, were appointed to prepare reports. A discussion had arisen relative to withdrawing the armies from the Crimea, retaining only Kamiesch, Balaklava and Eupatoria, and making a campaign up the rivers of Southern Russia. The plan was opposed on the ground that it would take six months to remove the material of the past campaign from the Crimea.

SWEDEN.—Warlike preparations are continued.

AUSTRIA.—The Emperor has signed a decree relating to Protestants. It is liberal, except so far

as it prohibits the marriage of Catholic priests converted to Protestantism.

Russia.—Efforts are on foot to put an end to the absenteeism now prevalent among the nobles. In case of any land owner remaining abroad without leave, the tribunals will manage the estates for a year, at the expiration of which time, if the owners still remain abroad, the estates will be confiscated, unless particular circumstances can be proved to justify longer delay.

South America.—In Chili, the Civil Code has been approved by both Chambers, and is to go into operation on the first day of next year. An appropriation has been made to erect an iron pier for loading goods at Valparaiso, and one of $6000 to the Agricultural Normal School, for the purchase of utensils and seeds.

The new Constitution of Peru has not yet been confirmed by the Convention. Another revolution is feared.

The Panama Railroad is in fine working condition. A train of eight cars loaded with silver came across on the 17th ult. During the past year, 128 vessels, with a tonnage of 82,263, entered the port of Aspinwall, and 32 vessels, with a tonnage of 49,200, that of Panama.

Australia.—We have news to about the end of the 10th month. New and rich veins of quartz gold had been discovered near Geelong. Several failures had taken place in Sidney, causing some commercial uneasiness. Complaints are made of the insecurity of life and property, owing to the number and ferocity of outlaws at large throughout the country.

The Governor of New Zealand, Sir George Grey, has stated it as his belief that out of 100,000 natives there are not more than 1000 who do not profess Christianity.

Central America.—The proposed invasion of Honduras by the Americans from Nicaragua, for the purpose of reinstating Cabanas, is relinquished. Two of the native members of the Cabinet have resigned in consequence, and have been replaced by two other natives. President Carrera of Guatemala, in his Message, speaks favorably of Walker's government. The latter is said to have 850 of his countrymen with him, and to be making vigorous efforts to stimulate the industrial growth of the country.

Hayti.—The Emperor has returned to his capital, and is preparing for a second expedition against the Dominicans.

Domestic.—The cold of the past month has been very severe in all parts of the country. In Rappahannock County, Va., the mill streams are frozen so that all grinding by water-power is suspended. The Brazos river in Texas has been completely frozen over, and in New Mexico, the Rio Grande has been solid enough to be crossed by carts, the thermometer, on the last day of 12th month, being 15° below zero. Recent accounts state that ice was passing out of the mouth of the Mississippi, and that navigation was virtually suspended. The harbor of New York is much obstructed by ice; the Delaware is closed above Philadelphia, and kept open below only by ice-boats. The ice is 18 inches thick on the Ohio.

Great numbers of birds and small animals have perished, and in Texas, cattle were said to be dying from cold. The snow has much obstructed the railroads, while the intense cold has caused an unexampled amount of breakage in machinery.

In California, also, the weather has been unusually cold, ice having formed half an inch thick in San Francisco and Sacramento, and the thermometer in the former city having fallen to 30°, the extreme limit of their winter climate.

An exciting slave case occurred in Cincinnati on the 28th ult. A party of eight, four of whom were children, escaped from Kentucky, crossing the river on the ice, and took refuge in the house of a colored man in that city. Their retreat being discovered, a warrant was obtained from the commissioner, and an attempt made to arrest them. They resisted, barring the doors and firing on the officers, but were finally overpowered. During the conflict, one of the children was killed and the others wounded, as is supposed by their mother, to prevent their being carried back into slavery. A writ of habeas corpus was afterwards obtained, but the case was not decided at our last accounts.

J. Parsons, a Virginian, has been tried at Hollidaysburg, Pa., on a charge of kidnapping, for attempting to seize a fugitive slave without legal process; and acquitted.

Late advices from Kansas state, that another general invasion was apprehended, and that the people were preparing for a struggle. In several places, no election for State officers was held on the 15t ult., owing to the fear of violence from the Missourians.

Pennsylvania Legislature.—Nothing of special importance has been transacted. On the 30th ult. the Senate Committee on Vice and Immorality, reported the House bill repealing the restraining liquor law, with a negative recommendation. Several unsuccessful attempts were made to take it up the next day, and it was finally made the order of the day for the 6th inst.

The House passed on the 30th, a bill to provide for the fencing of railroads, and the better protection of life and property.

Congress.—The Senate, on the 31st ult., elected Nicholson, proprietor of the Washington Union, Printer to that body. W. H. Seward then spoke at length on Central American affairs, after which the Senate adjourned to the 4th inst. On that day, the action of the Navy Board was discussed. A bill was introduced, extending the term of naturalization. The Committee on Finance was instructed to inquire whether the smaller Spanish coins may not be removed from circulation, or have a value established by law corresponding to their intrinsic value, and avoiding fractional parts of a cent. George M. Dallas is appointed Minister to England.

In the House, after various ineffectual efforts on different days, to procure the passage of resolutions declaring certain individuals Speaker, or to adopt the plurality rule, a resolution was adopted on the 2d, by a vote of 113 yeas to 104 nays, that if no election by a majority took place on three more trials, the candidate having the highest vote on the fourth ballot, should be declared Speaker. On the fourth vote, N. P. Banks, the Republican candidate, was elected by a plurality of three, the vote standing Banks 103, Aiken 100, Fuller 6, Campbell 4, Wells 1. On the 4th, the oath was administered to the members. Whitfield was sworn as delegate from Kansas, those opposed to his admission waiving their objections for the present, in order to prevent renewed difficulties in organizing the House. William Cullom, of Tenn., was elected Clerk.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 339.)

Although he makes frequent allusion in his diary, etc., to the deep exercise, and the sense of strippedness, which he had to pass through, while under preparation for speaking to the states of the people, he was by no means gloomy; but on the contrary, so cheerful as to be a general favorite among the young. He had much talent for social converse, and greatly enjoyed it; so that he seemed to be the life of the private circle; but, with relation to his ministry, he was thankful to be made sensible that he had no strength of his own, and that the Lord alone could enable him availingly to proclaim his gospel, which he rejoiced when he was strengthened to do, especially to the *poor;* and he has been heard to say, that he never felt more *at home* than when declaring to such "the unsearchable riches of Christ."

On the 20th of 6 mo. he writes to his wife: "We have great cause to be humbly thankful for the wonderful condescension that we experience in the blessed meetings which we have." He was similarly engaged in Manchester and Liverpool; from the last-mentioned place he thus describes the concluding meetings: "They were favored with the overshadowing of the wing of Divine goodness, and I feel very thankful thus to close my more public engagements here. I have much enjoyed Thomas Thompson's company; he is a most kind support to those engaged as I am."

After his return home, he had to watch the declining days of his son John. This dear youth had, some years before, given way to a temptation to indulge in novel reading, which unwholesome practice led him into greater evils; but of this his parents were quite ignorant until a short time before his death, when they were brought into much sorrow and conflict on his account. His serious illness induced great thoughtfulness, and he told his father that he felt, in a way which he had never before done, the absolute necessity of redemption, and the efficacy of the atoning sacrifice which Christ had offered for sin; adding that he believed, if it should please the Almighty to take him, He would perfect that which He had begun, utterly unworthy as he himself was. He said he was poor and miserable, and wanting all things; that he believed his illness had been sent in mercy; exclaiming, "Oh for patience and resignation to His most holy will! There are many conflicts and deep baptisms to be gone through before I shall be permitted to behold Him who is all purity; but if I *am* permitted, all the pains will be as nothing. Entreat for me, all of you, that I may find mercy. Nothing short of infinite mercy will do."

He lingered on, for several months, under much suffering of body and mind.

Early in the morning of the 6th of 3d mo. he was so ill that the family gathered round him, when he signified that he could look to a *reconciled* Father in heaven. One of his brothers remarking that whosoever cometh unto Christ will not be cast out, he replied, "No! I have felt this morning that He will never leave me, nor forsake me. It has pleased Him, in mercy, to afflict me, and I have had to bless Him for it; but now, if He sees proper to say, It is enough, I shall be thankful. . . . O Almighty Father, be pleased, in thy unbounded mercy, to cut short the work in righteousness! nevertheless, not my will, but thine be done! And oh, be pleased to look down with pity on these my very dear relatives, and support them in the hour of trial! and be pleased to be with *me*, in the deep valley of the shadow of death! but I will fear no evil, for Thou hast promised that thy rod and thy staff shall comfort me. Be pleased to grant me resignation!" About five minutes after uttering these words, he most quietly expired, aged nearly twenty-five.

Several days after his father wrote:—

"*Bristol*, 25, 3 mo., 1841.

MY DEAR SON THOMAS,—I have often recurred to the scenes which we so lately witnessed;

and, although I am still of the mind that we have great cause for thankfulness, as regards dear John's experience of forgiveness, yet the fearful risk that he ran, by leading so unholy a life, comes frequently over my mind like a thunder-shock, and requires that I should summon the recollection of the sore conflicts which he endured, and of his assurance of forgiveness, in order to relieve my uneasiness. I have often fervently desired his deliverance from evil, when I was in ignorance of the extent of its dominion over him; but this sad proof of the depravity of human nature makes me more than ever solicitous that you who are young may, as thou sayest, take warning; and, by humbly seeking strength where alone it is to be found, may be preserved from the insidious snares and galling yoke of sin. 'Years of sin and misery,' he said, poor fellow! that he had passed; indeed, they always are companions.

Bristol, 2, 5 mo. 1841.

My dear Thomas,—We had not heard from Tottenham or York for several days until this morning. Thy cousin George Harris died at Tottenham, it appears, on sixth-day, when it was very relieving to have his parents at home with him. They had been detained at York by William's life being so uncertain. Dear George was not able to converse much with them, but he seemed glad of their presence. It is very pleasant, in thinking of this dear boy, to feel satisfied that the truths of religion had made a deep impression on his mind, and that he had experienced that change of heart without which we cannot hope for an admittance into the kingdom of God and of Christ. How delightful it is, when we think of our friends gone before us, to believe that even those who had deeply sinned have washed their garments, and 'made them white in the blood of the Lamb!' and that, should we have the like blessed experience, and not live after the flesh, but through the Spirit mortify the deeds of the body, we may hope to join them in a happy eternity!"

On the 6th of the 4 mo. 1841, Samuel Capper laid before his monthly meeting a prospect of service in some parts of Ireland, among the poor and degraded of the population; and a certificate was directed to be prepared. Of this engagement he had had a view since travelling in that country on business some years previously.

Having received a letter from Ireland, evincing some timidity as regarded the peculiar character of the service contemplated, with reference to the public meetings, he wrote to a friend in that land a letter, from which the following is extracted:—

"*Bristol*, 20, 4 mo. 1841.

. . . . I am not surprised that Friends, unaccustomed to the peculiar service to which I believe myself called, should be somewhat startled at it; and it will certainly be my place to acquiesce in the decision of Friends, should they think it best that I should not proceed. Personally, I might be induced to feel that your doubts present an opportunity, which my inclination would be pleased to embrace, of withdrawing from a service by no means gratifying; at the same time, I would offer a few remarks, for the consideration of thyself and the kind friends who have taken an interest in the subject.

In contemplating this engagement in your nation, I could not do otherwise than ponder the points so strongly set forth in thy letter; viz., the risk of disturbance and personal danger, to others as well as myself; but, when these things have come discouragingly into view, it has been accompanied with a feeling that, if we are desirous of being the servants of Christ, we must be willing to follow those requirings which are made manifest to us. I have been favored not to be uneasy about the issue. It may be, as has been much the case in this land, even in the worst neighborhoods, we have often had quiet, satisfactory meetings; nor do I think, were I certain that much difficulty and danger would attend, that I dare, on that account, abandon the engagement. I shall only add, that I am quite disposed to act in accordance with the judgment of Friends, but should be uneasy if the omission of this apprehended duty were to be upon me."

Diary.

"1841, 5 mo. 20. First-day. Two very solemn and refreshing meetings, although deeply humbling; as a sense was given me of the feebleness and imperfection of the creature, also of the fulness and power of the Divine grace, and a promise of help and preservation, in the contemplated visit to Ireland."

Various obstacles prevented his commencing this undertaking till the 7th month, when he entered upon it, accompanied by his friends Thomas Doyle and Robert Charlton. He and his dedicated helpers had much to pass through during the service. On landing at Cork he had the kindly help of some friends, whilst others held back, calling it an awful engagement, etc.

Diary.

"7 mo. 6th. A public meeting was held at Bandon, about fifteen miles from Cork, which was attended by both Protestants and Roman Catholics. There might be about 500 present, many of them quite young. Several Wesleyan preachers were there, one of whom thought the tent admirably calculated to meet the prejudices of the people. We had reason to be thankful for Divine grace and love, and the meeting ended well."

Writing to his wife, he says in reference to this meeting:—"I understood that the lender

of the ground said that he should have been much grieved had he not permitted Friends to hold the meeting. He thought that fully half of the people were Romanists. Thou mayst suppose that I suffered much yesterday; though Wm. Harvey, Wm. Martin, and George Cox, all seemed to enter heartily into the matter, I could not forget that some Friends in Cork had expressed their wish that I could be willing to give up a prospect which they consider as truly awful. I am more and more convinced that the disjointed state of [general] society in this country is kept up and heightened by the unwholesome distance at which the Protestants live with the Roman Catholics; in which Friends have their share.

7 mo. 8th. A good monthly meeting. Friends appeared rather less disposed to discouragement, and a committee was appointed to assist in carrying out the service.

9th. Came to Skibbereen, and held a meeting; about 700 present.

10th. Went to Skull; and after a day wherein followed a succession of circumstances calculated to humble us, and to drive us to the Source of all spiritual strength, I retired to rest, confirmed in the conviction that we must look alone to Divine direction and support.

1841, 7 mo. 11. First-day. We held a meeting in the tent, but the priest of Ballydehob, who celebrates mass at Skull, publicly cursed us from the altar, and forbade his hearers going to look at the tent; yet about 400 were present, and a precious season it was. The company appeared to be serious persons, to whom I felt engaged to declare the unsearchable riches of Christ!

12th. Came to Bantry, where I was disposed to sit with the Methodists, in their little meeting-house, but they were afraid to meet, as several Protestants had had their windows broken, and they feared lest their meeting-house should be pulled down. There is a bitter, malevolent spirit fostered by the priests on the one side, and a great want of love and forbearance on the other.

25th. Kinsale. A beautiful morning; the air delightful! I have had a refreshing night, and woke with a renewed confidence that the power and love of Christ will sustain, whatever may be the trials of the day; but strongly felt the opposition to the spiritual reign of Him whom the poor ignorant followers of the priests profess to worship, and also the bitterness of the priests themselves. Whether we may be allowed a quiet meeting (appointed in an old brewery belonging to George Dunn, who freely offered it) is very uncertain. The weight of the concern rests heavily on me. I hope I do, above all things, desire that the will of God may be done, whatever of trial and suffering it may involve.

26th. We had a truly refreshing, baptizing opportunity with about 200, among whom I cannot doubt that there were some really devoted persons. It was a season of unusual pouring out of the Spirit!"

After holding ten public meetings, he returned home on the 5th of 8 mo.

To be continued.

THE KINGDOM OF GOD IS WITHIN YOU.

Every man who has a truly religious heart, has what may be called his sacred places. What I mean to say is, that every man, in looking back upon his past religious life, is able to recal places which are associated with religious incidents, places which are allied in his recollection with resolutions of amendment, or with remarkable developments of religious truth, or which have been consecrated by the sorrows of penitence, or by the joys of gratitude. This I suppose to be the general experience; and I am neither able, nor have I any desire to plead an exception from it. My mind has never ceased to recal such places, and often it has recalled them with pleasure and profit.

I remember the Bible which my mother gave me, nor is the place forgotten in which she gave it. I remember the places where I read it alone; I remember the garden, the wood, the valley, the river's bank, where I spent many hours in pondering the problems of salvation, and in seeking the great central Source of Light. I remember the humble abodes, rude and solitary, perhaps, but yet consecrated in the religious affections, where in the evening of a long summer's day I stole secretly apart, to listen to the prayers of grey-headed old men, or to learn from their lips the wondrous things of God in glory, and of mankind redeemed.

The teachings of God, therefore, and the various religious influences of which He is the source, had become associated in some degree, with places; and undoubtedly forgetting the difference between the finite and the infinite, I had a sweet feeling, hardly perceptible to myself, that such gracious influences were more likely to be repeated in some places than others. A wider experience dissipated this natural and common illusion.

I found that God could travel as far and as fast as any of his poor children. And when I set my foot upon the ocean, to visit, for the first time, climes remote and lands unknown, I left my country and friends, but did not and could not, leave my God behind me. Wherever I went, I found Him at my side. On the ocean, and on the land, in the storm, and in the sunshine, amid the matchless beauties of Richmond Hill, and in the sterility of Arabian deserts, on mountain tops, and in lowly valleys, in the palaces of the Thames and the Seine, and in the Bedouin's tent, and the Fellah's cottage of clay—everywhere, and under all circumstances I found *Him present*, to guide, to

counsel, and console: a presence which is recognized by the heart, as well as by intellectual conviction, and which harmonizes with the expressions of the Saviour, when he said, "The kingdom of Heaven is within you."

Upham.

THE KORAN FALLING BEFORE THE BIBLE.

We extract the following from the Home and Foreign Record of the Free Church of Scotland. It tends to confirm accounts we have already published.

The following gleanings from a number of sources throw light on the progress of the truth in Turkey. The scorn of the Mohammedans for the Christian name arose from the idolatry which the Christians practised, and which was held in abomination by the Mohammedans, whose system had remained for ages as a protest for the Divine unity and spirituality. In proportion as Mohammedans become acquainted with the Christianity of the Bible, so do their prejudices fade away; and more has been done to remove these prejudices within the last ten years, than from the time the Turks first crossed the Euphrates. The following anecdote, related by G. W. Wood, of the American Board of Missions, at a recent "Union Missionary Meeting" in Montreal, well illustrates this:

"There were multitudes of Turks," said Mr. Wood, "whose minds were in the same condition as a pasha going in a steamer from Constantinople to Smyrna at the same time as a brother of one of the missionaries at Smyrna. This gentleman, who, like many well-educated Turks, spoke fluently in French and Italian, talking of several European States, expressed very liberal opinions with respect to them; but he at length said: 'From what you have heard, you may take me for one of that class, unhappily becoming so numerous amongst us, who look upon religion with indifference. You are mistaken; I am honestly a Turk of the old school, but if I ever change, I shall become a Protestant.' There was some surprise expressed by the bystanders, most of whom were Roman Catholics; but taking down a Bible from a shelf in the cabin, he said: 'I have read this book, and I know something of the Protestantism which is rising up among us, and this book teaches that Protestantism. When I read it, it strangely affected me here and here,' pointing to his head and his heart. The conviction, indeed, is forcing itself on the minds of the Mohammedans, that their religion must perish."

Add to this, that in the capital of Mohammedanism, and under the very eyes of the successors of the caliphs, the Bible may be freely circulated among all classes of the inhabitants. In Turkey, there are now not fewer than fifty places where Protestant worship is maintained: and in Constantinople, where, till lately, there was no Protestant preaching, save in the chapels of the English and Swedish ambassadors, there are now fifty sermons delivered every Sabbath. The war appears to have made known one great fact to the Mohammedans, even that there *is* a Bible; and they have begun to manifest a remarkable desire to know what it contains, and what it really is which the English believe. To this effect are the following pregnant facts recorded by a writer in the *Rock:*

"The other day I was crossing the bridge over the Golden Horn which connects Galata with Constantinople Proper, and I noticed on one side a number of open volumes spread out for sale. I soon found that they were Scriptures in the different languages used here, and that the seller was an Armenian Protestant young man, who, some time since, was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find purchasers. Nor did he come in vain. At the end of a week he had sold *twenty-four* copies of the Turkish New Testament, and *eleven* copies of the Turkish Psalms, besides several other books in other languages! It is marvellous with what new desire the Mohammedans are now seeking for the *Ingil* (Gospel). Such a thing was never known before. We can as yet call it only curiosity, in most cases, to see what the New Testament of the Christians contains, but even this did not exist before the war; and may we not hope that it is the precursor of a work of God's Spirit on many hearts? One of their own number has lately opened a book stall in the centre of the city, for the sale of Turkish and Arabic Bibles alone—a thing which, if it had been told us ten years ago, we should have said is utterly impossible.

"I have a short but instructive sequel to my story about the bridge peddler. I asked him if any of the Mohammedans, in passing by, had made any opposition to his work. He said that, up to that time, the only person out of all the crowds of every nation and faith that had crossed the bridge, who had expressed any displeasure, or made use of any abusive language, was a *Roman Catholic Priest!* Thus Rome is everywhere the same, and always true to her principles of unmitigated hostility to the Holy Scriptures.

"I called at the Bible depot the other day, and sat there for two hours. In this interval, a Greek colporteur, employed by the American missionaries, came in twice to replenish his stock of books, and went out again. I inquired of the depositary about the man and his success, for he had only lately begun this work. The reply was: "He appears to be a sincere

and earnest Christian man, whose whole heart is bent on doing good. He goes through the streets, and bazaars, and khans of the city, peddling his books among all classes of people, and every day he brings in forty, fifty, or seventy piastres for books sold; and never have his day's sales been less than twenty piastres.'

"Thus the Lord has instruments of all sorts at work here—Americans, English, Scotch, French, Germans, Waldensians, Armenians, Greeks, Jews, and even Turks, laboring to disseminate far and wide the *Words of Eternal Life*. Is He not preparing to bless this land? Can we believe that all this machinery have been brought into existence and set in motion by his providence in vain?"—*Bible Society Record.*

Scripture Lessons *on the Four Gospels, with their contents harmonized, and illustrated by notes.* Philada. Uriah Hunt & Son.

A neatly printed volume under the above title has recently issued from the press of this city. The compilation is stated to have been the result of "the author's own wants as a teacher, and a desire to promote a more accurate knowledge of the Gospels." The plan is somewhat novel and seems to be judicious. Each subject in the four gospels is stated concisely in the text, following mostly the arrangement of Newcome's Harmony. In four adjoining columns, the references to chapter and verse of each book are given; while in a fifth column the prophecies fulfilled by the events mentioned in the gospel narrative are referred to, and in a sixth are contained the references to the notes. The pupil has thus placed before him the record of the life and ministry of our Saviour, as given by the four Evangelists, arranged in one series, and perhaps nearly in the order of the events so far as that can be determined. In studying the book he will be required to find, and make himself familiar with, the passages referred to, whether in the history or the prophecies, and with the illustrations contained in the notes.

The comparison of the several gospel narratives, which is thus made easy, will be a useful occupation for all readers; and as some events are more fully stated in one, and more summarily in another, much light will be thrown upon the meaning of the inspired writers. "It is usual," says William Penn, "for one evangelist to explain another, which was the great wisdom, as well as goodness of God, that these Christian memorials might come with less suspicion to the world of any human contrivance." As an aid to the study of the Four Gospels and the fulfilled prophecies, this little volume promises to do much good. Young persons should be early taught to find for themselves the passages referred to, rather than to have them printed in connection with questions. Their attention will then be frequently arrested by the context, and much additional interest will be given to their lessons. The evidence of fulfilled prophecy is among the most satisfactory of the many external proofs of the Divine inspiration of Holy Scripture which are accessible to us. While fully acknowledging that no other evidence of this great truth can be put in comparison with that realization of it which is mercifully granted to the humble believer through the operation of Divine Grace on the mind, well may we, adopting the words of the excellent man who has been quoted, ascribe it to the "great wisdom as well as goodness" of our Heavenly Father, that so many proofs are permitted us to confirm its own declaration, that 'all Scripture is given by inspiration of God." Nor is it without interest to us to find these proofs accumulating as we recede from the ages in which the several books were written. The successive discoveries in the East, no less than the investigations of pious men in the West, have added much to the abounding evidence to the truth of the sacred records.

The study of well selected illustrations of the Bible must always add to its interest. The usages of the East are so different from our own, and are so permanent, that we may derive much elucidation of the text from the reports of those who have made themselves familiar with orien al countries.

In the notes to this volume, we find pleasant illustrations of this sort; while the pious reflections of good men are occasionally introduced to enforce a truth or press home the sense of Christian obligation.

A few of these notes are subjoined as specimens, selected chiefly for their brevity.

Note on Mark 4, *v.* 21–22.—"Owing to the want of tables in the East, the lights were placed on the ground. When it was wished to darken the apartment, and yet at the same time not to extinguish the light, the way was to cover it with some object, usually a measure for corn, which was found in every house as a common piece of furniture."—*Tholuck.*

Note, Matt. 6 *v.* 3.—"So far from doing good that others may see it, thou must not even think of it as thy own work; do it in childlike simplicity, from thy loving spirit, as if thou could not do otherwise."—*Neander.*

Note, Matt. 24, *v.* 20.—"They are exhorted to pray that their flight be not in the winter, when they cannot travel fast for the incommodiousness of ways and weather—nor on the Sabbath day, when without giving great offence to the superstitious Jews, they could not walk above a Sabbath day's journey, which was but two miles, and would not carry them out of reach of danger."—*Ellwood.*

Note on Matt. 22, *v.* 1–14.—"Wardrobes for clothing their guests were kept by the most wealthy of the Orientals; containing magnificent habits of light and showy colors richly embroidered; so that the poorest man had no excuse where such provision was made."—*Jamieson.*

Note on Matt. 26, *v.* 69–75.—"Jeremy Taylor, speaking of Peter's denial, and of his becoming to us a sad example of human infirmity adds · 'But he also, by returning and rising instantly, became to us a rare

example of penitence: and his not lying long in the crime did facilitate this restitution. For the Spirit of God being extinguished by our own works of darkness is like a taper, which, if as soon as the flame is blown out it be brought to the fire, sucks light, and without trouble is rekindled; but if it cools into death and stiffness, it requires a longer stay and trouble."

R——s.

BOOKS BEFORE PRINTING.

In an age like the present, it is difficult to conceive the intellectual condition of our ancestors of the middle ages, who, living before the invention of printing, were almost wholly without books. Among the numerous publications which give its character to our own time, we are fortunate in falling upon one which holds a torch to the past, while further illumining the present; and the well-known name of the writer is a sure guarantee for the admirable way in which his spiriting is performed.* Our readers are indebted to Mr. Knight's lucubrations throughout for whatever benefit they may fancy they derive from this attempt to give them some notion of Books before Printing.

Less than five hundred years ago, such books as there were, belonged exclusively to scholars, or rather to the ecclesiastical corporations, which under the name of abbeys, monasteries, and the like, included amongst their members, not only everybody that had any pretence to learning, but almost everybody that had the ability to read. An old writer, Richard de Bury, Bishop of Durham, who, in 1344, wrote a Latin treatise on the 'love of books,' avowedly prepared it solely for the clergy, and seems to have treated the notion of there being any other class of readers with a magnificent contempt. 'Laymen,' says he, 'to whom it matters not whether they look at a book turned wrong side upwards, or spread before them in its natural order, are altogether unworthy of any communion with books.' It is presumable that he would not have said this if laymen had then been at all in the habit of reading. It is indeed a fact, that even many of the clergy and men of the monastic orders, were very imperfect readers; and, according to the good bishop's view of their qualifications, some of them were hardly more fit to be intrusted with books, than the despised and unlettered laity. In the treatise alluded to, his lordship is not sparing of his reproach in regard to the frequent misuse of books which had come under his notice. He reprobates the unwashed hands, the dirty nails, the greasy elbows leaning upon the volume, the munching of fruit and cheese over the open leaves, which were the marks of careless and idle readers. With a solemn reverence for a book, at which, as Mr. Knight remarks, we may now smile, but for which we can hardly help respecting him, he says: 'Let there be a mature decorum in opening and closing volumes, that they may neither be unclasped with precipitate haste, nor thrown aside after inspection without being duly closed;—an admonition still worthy of attention in certain quarters, though of course its observance is not of so much consequence as it was in the fourteenth century, before the invention of printing.

The good bishop's own collection of manuscript books was a somewhat considerable one for the times in which he lived; and he appears to have made a goodly use of it. He bestowed a number of volumes upon a company of scholars residing in one of the Halls at Oxford, and instituted 'a provident arrangement' for lending books to strangers—meaning by strangers, students of Oxford not belonging to that Hall. One item of the arrangement may, on account of its curiosity, be quoted: 'Five of the scholars dwelling in the aforesaid Hall are to be appointed by the master of the same Hall, to whom the custody of the books is to be deputed: of which five, three—and in no case fewer—shall be competent to lend any books for inspection and use only; but for copying and transcribing, we will not allow any book to pass without the walls of the house. Therefore, when any scholar, whether secular or religious, whom we have deemed qualified for the present favor, shall demand the loan of a book, the keepers must carefully consider whether they have a duplicate of that book; and if so, they may lend it to him, taking a security which, in their opinion, shall exceed in value the book delivered.' Anthony Wood, who in the seventeenth century wrote the lives of eminent Oxford men, speaks of this library as formerly containing more books than all the bishops of England at the same time possessed. He tells us further that, 'after they had been received, they were for many years kept in chests, under the custody of several scholars deputed for that purpose.' In the time of Henry IV., a library was built in the college which is now called Trinity College, and then, says Wood, 'the said books, [meaning those given by Richard de Bury] were put in pews or studies, and chained to them.' The statutes of St. Mary's College, Oxford, in the reign of Henry VI., are quoted in Warton's *History of Poetry*, as furnishing a remarkable instance of the inconveniences and impediments to study which must have been produced by a scarcity of books: 'Let no scholar,' says one of them, 'occupy a book in the library above one hour, or two hours at most, so that others shall be hindered from the use of the same.' From this we learn at once the exceeding scarcity of books in those times, and the great care that was taken to preserve them. At an earlier period, however, the scarcity must have been still greater, and the process of reading a slower operation, as we find that it was the custom of the librarians in the monasteries, to give out a

* *The Old Printer and the Modern Press.* By C. Knight. Murray, London.

book to each member of the fraternity at the beginning of Lent, to be read diligently through the year, and to be returned the Lent following. The original practice of keeping the books in chests would seem to indicate that they could not be very frequently changed by the readers, and the subsequent plan of chaining them to the desks, suggests the notion that, like many other things tempting by their rarity, they could not be safely trusted to *anybody's* hands. It was a very common thing to write in the first leaf of a book: 'Cursed be he who shall steal, or tear out the leaves, or in any way injure this book'

But notwithstanding this primitive difficulty of getting access to books, there is abundant historical evidence to show, that the ecclesiastics of those olden times did their utmost to multiply them for the uses of their particular establishments. In every great abbey there was a room called the scriptorium, or writing-room, where boys and novices were constantly employed in copying the service books of the choir, and the less valuable books for the library; whilst the monks themselves labored in their cells in transcribing missals and compendiums of the Bible. Equal pains were taken in providing books for those who received a liberal education in collegiate establishments. Wharton says: 'At the foundation of Winchester College, one or more transcribers were hired and employed by the founder, to make books for the library. They transcribed books, and took their commons within the college, as appears by computations of expenses on their account now remaining.' But there are several indications that kings and nobles had not the advantages of scholars by profession, and possessing few books of their own, had to borrow of their more favored subjects. It is recorded that the prior of Christ Church, Canterbury, had lent to Henry V. the works of St. Gregory; and he complains that, after the king's death, the book had been ungenerously detained by the prior of Shene. The same king had borrowed from Lady Westmoreland two books that had not been returned; and a petition is still extant, in which she begs his successors in authority to let her have them back again. Louis XI. of France, wishing to borrow a book from the Faculty of Medicine at Paris, they would not allow the king to have it till he had deposited a quantity of valuable plate in pledge, and given a joint bond with one of his nobles for its due return. The books that were to be found in the palaces of the great, a little while before the introduction of printing, were for the most part highly illuminated manuscripts, and bound in the most expensive style. In the wardrobe accounts of King Edward IV, it is stated that Piers Bauduyn is paid for 'binding, gilding, and dressing of two books, twenty shillings each, and of four books, sixteen shillings each.' It should be borne in mind that twenty shillings in those days would have bought an ox. But this cost of binding and garnishing did not include the whole expenses; for, we are informed, there were delivered to the binder no less than six yards of velvet, six yards of silk laces, tassels, copper and gilt clasps, and gilt nails. As the price of velvet and silk was then enormous, we may conclude that these royal books were as much for show as use.

One of the books thus garnished by Edward IV.'s binder, is called *Le Bible Historiaux* (The Historical Bible), a work of which several manuscript copies may still be seen in the British Museum. In one of them, the following paragraph is written in French: 'This book was taken from the king of France at the battle of Poitiers; and the good Count of Salisbury, William Mountague, bought it for a hundred marks, and gave it to his Lady Elizabeth, the good countess. . . . Which book the said countess assigned to her executors, to sell for forty livres.' From another source, we learn that the great not only procured books by purchase, but employed transcribers expressly to make them for their libraries. In a manuscript account of the expenses of Sir John Howard, afterwards Duke of Norfolk, it is stated that in 1467, Thomas Lympnor—that is, Thomas the Limner—of Bury, was paid the sum of fifty shillings and twopence for a book which he had transcribed and ornamented, including vellum and binding. The limner's bill is made up of a number of items—for whole vignettes and half-vignettes, capital letters, flourishing, and plain writing. That books were in those days luxuries which few people could spare the money for, may be seen from a letter of Sir John Paston, printed in the collection called the *Paston Letters*. Writing to his mother in 1474, Sir John says: 'As for the books that were Sir James's (the priest's), if it like you that I may have them, I am not able to buy them, but somewhat would I give: and [as to] the remainder, with a good devout heart, by my troth, I will pray for his soul.' Think of a man seriously proposing to pray for a man's soul, by way of paying the balance of a valuation for books which he could not meet in cash! It shows us that our modern notions of book-buying and devotion differ very widely from those that were entertained in 1474. Sir John's offer, however, but reflects the simple superstitious piety of his time; and in these more favored and enlightened days, we must blame rather his time than him for the absurdity. It was a kind thing of him, at any rate, to leave us an inventory of his books—only eleven in number, one or two of which appear to have been collections of small tracts—showing us what constituted a gentleman's library in the fifteenth century.

Bookselling in those days had not grown to be a separate or special business; but it nevertheless appears there was an actual trade in books, and that there were schemes and plans devised for making them, to some extent, of general use. In Paris, as early as the middle of the fourteenth century, people who dealt occasionally in books were commanded to keep a number of them for hire; and in a register of the university of Paris, M. Chevillier found a list of books so circulated, and the price of reading each. Of course, the circulation must have been limited to persons of rank and learning. 'That,' as Mr. Knight remarks, 'the ecclesiastics and lawyers constituted the great bulk of readers, and that the addition of a book, even to the private library of a student, was a rare occurrence, is evident from the absolute necessity for manuscript books being dear. If the number of readers had increased—if there had been more candidates for the learned professions—if the nobility had discovered the shame of their ignorance—if learning had made its way to the Franklin-hall—manuscript books could never have been made cheap. But from the hour when a first large expense of transferring the letters, syllables, words, and sentences of a manuscript to movable type was ascertained to be the means of multiplying copies to the extent of any demand, then the greater the demand, the greater the cheapness.

If the nobles, the higher gentry, and even the lawyers and ecclesiastics, were indifferently provided with books, we cannot expect that the yeomen had any books whatever. The merchants and citizens were probably somewhat better provided. The laborers, who were scarcely yet established in their freedom from bondage to one lord, were probably, as a class, wholly unable to use books at all. Shakspeare, in all likelihood, did not much exaggerate the feelings of ignorant men—who at the same time were oppressed men—when he put these words in the mouth of Jack Cade, when addressing Lord Say: "Thou hast most traitorously corrupted the youth of this realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown and dignity, thou hast built a paper-mill." The poet has a little deranged the exact order of events, as poets are justified in doing, who look at history not with chronological accuracy, but with a broad view of the connection between events and principles. The insurrection of Cade preceded the introduction of printing and paper-mills into England. Although during four centuries, we have yet to lament that the people have not had the full benefit which the art of printing is calculated to bestow upon them, we may be sure that, during its progress, the general amelioration of society has been certain, though gradual. There can be no longer any necessary exclusiveness in the possession of books, and in the advantages which the knowledge of books is calculated to bestow on all men.—*Am. Publisher's Circular.*

[To be continued.]

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 16, 1856.

Our readers will find, in the present number, an address to the Secretary of the Interior, from the Chiefs of the Tonawanda Reservation, in Genesee County, New York, the purport and object of which are, perhaps, sufficiently elucidated in the address itself. This band of our native tribes, we are informed, occupy about 12,800 acres of land, equal in fertility and natural advantages to any part of the fertile county in which it is located. This land is almost equally divided, through its whole length, by the Tonawanda Creek, at one point of which is a perpendicular fall of nearly thirty feet; affording, of course, a valuable water-power.

Very considerable efforts have been made, within a few years past, to procure, from the Indians in New York, a cession of the remaining reservations; and those efforts have been successful in relation to one of them. The land lately held by the natives, in the vicinity of Buffalo, has passed, no doubt irrevocably, into the possession of the whites; but the Tonawanda Chiefs have uniformly and unequivocally refused to stipulate for the alienation of any portion of their reservation. These Indians, it appears, are gradually, but evidently, receding from the habits and manners of their ancestors. The Indian costume is giving place, particularly among the men, to the dress and appearance of their white neighbors. Education is encouraged among them, and some of their young men are reported to be highly educated. All that seems to be necessary to their final and complete civilization, is that they should be left in the quiet possession of their remaining reservation. They have advanced too far in the arts and habits of civilized life to relapse again into barbarism while they retain possession of their present fertile acres, surrounded as they are, by civilized neighbors; but if, by any means, they should be dislodged from the lands which they now occupy, there can be little doubt that their extinction must follow, at a date not far remote.

Whatever claims the Ogden Company may set up, in consequence of their pre-emption right, it is obvious that that right can only be rendered available at the expense of the present possessors.

The exclusive right to purchase their lands, even if they were willing to sell, could be worth very little, unless those lands could be purchased below their just value. It is, however, well understood, that in the purchases of Indian lands, the price actually paid bears a very small ratio to their actual value; hence the importance of the pre-emption right; a right, however, which does not in any degree impair the authority of the natives to retain, indefinitely, the absolute ownership of all their lands which they have not consented to alienate.

In the case of the Tonawanda Indians, no price which the Ogden Company, or any other company of land speculators, would consent to give, would be an adequate compensation for the tract which they hold. The retention or abandonment of their present possession, involves a question, not of equivalents, but of progressive improvement, or speedy extinction. It is, therefore, devoutly to be hoped, that not only the readers of the Review, but all other philanthropic citizens of the United States, who have the power to exercise an influence over the proceedings of the general government or any of its officers, in relation to these people, may exercise that influence in favor of a noble, but down-trodden race.—E. L.

NOTICE.—We have been requested to state that one of the New England Separatists from Rhode Island, having the appearance of a Friend, has been travelling among Friends in Indiana, procuring subscribers for certain books, and taking occasion to distribute mischievous publications in some families. It is thought proper to put Friends on their guard against imposition.

MARRIED, at Backcreek Meeting, Grant County, Ind., on the 22d of 11th mo. last, WILLIAM DILLON to RACHEL JOHNSON, both members of Backcreek monthly meeting.

DIED, At her residence in Henry county, Ind., on the 21st of 1st mo., after a long illness, which she bore with much patience, SARAH LARRANCE, widow of the late Peter Larrance, in the 61st year of her age. She was a member of Spiceland Monthly Meeting. Her friends have the consoling evidence that her end was peace.

——, At his father's residence near New Farmington, Jackson county, Ind., on the 3d of 9th mo. last, ISOM, son of Willis and Milicent Newby, in the 16th year of his age, a member of Driftwood Monthly Meeting.

DIED, At her residence in Clinton county, Ohio, on the 18th of 10th mo. last, HANNAH GREEN, widow of Isaac Green, in the 72d year of her age, an esteemed member of Fairfield Monthly Meeting. This dear friend suffered but a short illness, and left a consoling evidence that her end was peace.

——, At his residence in Chatham county, N. C., on the 17th ult., JOHN STUART, a member of Cane Creek Monthly Meeting, aged nearly 92 years.

——, On the 23d ult., at the same place, and a member of the same meeting, MARY STUART, wife of the aforesaid John Stuart, aged nearly 81 years. These dear unassuming friends, after a long life of connubial happiness, were in death hardly separated.

——, At Worcester, Mass., in 11th mo. last, SIMEON BREWER, aged about 72 years, a member of Uxbridge Monthly Meeting. For nearly thirty years he had felt deeply on the subject of slavery, and was a strenuous advocate for the disuse of the products of slave labor.

——, On the 24th ult., of a lingering illness, MAYBERRY MCVAUGH, in the 79th year of his age; a valued member, and (until within a few weeks of his decease,) an overseer of Burlington (N. J.) Monthly Meeting. He was a man of exemplary life; and at the last, although in much physical and mental infirmity, he was mercifully enabled to raise his prayers to the Saviour on whom alone his faith and reliance were placed.

——, Near Martinsville, Clinton Co., Ohio, on the 6th of last month, in the 23d year of her age, MARTHA, wife of Asa Hunt, a member of Newberry Monthly Meeting. Her close was very peaceful.

THE WESTERN SOUP SOCIETY.

We are requested to call the attention of our friends to the fact that the funds of this valuable institution are nearly exhausted, owing to the unusually large demand for soup among the poor, during this very severe weather. The Managers would be grateful for further contributions to their means, which may be sent to either of the following:

WM. BIDDLE, Treas., cor. of 11th & Arch.
MARMADUKE C. COPE, No. 286 Filbert.
M. L. DAWSON, N. E. cor. 7th & Walnut.
SAMUEL L. BAILEY, Sec'y, No. 252 Chesnut st.

GREEN'S COURT SOUP HOUSE.

The long continued severity of the weather, and the suspension of labor consequent on the closing of navigation, have caused an unusual demand for Soup and Bread at the above establishment, while the high prices of meat, flour, rice and other articles used, greatly increase the expenses of the Society. Depending for the means of carrying on its operations, upon the voluntary contributions of the benevolent, the Society is desirous of calling attention to the subject. Donations in money or any of the above-named articles will be gratefully received by

JEREMIAH HACKER, *Treasurer*,
144 South Fourth St.,
or THOMAS EVANS, 180 Arch St.

MEMOIRS OF JOSEPH JOHN GURNEY.

A few copies of the cheap edition—all that remain unsold—may be obtained of Wm. Macniven, No. 4 Appletree Alley, Philada. Price for single copy, $1.25; per dozen, $12.00.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of full and accurate answers to *a'l* the Queries, and of forwarding their Reports *seasonably* to the Depository.

It may be recollected that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John Richardson, No. 50 North Fourth street, Philadelphia.

Thomas Kimber,
Charles Yarnall,
Samuel Bettle, Jr,
Committee of Correspondence.

Philada. Second mo., 1855.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary during the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

For Friends' Review.

MACAULAY'S HISTORY.

When examining, last week, the authorities adduced to criminate Wm. Penn, one witness was overlooked.

Avaux, the representative of the French monarch at the court and camp of James, during his invasion of Ireland, is quoted as writing to Louis that he had seen a letter from Penn in which it is asserted that an invasion of the northern counties would shew that the friends of the exiled king were more numerous than ever. On this statement our author founds some of his severest charges against Wm. Penn. A few months after the date assigned to this pretended letter, Penn appeared before King William in council; magnanimously owned his obligations to James, his love for him, whether in prosperity or adversity, but declared "that he had never had the wickedness even to think of endeavoring to restore him that crown which had fallen from his head." If then we assume that the French ambassador's letter warrants the construction which Macaulay places upon it, there arises a question of veracity between Penn and Avaux. The antecedents of the former are well known. What is Macaulay's account of the latter? On page 50 (Butler's Ed.) he is described at length. We need however quote but two sentences. "But it is not too much to say that of the difference between *right and wrong* Avaux had no *more notion than a brute.* One sentiment was to him in the place of religion and morality, a superstitious and intolerant devotion to the crown which he served. This sentiment pervades all his despatches, and gives a color to all his thoughts and words." In a question of truthfulness between William Penn and the Count of Avaux, then, few will probably hesitate. But it will be more difficult to determine what precise position, in the scale of morals, that writer holds, who dares to pollute the stream of History with the feculence of one whom he had himself ranked in moral sensibility with the brutes.

To a mind of ordinary sagacity and candor, the position of Wm. Penn at this period presents no embarrassment. The recent revolution had left the kingdom in a ferment. Men reverted to the results of that which had preceded it, and were, when the first feeling of relief from the tyranny of James was over, led to doubt the permanency of the new dynasty. Politicians, in all ages proverbially selfish, in that, trained to a great extent in the profligacy of the Court of the restoration, the most abandoned of any in modern times, naturally sought to protect themselves against the fresh changes which they anticipated. The open advocates of James were many and, in the north, powerful. The courtiers who had followed the exiled monarch were pressing for an invasion from France. Louis XIV, although

flushed with his great successes, and anxious to avail himself of the opportunity of virtually annexing England to his vast empire, was wary; James had become, in adversity, timid if not pusillanimous. It required all the arts of the disaffected in England, and the courtiers at St. Germains, to bring the two monarchs to a resolution to attack a people, defended by their insular position, led by a warlike Prince, and likely, whatever might be their intestine divisions, to unite in a determined resistance to a foreign foe. Wm. Penn was the avowed personal friend of James—as his father was before him. He was bound to him by well known kindnesses. The force of his religious convictions was not appreciated, if, indeed, at all comprehended, by the men engaged in political intrigues. When looking round for the means of inciting to action the cautious monarchs at St. Germains and at Paris, the well known name of Penn was likely to be freely used, especially in France, where he was only known as the personal friend of James, and the son of his old companion in arms. Before the council, Wm. Penn freely admitted that James had written to him from St. Germains, but he justly said that he could not prevent people from writing to him. His noble frankness and consistency, and the failure of the evidence to implicate him, disposed William to discharge him at once; he, however, was brought to trial, and acquitted. Shortly after, during the alarm occasioned by the French fleet in the Channel, he was again arrested and again acquitted. The warrant founded on the pretended confession of Preston, the witness so effectually discredited by his modern accuser himself, induced him to withdraw for a time, yet not without soliciting an opportunity to defend himself before the King's Minister, which he did so effectually that Sidney remained his friend, and took an active part in procuring his final acquittal by the Privy Council in 1693.

It may further be remarked that no item of new proof is adduced by Macaulay to sustain his malicious charges, unless it be the statement of that famous Count of Avaux, in discrediting whom he has exhausted the power of our English speech.

In what temper our honored friend met the afflictions which were thus permitted to assail him, the following passage from a letter to Thos. Lloyd, dated a few months after his retirement, will shew: "By this time thou wilt have heard of the renewal of my troubles. * * The jealousies of some and unworthy dealings of others, have made way for them; but under and over it all, the ancient Rock has been my shelter and comfort; and I hope yet to see your faces with our ancient satisfactions. The Lord grant it, if it be for his glory, whose I desire to be, in all conditions; for this world passeth away and the form and beauty of it fadeth; but there are eternal habitations for the faithful; amongst whom I pray that my lot may be, rather than amongst the princes of the earth."

In an Epistle "To the people of God called Quakers," written about this time, the following touching allusion to his trials occurs:

"And now, my friends, concerning the present tossings and revolutions of things that are in the world, *let your eye be to God; believe not every spirit, nor lay hands suddenly on persons or things*, but be humble and sober, and do to others as you would that they should do to you, and stand still that you may see the salvation of God come in His own way, for so you are to receive it and share in it. And for those *clamors* that have almost darkened the air against *me*, your suffering brother, be neither troubled nor captivated by them, but keep your minds chaste in the dwellings of truth, and possess your souls in patience, and in this true frame of spirit remember me, as I have never forgotten you. But of one thing be assured, *I am innocent* both of the imputation of Jesuitism, Popery, and plots, and my God will in his good time confound their devices that trouble me and you with their false things, though I beseech him to forgive the authors of them as I desire mercy for my own soul. I have *little deserved* this measure and usage from any of the people of this nation. The Lord Almighty knows I have universally sought the liberty and peace of it, and that nothing may take place to spoil or hinder that good work; nor can any upon earth justly task me with advancing any one thing that unbecomes a Christian and an Englishman; neither blood, Popery, money, nor slavery, can be laid at my door. I wrought as well as I could with the strength and instruments I had, for a general good. If some things were done that were not well done and pleased not, it was no fault of mine, and that is well known to many persons of unquestionable truth.

"*I never accepted of any commission but that of a free and common solicitor for sufferers of all sorts and in all parties*, which made my conversation very general. I thought that charity, which gave that office, should know no man after the flesh, nor suffer bounds to any that needed it, nor do I find in my conscience that doing what good one can under any government, is a sin or a fault, for which a man ought to be stigmatized or evilly entreated."

We may well close this paper with that beautiful and touching testimony to the character of William Penn, published not long after his decease, by the members of his own monthly meeting. It is cotemporaneous testimony of the highest character; it was made public when the principal occurrences of his eventful life were yet well remembered; it was the witness of men of pure and religious lives, given under a sense of religious obligations.

"He was a man of great abilities, of an excellent sweetness of disposition; quick of thought

and of ready utterance; full of the qualifications of true discipleship, even love without dissimulation; as extensive in charity as comprehensive in knowledge, and to whom malice and ingratitude were utter strangers—ready to forgive enemies, and the ungrateful were not excepted.

"Had not the management of his temporal affairs been attended with some deficiencies, envy itself would be to seek for matter of accusation, and judging in charity, even that part of his conduct may be attributed to a peculiar sublimity of mind.

"Notwithstanding which, he may without straining his character, be ranked among the learned—good—and great; whose abilities are sufficiently manifested throughout his elaborate writings, which are so many lasting monuments of his admired qualifications, and are the esteem of learned and judicious men among all persuasions.

"And although in old age, by reason of some shocks of a violent disease, his intellect was much impaired, yet his sweetness and loving disposition surmounted its utmost efforts, and remained when reason almost failed.

"In fine, he was learned without vanity; apt without forwardness; facetious in conversation, yet weighty and serious—of an extraordinary greatness of mind, yet void of the stain of ambition; as free from rigid gravity as he was clear of unseemly levity; a man—a scholar—a friend; a minister surpassing in speculative endowments, whose memorial will be valued by the wise, and blessed with the just." C.

THE CHIEFS, HEADMEN AND WARRIORS OF THE TONAWANDA BAND OF THE SENECAS,

To the Commissioner of Indian Affairs.

We are again constrained to appeal to you, not for any official favor which you may have power to dispense, but to use the influence of your position to prevent the Government of the United States from active measures to do us a great wrong.

If left to ourselves, and to the protection which the laws afford us, we can make good our defence against the Ogden Land Company, and secure ourselves in the peaceful enjoyment of our homes at Tonawanda; but we are disturbed and grieved when we have reason to expect the active hostility of the General Government, directed against us in the most secret, and therefore in the most dangerous manner.

It is known to you that the Ogden Land Company claim our lands on which we live in the County of Genesee and State of New York, and known as the Tonawanda Reservation, by virtue of a Treaty made with certain Chiefs and Headmen of the Seneca nation of Indians on the 20th of May, 1842.

It is also known to you, that we, the Tonawanda Band of the Seneca Indians, deny the binding obligation of that treaty upon us, and still remain in the possession of the Reservation, interrupted only by the intrusions of certain white men, whom the Ogden Land Company have sent upon us in disregard and violation of the laws of New York. Our legal rights in the premises have been, in many forms, presented to the Courts of the State of New York, and have uniformly been sustained. From a judgment of the highest Court of this State, deciding that the terms of the Treaty in respect to the appraisal of the Indian Improvements, had not been complied with by the Company, and that such appraisal and an award in pursuance thereof, were conditions precedent to the right of the Company to possess the reservation, the Trustee of the Company has appealed to the Supreme Court of the United States. That appeal now remains undetermined in that Court.

The Supreme Court of the State of New York has also adjudged, that it is the duty of the County Judge of Genesee County, on complaint made to him with due proof of settlement and residence by white persons on the reservation, to issue a warrant for their removal. The Company have appealed from that judgment to the Court of Appeals of the State of New York.

If these judgments shall be affirmed, then our forbearance, and patience, and submission to the laws of the Country, will be rewarded by having secured to us the unmolested possession and enjoyment of our homes.

We believe those judgments will be affirmed, and until they are *reversed*, we confidently submit, that the dignity and high character of the tribunals by which they have been pronounced, require acquiescence therein by all persons and public officers, having duties to perform or interests relating to the Tonawanda Reservation.

In this state of the question, as we are informed, the Government is again solicited to send for distribution among the individual Indians, out of Council, wherever and howsoever they may be found, the improvement money, amounting to nearly $16,000, awarded under the Treaty of 1842 for the Indian improvements in the Tonawanda Reservation.

We are also informed that the Ogden Land Company propose to add an equal amount to that sum for distribution in like manner, as an inducement to us to surrender the Reservation.

We are advised by the Counsel we employ, that the payment of that money to the Indians, enumerated in a certain award made by Horace Gay and Ira Cook, would not be a compliance with the requirements of the Treaty of 1842, because their award does not conform to the Treaty, because Mr. Gay was named arbitrator wholly without authority, after the right of appointment vested by the Treaty in the Secretary of War had been fully spent, in the appointment of the late Thomas C. Love, and after the

arbitrators first appointed, had made and filed their award, and fully exhausted their authority over the subject.

In the present state of the question we believe it is wholly impossible to divest us of the right to the possession of our lands, except by means of a new treaty, made with all the forms prescribed by law, and to which we shall be voluntary parties. At least we have confidence in the strength of our legal position. We fear nothing but insidious means.

If individual Indians may be approached by the hired agents of the Ogden Company, tempted with the offer of money, and the secret persuasions of those agents, to consent to abandon the Reservation; if the General Government shall authorize this mode of assailing us to deprive us of our lands, then we have reason for apprehension. Hitherto the public sentiment of our white brethren and neighbors has sustained and encouraged us in our long controversy. Those friends may be deceived and driven from our support, by a seeming want of fidelity on the part of the Indians in resisting the Ogden Company, should individual Indians yield to such solicitations.

Have we legal rights to the Tonawanda Reservation? So the Courts have adjudged, and we, our women and children, are deeply, vitally, interested in maintaining those rights. What reason, or equity, or respect for the laws of the United States, is there, in permitting these irresponsible agents to solicit individual Indians to barter away in secret, out of Council, separate from their brethren, their title and claim to their lands? If we are indeed subject to the laws of the United States regulating intercourse with the Indian Tribes, then our right and title to our lands can only be acquired by treaty, pursuant to the Constitution, and any person directly or indirectly treating with us in any other way, is guilty of a misdemeanor punishable by fine and imprisonment.

If it shall be said that the treaty has been perfected, and these are indirect means to prevail on the Indians to go away from their reservation and accept the consideration provided by that treaty, the plain and unanswerable rejoinder is, that the Courts have adjudged that the *treaty has not been perfected*, that our right to hold our lands remains unimpaired: and therefore we ask, what process of reason can an intelligent mind employ to prove that we have not valid claims to our homes, despite a treaty, made, not with our assent, but against our earnest, repeated, and constant protestations?

Language cannot add anything to the obvious impropriety of subjecting us to such a mode of attack. It is the popular claim of the day, that the General Government is paternal in its relations to us, that it guards us from imposition and protects us against the frauds of its evil disposed citizens. How does that claim comport with the act of sending $16,000 of money for distribution among ignorant men, incapacitated by law from making executory contracts, and yet its acceptance solicited, and the money paid in isolated cases, when the virtue of the Indians to resist the temptation has not the support of the presence and the counsel of their brethren?

And what a consideration is offered! About $30,000 all told, for 12,800 acres of land, as valuable almost, as any other tract of agricultural lands, of equal extent in the State of New York;—marketable to-day for $500,000, if immediate possession and clear title could be given on the sale.

What will be our fate, should we accept this money and leave Tonawanda? In twelve months, probably, the money would be gone. There would remain to us, the right to locate upon the hills of the Cattaraugus reservation, to clear the lands of the timber, which would not pay for the labor required to remove it; to get our living from a hard and unproductive soil. The white men, with all their energy, and education, and practical intelligence, could never prosper, and scarcely find subsistence there. The Tonawandas, impoverished and discouraged and friendless too, among the redmen inhabiting that reservation, and who would look upon our immigration with an evil-eye, would perish. With us, the question of holding on to, or surrendering Tonawanda, is a question of life and death.

We earnestly desire that no improvement money, intended as the consideration for the surrender of our homes, may be sent here for distribution until we call for it.

Let us be left alone to make good our right to our lands before the Courts of the Country. If we fail there, then it will be soon enough for the Ogden Company to insist on our removal. Until then, will not the Government keep the money which the Company has placed in the Treasury away from us, or if it must be sent here, impose as a condition, to be faithfully observed in letter and spirit, that it shall be offered to us only in open Council?

Such a course of procedure will be our protection. For watching over us, and guarding us to that extent, we will remember you with gratitude.

Signed by 20 Chiefs and 54 Headmen and Warriors.

December, 1855.

WHY GAS GOES OUT IN COLD WEATHER.

Mr. Douglass, Secretary of the New York Gas Regulator Company, writes a letter to the press to tell the people why the gas fails in cold weather, and the remedy therefor. He says: "Where the frost strikes the pipe, in crossing under iron gratings, from the sidewalk, or in alleyways, or any other opening, it freezes the

condensation of gas, making a kind of crystallization or gauzework like a spider-web, and, where the pipe is not too large, will completely stop the flow of gas. This net-work is similar to a spider-web. In most instances it can be thawed out by simply holding a flame from a newspaper, or from a torch of pine wood and alcohol upon a shovel; it will in a few minutes be entirely free. All wet metres should be filled with alcohol immediately. If not done, pipes crossing open passages should be boxed or covered with woollen coverings."—*New York Express.*

THE DUTCH, THE UNITED STATES AND THE JAPANESE.

According to a Calcutta correspondent of the London Times, a Dutch official, selected especially from the Hague, was sent to Japan to make such suggestions to the Japanese as would be acceptable to them, in their negotiations with the United States embassy under Commodore Perry. The Dutch being more familiar with the Japanese character and institutions, on account of their long intercourse with them, knew what restrictions it would be necessary to put in the way, to prevent a free commerce with foreign nations, to the injury of the Dutch; and thus, while fully acquiescing with Commodore Perry, in a desire for a treaty of peace and amity with us, with permission to our ships to enter two ports merely for supplies, they studiously debarred us from extendin g our commercial relations, save through Japanese officers. Even then they were so much trammelled, and so completely at the mercy of the government, that a commercial intercourse, to any extent, was quite out of the question. It is also stated that the Dutch official before alluded to, has, since his arrival in Japan, acted as a kind of foreign Secretary to the imperial government. All this is important, if true, and may be said to constitute the key to the difficulties which have since attended the full execution of the treaty.

J. BRIGHT ON EDUCATION AND WAR.

From a speech made by Mr. Bright, before a meeting of the Mechanics' Institute in Manchester, we make the following extracts. Speaking of the modern cheap press as an educator, Mr. Bright says:

What a wonderful thing is one of these newspapers! It is well written, and as good in tone and morals, as one of the old and costly papers we have been accustomed to see. Look at its contents. A steamer comes in from the United States, a great ship from Australia, a mail from India and China, despatches and correspondence from that unhappy region where four Christian nations are engaged in mutual slaughter, messages by telegraph from all the great capitals of Europe, all the tidings from all quarters of the globe are gathered into that wonderful sheet, which for 1d. is placed before you every day.

Cheap books and cheap papers offer great facilities to parents not only to improve themselves, but to continue the education of their children; and by education, I do not mean a knowledge of Greek and Latin, so much as a knowledge of facts, and a habit of thinking and reasoning upon them, and the creation of purer tastes than generally prevail among large classes of the people. I intend by it also that training which enables men to act well as citizens, and to exert a salutary influence on the affairs of the community to which they belong.

In this country there is something like twilight on political questions and principles; it is not dark, nor yet is it broad daylight; but we are just in that state of partial seeing and partial knowledge, which lays us open to imposition, and makes us the victims of fear and of panic.

Within the last half-a-dozen years we have had nearly as many exhibitions of terror and illustrations of what I mean by panic. In 1850, this great nation almost trembled at an apparition of a gentleman from Italy who was reputed to wear red stockings; and after an immense amount of excitement, Parliament passed an act wholly useless, and at which now everybody is willing to laugh, but which was enough to allay the fear which had been created by this imaginary danger.

The following year there was another alarm. We were to be invaded; 60,000 Frenchmen were to come over in one night. The people of England believed it. They were told that the French navy was being greatly increased; that the army was enormous, and that railroads were being made to the coasts to bring troops down to the ships in which they were to be conveyed, on some foggy night, to England. The only part that was true was, that railroads were being made in France, which was not unlikely, seeing how useful they had proved themselves in England. But there was no increase of the army and none of the navy; and yet this people, which, on all foreign questions, appear to see "men as trees walking," became alarmed, and permitted, or forced their rulers to call out the militia, and to vote more taxes for both army and navy. Two years later, it was discovered, by the same process of twilight examination, or half knowledge, that Russia was dangerous to Europe and to England. By and by we shall find out that Cardinal Wiseman, the French invasion, and the Russian Emperor may be all classed in the same list of imaginary perils. A little more knowledge and a little more calm thinking would have saved us from being ridiculous in the instances of the Pope and the French, and from the damage and the guilt of war in the case of Russia.

We are told that the Russian empire is a

barbarous empire; that the Czar is a half-savage despot over hordes of savages; that the barbarian of the North menaces the civilization of the South and West of Europe, &c. Is it not a singular thing that St. Petersburg, the capital of this barbarous empire, though but a modern city, has a library, which, in size, ranks the third in Europe, and is said to contain 10,000 volumes more than the British Museum?

Is it not as strange that at the Southern extremity of this barbarous empire there is a city which some wretched and sanguinary fanatics in this country wish that the allied fleets should utterly destroy; a city, the foundations of which were laid but 60 years ago, and which exported to this country in the year 1848—the year of famine in Ireland—more than 5,300,000 bushels of grain? Surely, there is something more and better than barbarism in facts like these; and yet the people of England have been supplied with mental aliment, for two years past or more, full of prejudice, full of exaggeration, and full of falsehood, and the policy they have applauded has been based on misapprehensions of the grossest character.

AMERICAN GEOGRAPHICAL SOCIETY.

At a recent meeting of this Society in New York, Mr. Pease delivered an interesting address on the subject of explorations in Africa, especially in the interior eastward of Liberia. He proposes to make a survey of that region with the design of assisting future colonists to secure a more healthy home than the neighborhood of the coast, where malaria and the diseases it produces prevail. The children of the tribes of the interior and even the adult natives who had been sent to Monrovia, had died in this deadly region. What the African mind wanted was that aggressive, enterprising spirit which is the leading element of Anglo-Saxon civilization.

The chiefs and people of the interior were anxious to learn from the Liberians, and Mr. P. showed the members a letter to President Roberts, written on cotton paper, made by the natives, and in the Arabic character. The writing was in black and red ink, and called for Bibles in the Arabic language.

All the settlements in Liberia are on the coast and within 16 miles. At the distance of 25 or 30 miles there are falls in the St. Paul and other rivers, the country becomes high and broken, cattle and horses thrive, and the mangrove swamps, where the malaria prevails, are not met with. In this region the air is salubrious, and as President Roberts stated, acted on him like a tonic.

Mr. Pease called on the Society to encourage this attempt to gather information so valuable in a commercial and scientific point of view.—*Am. Publishers' Circular.*

From the National Era.

THE NEW EXODUS.*

BY J. G. WHITTIER.

By fire and cloud, across the desert sand,
And through the parted waves,
From their long bondage, with an outstretched hand,
God led the Hebrew slaves!

Dead as the letter of the Pentateuch,
As Egypt's statues cold,
In the adytum of the sacred book
Now stands that marvel old.

"Lo, God *is* great!" the simple Moslem says.
We seek the ancient date,
Turn the dry scroll, and make that living phrase
A dead one: "God *was* great!"

And, like the Coptic monks by Mousa's wells,
We dream of wonders past,
Vague as the tales the wandering Arab tells,
Each drowsier than the last.

O fools and blind! Above the Pyramids
Stretches once more that hand,
And tranced Egypt, from her stony lids,
Flings back her veil of sand.

And morning-smitten Memnon, singing, wakes,
And, listening by his Nile,
O'er Ammon's grave and awful visage breaks
A sweet and human smile.

Not, as before, with hail and fire, and call
Of death for midnight graves,
But in the stillness of the noonday, fall
The fetters of the slaves.

No longer through the Red Sea, as of old
The bondmen walk dry shod;
Through human hearts, by love of Him controlled,
Runs now that path of God!

*One of the latest and most interesting items of Eastern news is the statement that Slavery has been formally and totally abolished in Egypt.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The new steamer Persia arrived at New York on the 9th inst., with dates to the 26th ult.

The hopes of peace were growing stronger, but nothing definite had transpired. It was stated that the French and English cabinets had come to an entire agreement as to the mode in which negotiations should be carried on. Orders had been transmitted to the Russian army in the Crimea to suspend hostilities till the result of the negotiations is known. Similar orders had not been given by the Allies at the last accounts, but it was declared that the actual signing of the preliminaries would be immediately followed by a general armistice, and it was hoped that such an armistice would be concluded early in the present month. No place of meeting had been fixed upon, nor was it certainly known whether Prussia would be admitted as a party to the negotiations. Sardinia probably would be.

The acceptance of the Austrian propositions had been published officially at St. Petersburg. The announcement states that the chief condition is the neutralizatton of the Black Sea, to be secured by a treaty between Russia and Turkey, Russia being ready to discuss the other points. It is rumored that the Allies intend to maintain an army of occupation in Turkey till the reforms in favor of the Christians are firmly established,—a plan extremely distasteful both to Russia and Turkey,—and that Austria proposes to maintain her army in

the Danubian Principalities so long as the Allies occupy Turkey.

Accounts from the Crimea are to the 9th ult. The cold was intense, and the sea had frozen along the coast, but the ice soon disappeared. There had been much snow. The cold in Asia Minor had also been excessive, and snow and ice rendered communication dangerous, even with Erzeroum, where the Turks were anxiously awaiting the reinforcements landed at Trebizond.

England.—Parliament was to meet on the 31st ult. T. B. Macaulay has announced to his constituents his wish to retire from the post of representative for Edinburgh, and from political life. The new steamer Belgique, of the Belgian Transatlantic Company, put back to Southampton disabled, and was taken into dock for repairs.

France.—The Council of War has closed its sittings. The loading of the ships intended for the Crimea has been provisionally suspended.

Russia.—As many as 300 vessels laden with salt and other necessaries, from Germany, Denmark and Sweden, had arrived at Russian ports in the Baltic, but very few ships laden with colonial produce had been able to reach port, owing to the return of cold weather. Large quantities of grain were ready for shipment at Riga, but some vessels laden therewith for St. Petersburg, were frozen in.

Italy.—A person from Manchester has been in Naples, endeavoring to organize an extensive growth of cotton by free labor. A large quantity of land in that country is said to be adapted to the culture, and cotton is actually grown both in Sicily and on the continent, though not in amount equal to the consumption. It is believed that with capital and enterprise, it would not be difficult to produce it for exportation.

It is stated that all the orange and lemon trees were frozen in the night of the 20th ult., in the neighborhood of Massa and Carrara. The loss is estimated at nearly $20,000.

Denmark.—The Conference on the Sound Dues was composed of the representatives of twelve States. The Danish deputy proposed a plan for the capitalization of the Dues, but as all the materials had not been collected which the members thought necessary, the Conference adjourned to the end of last month.

Egypt.—Alexandria and Cairo now communicate with each other by railway and electric telegraph. By the former the distance is eight hours.

The commission for the piercing of the Isthmus of Suez has arrived at Alexandria from its exploring journey. The results hitherto ascertained are favorable. The commission considers that it will be easy to pierce the Isthmus from Suez to Peluse direct.

Domestic.—The Governors of Ohio and New York have forwarded to their respective Legislatures a communication received by them, purporting to come from the Governor elect and the Chairman of the Executive Committee of Kansas, which states that they have authentic information that an overwhelming force of Missourians is organizing on their border, for the avowed purpose of invading the Territory, demolishing its towns, and butchering its Free State citizens; and requests that such steps may be taken by the people of the States as humanity suggests, to prevent such an outrage. Probably similar letters have been sent to the other Northern States. It is apprehended that the threatened invasion will take place when the newly-elected officers of the State Government meet at Topeka, on the 4th of next month, for the purpose of organization. The settlers are preparing for defence, and civil war appears imminent. Armed bands are said to be forming in various States to go to Kansas, under pretence of settlement.

The President has issued a Proclamation on the subject of these apprehended outbreaks, denouncing the penalties of the law against all who are guilty either of insurrection or invasion, and avowing his determination to employ the entire force of the Federal Government to maintain authority in the Territory.

In the Cincinnati slave case, the fugitives were taken out of the custody of the U. S. Marshal by the Sheriff, under a writ of habeas corpus issued by Judge Burgoyne, but subsequently the Sheriff, doubting the authority of the Judge to grant the writ, gave up the prisoners again to the Marshal. The Judge having been called away by other business, the claim to the fugitives was brought before the U. S. Commissioner, but at our last accounts was not decided. The Coroner's Jury gave a verdict that the child was killed by its mother, and it was thought probable a criminal process for murder would be instituted against her, and that the State authorities would not permit her to be taken out of their jurisdiction until after a trial for that crime.

The ice in the harbor of Baltimore last week was thirteen inches thick, and Chesapeake Bay was frozen for a distance of seventy miles from Annapolis. Norfolk harbor has been closed by ice.

Pa. Legislature.—The Senate has had under consideration the bill introduced into that body to repeal the restraining liquor law, and establish a license system, with two proposed substitutes, one of which, proposing to confine licenses to hotels and taverns under stringent regulations, was adopted on the 12th. A remonstrance against the repeal of the restraining law, signed by 5426 women of Philadelphia, was presented on the 8th, and two others on the 9th signed respectively by 450 and 200 women of the same place. Remonstrances were also presented from other counties.

In the House, the Judiciary Committee reported adversely upon the bill to change the venue in the case of Passmore Williamson against J. K. Kane, from Delaware to Philadelphia County. A joint resolution instructing our U. S. Senators to vote for the repeal of the Kansas-Nebraska act, and the substitution therefor of the Oregon bill, was indefinitely postponed.

Congress.—The Senate passed a resolution on the 6th, appropriating $15000 to supply fuel to the suffering poor of Washington and Georgetown, the Mayors of those cities being made the distributors of the money. On the 7th, the resolution directing the Committee on Finance to prepare and report the general appropriation bills was passed.

The House elected its Sergeant-at-arms, Doorkeeper, and Postmaster, on the 6th. Eight dollars per day in addition to his regular salary, were ordered to be paid to the late Clerk, who presided over the House until the election of Speaker. On the 7th, the Speaker was authorized to appoint the Standing Committees, which were not announced up to the 13th. Several attempts to elect a Printer failed, neither candidate having a majority

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 355.)

Diary.

"1841, 8 mo. 8. First-day. I have enjoyed much peace during the last week; and, although my mind shrinks from the probability, if I live, of a renewal of the like employment in Ireland next summer, yet I hope to be resigned to it, and that I shall be helped to stand, in the power of Him who cares for every little one among his disciples.

1842, 1 mo. 1. This year begins with a solemn feeling of the uncertainty of my living to see it pass away. I feel humbly dependent on Divine strength, and I desire that the will of God, as regards me, may be done. Should I live a few months, I feel that it is probable some unusual and trying services may be required of me; but what is there that we ought not to *rejoice* to do, for the sake of the despised cause of Christ on the earth! I do not mean that talking may abound, but the true experience of his blessed presence and teachings. The world may abound in talkers, but it loves not the sufferers for His name.

"*Bristol*, 15, 1 mo. 1842.

MY DEAR ——, It gives me pleasure to find that thy mind still continues to pursue the great object of a fuller acquaintance with thy own imperfections and corruptions, and with the grace, goodness, and holiness of God; which when seen, are apt to fill the mind with humility and love. It is a wonderful thing that, as far as I can ascertain, no known growth precludes a farther progress; and that which, at an early period of a Christian course, appears to be a state of purity, as we approach it, is seen to be but a stage of progress toward a more pure and heavenly condition. How delightful it is to perceive that we are so gently and graciously dealt with that the whole of the designs of perfect wisdom and love toward us are reserved till we are able to bear them! I think that, amid great trials which cannot well be put on paper, some of my family are taking steps in this blessed progress; and I feel that every dispensation which promotes this is a blessing.

Diary.

"1842, 4 mo. 10. I wish we may be all more and more solicitious to learn of Christ, as He is pleased to teach by his Holy Spirit in our hearts; thus we shall find that He will discover to us his will, and lead us in the way of the cross, which is the path of fruitfulness unto God; and we shall know of the doctrine. 'By their fruits ye shall know them,' was our holy Redeemer's own rule, beautiful and simple! The fruits of the Spirit are love, but the fruits of the flesh (notwithstanding the highest pretensions and professions of religion) are the love of the world, making merchandise of the profession of the religion of Jesus, persecution, malice, revenge, and every evil work.

"1842, 5 mo. 1. This was a day of spiritual access to the throne of grace, and a very sweet sense of the love of God, and of his care over even the disobedient and unfaithful; in which the offering of prayer was called for, and access known for all."

Thus was this dedicated servant prepared for entering on his arduous service in Ireland, from which his nature shrank, but which he durst not give up. He attended the commencement of the yearly meeting in London, and then sailed. The following are extracts from letters to his wife, and from his diary, given according to date:—

Dublin, 19, 5 mo. 1842.

The meeting of ministers and elders in London was, I think, unusually favored with heavenly goodness; under a sense of which Wm. Forster bore a noble testimony to the excellency of that power which so gloriously broke forth at the first rise of our Society.

Limerick, 5 mo. 21. In passing through the various towns, on our journey from Dublin to Limerick, it was a great comfort to see, as we were able clearly to do, that the present depressed state of trade has not affected Ireland as it would have done, had it not been for Theobald Mathew's

exertions, and the effects produced by sober habits.

I have thought it best to propose a meeting to-morrow, and earnestly pray that the cause of the ever blessed truth may not suffer, through unwatchfulness or unfaithfulness. A kind and sympathizing interest, manifested by Friends here, tends much to endear them, and to strengthen me to move on in what I apprehend to be right. My heart is deeply affected with a sense of the need and efficacy of prayer, in order to be preserved from error, and to obtain the clear indications of the Master's will.

5 mo. 23. We held the meeting, which seems to have encouraged Friends much; about four hundred present; it was very quiet; the people seem anxious to attend, but say, 'We dare not come, for fear of the clergy.'

24th. Whether we may ever be permitted to know that any benefit results to these poor things by these efforts or not, I feel persuaded that a chord is touched, in some of their hearts, which will continue to vibrate toward the blessed influences of Divine truth. Our dear friend Robert Charlton has arrived.

5 mo. 25. Yesterday we walked about for several hours, looking into the cabins of the poor, where, with few exceptions, we found cleanliness and comfort, much decent furniture, and good beds, frequently with beautiful white counterpanes; nearly all fruits of total abstinence. The gigantic and celebrated distillery lies desolate, only inhabited by rats. Every brewer but one, in this city of 80,000 inhabitants, has given up the trade; and *that* one seeks his limited support beyond the precincts of his own city.

26. We had a heavenly meeting, under the tent, in Watt's Foundry-yard, Irish Town, as far as I could judge; and I think others also felt it to be a blessed opportunity, in which the power of the love of Christ reached the people's minds. The stillness was truly admirable, in which the meeting broke up.

27. We have a meeting appointed for to-night at Garry Owen. I earnestly desire that the Head of the church may condescend to be with us. Garry Owen is esteemed the most lawless district in Ireland, notwithstanding which the number of women Friends who attended the meeting with me was much increased. I am disposed to consider this quite as satisfactory as any which has been held. The high constable attended, as he has done nearly every meeting. He kindly made way for us to retire through the crowd, and remarked the great attention of the people, saying, 'They were afraid to draw their breath, for fear of losing any part of what was said.' He himself behaved with the greatest propriety and kindness.

31. I proceed in great fear; *not of man*, but lest I should, in any degree, be turned out of the right way. There is no part of the all-wise dealings of the Head of the church, with his followers, more salutary and necessary than those which tend to keep us humble; and for such I feel increasingly thankful.

6 mo. 2. Oppressed and weighed down with the horrible darkness of Popery; it seems almost impenetrable; but we know not the day nor the hour *when*, nor the means by *which* it may please the Lord to dissipate this thick cloud. *We* have only to be found watching to know our duty, and faithful to discharge it."

This was truly his endeavor, but he had much to endure. Considerable opposition was manifested in some of the towns, and, in one, they were assailed by stones, as they were leaving the ground where the tent had been erected; but no one was materially injured.

Diary.

"1842, 6 mo. 5. We had a solemn and sweet meeting in the Methodist chapel at Tralee; about three hundred were present, probably one-third Romanists.

6th. Friends sought diligently for an enclosed yard to put up the tent in, but without success; as, although there were several very eligible which belonged to Protestants, they were so fearful of injury, in the way of their business, that they would not permit us to use them. They, however, recommended our trying the Milk-market. We were doubtful about it, but the tent was set up. The opposition of the priests was soon manifest through their agents. There appeared a disposition to demolish the tent, so that, after some of us had sat a few minutes quietly there, while the rest were engaged in preserving it, we found it best to relinquish our intention. There was a stronger indication here of malevolent feeling, against those whom they call heretics, than I have seen elsewhere. It is quite clear that Popery is the same now as in the days of Mary. Oh, the darkness of the priests! The people would be very accessible if it were not for them.

6 mo. 10. Attended the youth's meeting for Tipperary, held at Cahir. I was impressed with the belief that our being there was in the ordering of best Wisdom; it was a searching time. About forty men and seventy women were present. These meetings have no exact parallel in England; they are, in fact, meetings for worship, part of the time being occupied by reading some portions of the approved writings of Friends; often a share of doctrinal matter, and another of interesting biography. Pauses intervene, and opportunities are taken to make remarks, or for the exercise of what may be more strictly considered as ministry.

1842, 6 mo. 14. Held a relieving meeting at Clogheen. Had my mind been at liberty for such enjoyment, I should have had much pleasure from the sight of the Knockmeldown mountains, and of the more distant Galtees. It is a fine country, but there are so many sources of

painful reflection that the face of it seems marred.

15. In a neighboring meeting I was deeply tried to see things let down as they are, and the spirit of the world reigning in those who profess to be the disciples of Him whose kingdom is not of this world. We had a meeting in the tent, the evening of this day, in an orchard near the castle of the Earl of Glengall. I believe that about four hundred were present, and it was a satisfactory time to our friends. To myself it was a laborious one, as I felt worn with so much exertion and conflict.

17. Thurles. An emissary of the priests came to the tent, and drove all the people out of it, saying many bitter things. We remained a short time, but were obliged to give up the attempt to hold a meeting. I felt low and tried."

Before leaving Thurles, Samuel Capper wrote an address to the inhabitants, explaining the object of the meeting intended to have been held. He writes to his wife—"From Thurles, we rode eight miles to Templemoor, but the report of our treatment had been carried here, and we found it vain to try to obtain a place for the tent, or a room of any description; so we returned to Clonmel."

He passed the next first-day at Clonmel, and writes:

"The remains of Elizabeth Davis were buried. As is usual in this country, the interment attracted a great concourse, and I hope the opportunity may be beneficially remembered by many. We had a large public meeting in the evening, and I have seldom, according to my apprehension, been present at a more favored season. A large portion of the company were Roman Catholics, but the sense of the sincerity and devotedness of many was such as seemed to open the way for deep instruction; and, in the end, for such access in prayer as it was truly cheering to experience.

6 mo. 20. At Urlingford, we sat down with a few quiet, attentive persons, but others were in a very different disposition; and, when the meeting broke up, they hooted and pelted Friends, and continued screeching for hours. No conception, without being in contact with it, can be formed of the rancorous feeling of the priests and their coadjutors. They feel that their power is in danger, from the increased sobriety of the people, and every nerve is strained to keep out light from their minds.

22. Anner Mills. Here we are most affectionately entertained, but I feel the effect of the various things which press upon my spirits. I am weighed down by the darkness, oppression, etc., of the priests, which will never be fully known in this state of being; and by the incompleteness of the relief obtained, etc."

After holding eighteen meetings he returned home, and had peace in the retrospect of his endeavors to discharge his duty toward the poor benighted inhabitants of that land, for whom he deeply felt, purposing, however, to return with the view of attending the quarterly meeting at Limerick, and of holding some farther public meetings in the counties of Wexford, Cork, and Waterford. He accordingly proceeded again to Ireland in the seventh month, accompanied by D. P. Hack, who was about to enter upon a general visit to Friends in that country.

He attended the quarterly meeting for Munster, held at Limerick on the 17th. Several of the Friends assembled there continued to view the service of holding meetings among the Roman Catholic population with so much alarm, owing to the opposition, difficulty, and danger which had in some instances occurred, that they advised him not to pursue the engagement any farther; and this opinion was so strongly expressed to him at the quarterly meeting of ministers and elders, that, although his mind did not feel relieved, he believed it right to submit, in condescension to his brethren, and, leaving his burden with them, quietly to return home, and give up his certificate.

It is a satisfaction to know that the opposition to his prosecution of this work of faith did not arise from any disunity with his ministry or conduct.

To be continued.

Notice of MARTIN BARRY, M. D., *of Beccles, England, deceased 4th mo.* 27, 1855, *aged* 53 *years.*

It is but little that we are able to state respecting this dear friend, but for the sake of survivors, especially those who, to use his own words, are now treading "the slippery paths of science," a few particulars have been kindly furnished. Though brief and fragmentary, they will not be unacceptable to the thoughtful reader.

Some of the early years of M. B.'s life were passed with relatives in Nova Scotia.

On his return to England he became acquainted with Friends, and was led to appreciate and adopt their Christian principles. It was evident that the influence of Divine love was in a remarkable manner extended to him. He was early introduced to the kind notice of the dear friend to whom he sent a message of love on his death-bed. One First day, after meeting, he accompanied him to the house of a valuable friend at Hackney. After tea a portion of Scripture was read, and such was the state of M. B.'s mind, and the tendering effect of Divine love sensibly felt at that time, that he retired into an adjoining apartment, more privately to indulge, it is believed, the precious feelings vouchsafed, and to "commune with his own heart and be still." On their return he renewed the spontaneous expression of his conviction, since his return to England, that there was no

religious society with whom he could unite but Friends.

He was then about twenty-two years of age, a fine and lovely character, and soon became endeared to those who were intimately acquainted with him. Great was the tenderness of his spirit; the work of vital religion made progress in his heart; the heavenly seed sown by the Good Husbandman prospered, and bright indeed were the opening prospects of his early manhood. After a time he moved into the west of England, and was admitted into membership.

It will not be attempted to trace the course of his medical and scientific pursuits. Amidst his other engagements he found time to render very energetic and important assistance to a beloved brother, in his Christian and, to a great extent, successful efforts to promote the abolition of the punishment of death.

When residing at Berlin, in Prussia, he became personally acquainted with Professor Neander, and attended the lectures of that distinguished Church Historian. It is instructive to know that *that* "humble able man," after all his intellectual acquirements and Christian attainments, towards the close of life, wished his pupils to think of him "as a forgiven sinner." In the same spirit of Christian self-abasement, Dr. Barry, in his last illness, spoke beautifully of having "come down from the high tower," and in connection with a firm belief in the soundness of his own views on the means of salvation through Jesus Christ, the subjoined remarks of one who witnessed the closing scene will be read with interest and instruction.

'The friends of my late estimable . . . . . Dr. Martin Barry, will perhaps be disappointed to learn that very few materials are to be found amongst his papers, and that no one survives, so far as I know, competent to furnish an outline of his movements in connection with the subject to which the best part of his life was devoted. Being unmarried, he travelled much, making the acquaintance personally of physiologists and other scientific men of eminence, especially in the dominions of Austria and Prussia, where the nature and extent of his investigations are probably better known than in this country. His unusual ardor led him to spare neither time nor strength in the pursuit of his object, until he had seriously injured his eyes. From this affection, however, he recovered; but subsequently his general health gave way during years of severe neuralgic suffering, under which, at length, he sank. Yet the last few months of his life were employed in a review of his microscopic observations, and in forming, at the request of foreign physiologists, an abstract of them, which he sent to Germany. At this period he resided at Beccles. It is remarkable that some portion of this paper occupied nearly his last hours, and he appeared to have a satisfaction in having done with it, as one leaving the world.

'But in stating this, I must be permitted to add, that Embryology, in common with all knowledge relating to created things, had then ceased to be an "idol." His end approached, but it was strikingly tranquil. He *had been*, to use his own spontaneous language, "in the low valley," but had now come to experience, "more than a little willingness to cast the idols to the moles and the bats." On the morning of the last day he requested that he might be allowed to remain in uninterrupted stillness, and after a time, on seeing some relatives about him, he said, "Such repose! Such joy! No sorrow here!" During the next two or three hours, his mind quite unclouded, he dropped a few words of even fuller import. "As I told R. this morning," he said, "I am so happy!" "Even now?" inquired his relative, "*Even now!*" was his reply, slowly and solemnly uttered.

'On being asked whether he had any messages to leave, he, said, "sending messages I avoid," but pausing, he added, "to one friend near London, Peter Bedford, my love, say I am so happy!'

A few minutes after, he said, "There is a time when all the thoughts of a man are fixed above; this is my experience." Presently added, "Oh! blessed state!" About 40 minutes past one o'clock, P. M., he said, "All pains and sorrow have ceased, the neuralgic pain is gone for ever."

About five minutes after the breathing began to change, and he said, (speaking very slowly, and with some difficulty,) "When a man expects a great event, he points upward—looks upward . . . . all, *all* is peace—perfect peace —nothing to disturb—the rapture of repose!"

He then asked for a little water, and spoke no more, and at 20 minutes past three o'clock, P. M., ceased to breathe.'—*Annual Monitor.*

Minority Report of the Committee on the Judiciary of the House of Representatives of Pennsylvania, in relation to the rights of transit of slave property through this State.

The undersigned, members of the Judiciary Committee, being unable to concur with the majority of said committee in the views and principles set forth in their able and learned report, on the petition of Col. Joseph Paxton, of Catawissa, praying the Legislature "to enact a law securing to the citizens of slave-holding States, who may pass through this Commonwealth, or transiently sojourn therein, with their slaves, all the rights of property in said slaves guaranteed to them by the laws of any other State, and making it a penal offence to attempt by word or deed to decoy, or in any manner to alienate the said slaves from their said owners, against the said owners' will," feel that it is due to them-

selves, as well as to the people of this Commonwealth, that they should set forth the grounds of their dissent. We do not concur with the majority, "that the right of transit through Pennsylvania, with their slaves, is already secured to the citizens of the slave-holding States, by the law of nations and the Federal Constitution, and that no statute of this State affects to disturb it." Neither can we yield our assent to the reasoning and doctrines generally laid down in the report of the majority. We do not propose to advance any views in conflict with the vested rights of the slave-holding States, to impugn the compromises of the Constitution, or to enter into any of the vexed questions growing out of Congressional legislation on the subject of slavery; much less do we intend to discuss the great moral and political evils of slavery, from which this Commonwealth has been happily exempted by the humane and enlightened legislation of the past, gradually removing this pernicious institution by a cautious and progressive series of acts, from the soil of Pennsylvania. We shall confine our remarks to the points in which we differ from the majority.

1st. We hold that slavery is exclusively a local institution, and that it is not recognized by the law of nature, the common law, or the civil law. Such is the opinion of the ablest writers on jurisprudence. Blackstone in his Commentaries, vol. 1, p. 42, says, "upon the law of nature and the law of revelation depends all human law; that is to say, no human law should be suffered to contradict these. The law of England abhors and will not endure the existence of slavery within this nation. A slave or negro, the instant he lands in England, becomes free." "When a slave comes within the exclusive jurisdiction of England he ceases to be a slave, because the law of England positively and notoriously prohibits and forbids the existence of such a relation between man and man." This was admitted and so expressed by Mr. Webster, as Secretary of State, in his correspondence with Lord Ashburton, in the Creole case. Webster's works, vol. 5, p. 315. The civil law takes the same view of slavery, and declares it to be against the rights of nature. Inst. Lib. 1, tit. 3, sec. 2. Vatel's Law of Nations, book 2, chap. 9. When our forefathers migrated to this country they brought with them the common law of England, and it has become the basis of all our laws.

2d. We hold it to be equally clear that the right of slave-holders to pass through or sojourn in this State, with their slaves, is not conceded by the law of nations. We have already shown that freedom is the birthright and natural condition of man. Story, in his Conflict of Laws, sec. 104, says: "Personal disqualifications not arising from the law of nature, but from the customary or positive law of a foreign country, especially such as are of a penal nature, are not generally regarded in other countries, where the like disqualifications do not exist. They are strictly territorial. So the state of slavery will not be recognized in any country whose institutions and policy prohibit slavery." The law of slavery is *in invitum*, and when a slave gets out of the territory where it prevails, and out of the power of his master, and gets under the protection of another power, without any wrongful act done by the party giving that protection, the right of the master, which is founded on the municipal law of the particular place only, does not continue. "The fact of a slave being taken to a country where slavery or involuntary servitude is not tolerated, operates on the condition of the slave, and produces immediate emancipation." 16 Louisiana Rep. 489; 7 Louisiana Rep. 172. Slavery exists only by virtue of the laws of the State where it is sanctioned; and if the slave escape from such State to a free State, he is free, according to the principles of the common law, and re-capture in a free State is authorized only by the Constitution and act of Congress. There is no general principle in the law of nations which requires such surrender. Jones vs. Vansant, 2 M'Lean, 596. By the law of nations no State is bound to recognize slavery in another State 16 Peters, R. 539, or the state of slavery, as to foreign slaves found within its territorial domains, when it is in opposition to its own policy and institutions, in favor of the subjects of other nations. The state of slavery is deemed to be a mere municipal regulation, founded upon and limited to the range of territorial laws. 16 Peters, 611. And it is well settled with respect to their municipal regulations, that the several States of this Union are to each other foreign. 2 Wash. 298. It appears, therefore, that by the law of nations the slave-holder would have no right to pass through our State with his slaves; nor is he entitled to exercise that right by the comity of nations. For it appears to be just as well settled, that that which is called *comitas inter communitates*, comity between States or nations, can not prevail in any case where it violates the law of our country, the law of nature or the law of God. Forbes vs. Cochran, 2 Barn. & Cress 463. It has been clearly shown by the above authorities that slavery is against the law of nations, and we shall presently show that it is also against the laws of Pennsylvania.

3d. Is there such a right recognized in the Constitution of the United States? The clause of the Constitution cited by the majority of the committee, under which this alleged right of transit with slaves is claimed, is Article 1st, sec. 8, part 3: "Congress shall have power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes;" and Article 4, sec. 2: "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States."

Chief Justice Marshall, in the case of Gibbons vs. Ogden, 9 Wheaton, 195, in construing Article 1, sec. 8, p. 3, of the Constitution, and the power of Congress to regulate commerce between the States, says: "The genius and character of the whole Government seems to be, that its action is to be applied to all the external concerns of the nation, and to those internal concerns which affect the States generally, but not to those which are completely within a particular State, and which do not affect other States, and with which it is not necessary to interfere, for the purpose of executing some of the general powers of the Government. The complete internal commerce of a State, then, may be considered as reserved to the State itself." It has been clearly shown that slavery is local, and purely the creature of municipal regulation; that it is looked upon with disfavor, and is not recognized by the common law, the law of nations, or the law of nature. This clause of the Constitution gives Congress the right to regulate commerce; and if the construction put upon it in the report of the majority be correct, then Congress has the right to regulate commerce in slaves between the States, and the buying and selling of men in our public markets. This is certainly a novel and extraordinary construction of this clause of the Constitution. On what authority it is based, we are not informed, as none is cited. That the master's claim to the service of his slave, and to a species of property in him, has been recognized by our courts and judicial tribunals, cannot be denied; but that right is essentially different from his right of property in inanimate things and domestic animals. His right to the former depends on arbitrary, local law, and is in violation of man's natural rights; but his property in the latter is acknowledged by the laws of nature and the laws of God. The laws that regard slavery as property, are local, and only apply so far as such laws can operate. Such laws do not make them personal property generally. 18 Pickens' Rep. 216. The 4th Article, sec. 2d, of the Constitution, is believed to be still wider from the mark, and to have no more reference to slavery than to the power to make war. But it secures to citizens of each State the right of ingress, egress and regress into the several States of this Union; and while there, the same immunities, under the laws of the State, that citizens of the same State enjoy under the laws thereof.

But the citizen does not carry with him the laws of his domicil, into a sister State. The moment he crosses the line of Virginia into this State, he is under the laws of Pennsylvania and not the laws of Virginia. See 4 Johns. C., 430, 2 Kent's Com. 258. And if he brings his slaves with him, the moment they cross the line they are free. But it has been decided that the 2d section, Article 4th, of the Constitution of the United States does not extend to the case of a slave voluntarily carried by his master into another State, and left there under the protection of a law declaring him free. Butler vs. Hopper, 1 W. C. R., 499. There is nothing in the letter or spirit of the Constitution that will justify the right claimed under it, nor has the Supreme Court of the United States, nor even our State Courts, so far as we have been able to ascertain, ever given it such a construction. By the act of this Commonwealth, passed 1st March, 1780, for the gradual abolition of slavery, it is provided that all negroes, mulattoes and others born within this State, after the passage of the act, should be free. By the act of 3d March, 1847, section 7, so much of the act of 1st March, 1780, as authorizes the masters or owners of slaves to bring and retain such slaves within this Commonwealth for the period of six months in involuntary servitude, or for any period of time whatever, be and the same is hereby repealed. It has been decided that a slave brought into this State, since the passage of the act of 3d March, 1847, is *ipso facto* free. Pierce's case decided in Common Pleas, Philadelphia, in 1848. The rule of the common law of England, in regard to slavery before the Revolution, became the common law of Pennsylvania, except so far as modified by the Constitution of the United States. The fugitives were free the moment they touched the soil of Pennsylvania; all the incidents, accompaniments and attributes of bondage fell from around them. Kauffman vs. Oliver, 10 Barr, 517.

If this right of transit with slaves is incorporated in the Constitution itself, then all State laws prohibiting the introduction of slaves would be unconstitutional, and consequently void. But several of the States of this Union have enacted just such laws, and they have been passed upon by the Supreme Court of the United States, and their validity has never been doubted. Slaves brought into the State of Maryland in violation of the laws of that State, are declared to be free. Rhodes vs. Bell, 2 How. Rep. 405. 16 Peters' R. 611. Thomas vs. Generis, 16 Louisiana Rep. 488. 5 Leigh 615. 10 Leigh 697. 9 Gill. & Johns. 19. 11 Louisiana Rep. 500. 10 How. Rep. 87.

The right to pursue and recapture fugitive slaves escaping from their masters into a free State, is not raised by the petition referred to the committee, and has not been noticed in this report. The seventh section of the act of March 3, 1847, having expressly repealed the provisions of the act of March 1, 1780, authorizing the masters or owners of slaves to bring and retain such slaves within this Commonwealth while temporarily sojourning here, and said act never having been pronounced unconstitutional by any federal tribunal, the undersigned do not deem it expedient, on any ground, to disturb it. We are satisfied that the abrogation of this section of the act of 1847 would lead to sectional discord and

domestic disturbances, and that our friendly relations with the citizens of the southern States, as well as our own peace and tranquillity, will be best maintained by the denial of the prayer of the petitioner.

D. Phelps,
E. Joy Morris,
S. P. M'Calmont.

EXTINCT MONSTERS.

Close before my window is a large graveyard, and in looking out upon it the other day I was struck with the vigorous appearance of the young grasses and early flowers which were bursting into life over the newly closed graves. Here whole generations of men had gone down to the dust; but fair and noble youths had carried them to their resting-place, and hopeful children with radiant faces played around. Nature appeared fresh and young now, as in the morning of her creation, and her vigor as unexhausted as it was when Adam first surveyed the garden of Eden. By an effort of the imagination, however, I was enabled to pass below the vital soil, and beneath it discover those monuments of antiquity which the geologist has excavated, in the shape of the extinct monsters that nature erected in the early part of her pristine life; when sometimes, as if in sport, she bent and crumpled up the thick and stubborn strata of rocks, and formed the little hills and valleys; or when, at other times, as if in wrath, she opened fiery mouths to pour out huge rivers of lava, raised mountains or islands, or sunk continents to the bottom of the sea; while amidst all these changes there was one vast procession of living creatures, beginning with the most simple organisms, and ending in that grand consummation of her efforts—man. Neither was there the least confusion in this, for over it presided One whose eye never slumbers, but who gives daily life and bread to all, from the least unto the greatest.

Among the vast concourse of animals that have passed away, after having discharged their appointed functions, there are perhaps none more remarkable than what are called the pachydermatous, or thick-skinned animals. So far as our present geological discoveries enable us to judge, we infer that their remains are to be found in almost all parts of the world: and although the species differ, still some type of remarkable form and structure may always be discovered. In England the remains of the great fossil elephant are very common, portions of some hundreds have been found. In France the Paleotherium and other animals of their kind are frequently met with. In the Rhine valley the remains of that most gigantic of all quadrupeds, the Dinotherium, were discovered by Professor Knapp. In the most northern parts of Russia, on the borders of the Frozen Ocean, the bones of the Mastodon, and even the body, have been found in a remarkable state of preservation. America seems to be rich in these treasures of a buried world. Commencing at the north pole, the bones of the Mastodon are found in great abundance, down even to the Gulf of Mexico. Nor is South America destitute of these organic treasures: on the margins of the great rivers that intersect that country, the bones of that ungainly and strange animal, the Macrauchenia, are found, and not far from them the relics of the Mylodon and Megatherium. Australia presents us with the gigantic fossil Kangaroo, and New Zealand with her large wingless bird, the Dinornis. Neither is Asia less rich in those priceless treasures—the Sivatherium, and other animals, representing the same huge forms of animal life in India. We are but imperfectly acquainted with the geology of Africa; but, from the few fossils of gigantic hippopotami which have been found, we may infer that that country has been equally favored with all others in the production of animal life. In the remainder of this article we shall recall to our imagination the existence of some of those remarkable creatures, and endeavor to familiarize our readers with the form and structure of a few of the inhabitants of the earth, who browsed upon its pastures long before man ever trod upon it.

It is not a little remarkable that the two most important cities in the world, Paris and London, stand upon the most interesting spots to geologists that have ever yet been discovered. Under each there was once a beautiful lake, on the shores of which lived animals of strange form and appearance. Let us cut through the mass of accumulated strata upon which Paris now stands, and go down to those times when other and strange creatures walked over the spot where the gay Parisians at present promenade.

The first thing that we encounter is the verdant soil, which is rich and fruitful; but under this casing is a bed of fresh-water limestone, which abounds in fresh-water shells. The city is built of this stone, which has been cut from the rock in subterranean quarries; these quarries have long been used as charnel houses, and contain the bones of tens of thousands of people piled up in rows, in many places corresponding with the streets above. Paris, the gay and beautiful city, is built with the dead inhabitants of the great lake, and stands upon whole generations of its own citizens; but deeper down than this limestone tomb is another bed or layer of marl and sandstone, which was deposited there when it was the bottom of the sea. This also is the grave of millions of marine animals; but in still older times there had been a lake of fresh water on the same spot, which had left a thick bed of gypseous marl, in which are buried the bones of hundreds of thousands of once living creatures; and before this time the sea had been here, for this lake rested upon a bed of shells which had been left there by the ocean, and the ocean itself

had flowed over a bed of plastic clay, which owes its origin to some old lake or river which stood or flowed there in ages still more remote. Thus, the Paris basin is composed of five great beds or layers, three of which owe their origin to fresh water, and two to the sea.

During what we may term the middle period, and when the lake above referred to was in existence, lived the Paleotherium, or *ancient wild beast.* It had a thick skin, and was about the size of a horse, but rather stunted and clumsy in appearance; on each foot were three long toes, rounded, and without claws. The upper jaw was longer than the lower, like that of the tapir. The animal was herbivorous, and, judging by the skull, possessed no very high share of intelligence.

We say nothing of the Anoplotherium, and other animals of the same species, which lived along with it, but pass on to the middle Rhine valley, and exhume the bones of the Dinotherium. Palæontology has made us so well acquainted with the relative proportions of the animal structure, that, having found the head and femur (thigh bone), we are enabled to reconstruct the whole animal, and recall not only its appearance, but its habits and instincts also. In point of size the Dinotherium is far beyond anything that the animal creation has yet presented us with: the body is barrel-shaped, like that of the hippopotamus; it is, however, more than twenty feet long and fifteen high, has a short trunk, longer than that of the tapir, but shorter than the elephant's. It has large and heavy tusks, suspended from the lower instead of the upper jaw, where they would have the support of the muscles of the neck; and some idea may be formed of the enormous power of the animal, when we state that those tusks, with the bone they were imbedded in, weighed above 400 lbs., and were no doubt used for the purpose of digging. The legs were great pillars ten feet high.

Such was another of the inhabitants of Europe in olden times; but in proceeding towards the north, we are by no means losing the track of those great animals which have, since their restoration, excited so much attention. The first of them which was discovered was a Mastodon, which had been embedded in the ice for ages, and was found after a brisk thaw by a poor Russian fisherman. The Russians called it a mammoth, supposing that it had burrowed under the ground like a mole; but it has since been found that the Mastodon is an animal of a distinct species, and that at one time large herds of them went every year towards the pole during the summer, and returned into the more temperate regions, and more particularly to the great salt "licks" of Ohio during the winter. The temperature of the polar regions must, however, at that time, have differed very much from what it is now, or those large animals could never have found food to support them there during the warmest summer.

Although in appearance the animal was something like the elephant, the size was at least double that of the largest specimens of that quadruped. The one found by the Russian was covered with a coat of long hair, and must, when alive, have been a very noble creature. We know more particulars of this animal from the fact that, after being encased in ice for thousands of years, the skin still retained the hair upon it, the flesh was eaten by the wild animals, and one of the pupils of the eyes is still preserved in the museum of St. Petersburg.

From the great number of bones which are known to exist in the northern part of Russia and America, it is supposed that hundreds of thousands of mastodons must have perished at the same time, in consequence of some great revolution of nature, or the early setting in of winter, which prevented their returning to the milder regions of the south. Upon the shores of the Frozen Ocean there is said to be an island composed entirely of those mastodon bones; and the inhabitants of Siberia make excursions during the summer and collect the tusks, which are brought into the ivory markets of Europe. The lady who wears an artificial tooth may perhaps have in her mouth a relic of one of these noble animals which perished ages ago beyond the arctic circle.

Great as was the size, and enormous as must have been the strength, of those quadrupeds, still there were others, which in some points of physical development far exceeded them. Amongst the most remarkable of these was the Megatherium, or great Sloth of South America. The pelvis of this animal is one of the most massive bony structures that the world has ever seen. It is not so much the size as the strength of the animal that is indicated by those colossal bones. It lived upon vegetables; and so great was its power, that it pulled up large trees by the roots, to be enabled to reach the upper branches. Having with its vast claws broken the ground around the tree, it rose upon its haunches, when, using its tail, which was three feet in circumference, as a third leg or prop, and taking the tree in its powerful embrace, it rocked it to and fro, to loosen the roots, until, gathering up all its strength, it lifted it from the ground. Since these creatures passed away from the great Pampas, the world has seen nothing to equal them in point of pure physical power.

In India the thick-skinned animals of the gigantic order were represented by the Sivatherium, a creature of enormous size and singular form, the head being of very peculiar shape. It had a trunk shorter than the elephant's, and just above it two horns not unlike those of the rhinoceros; but on the top of the head a pair of large horns or antlers branched out on either side like those of the stag. The bulk of the body was very large, and the whole structure indicated prodigious strength. In olden times

those animals associated with others now extinct, such as the gigantic fossil Giraffe, and wandered in large herds over the continent of India.

We are entirely indebted to science for our knowledge of those extraordinary animals; and it has taken many great and zealous laborers to restore them to the world's natural history. One has devoted his life to the study of the rocky crust of the earth, and pointed out the strata in which they are found; another has gathered together the fragments of the bones, and reconstructed the body; whilst a third has examined the floral productions of the age, and indicated the food on which they fed; and thus, by the aid of the lithologist, the palæontologist, and the botanist, the grave of a buried world is opened and the dead come forth.—*The Leisure Hour.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 23, 1856.

We give in the present number a copy of the Minority Report of the Judiciary Committee of the House of Representatives of this State, in relation to the transit of slaveholders with their slaves, through any part of the Commonwealth. It may be observed, that a Majority Report was submitted to the House, avowing the opinion, that the right of such transit was guaranteed to the possessors of slaves by the laws of nations and the Constitution of the United States; and that, consequently, no further legislation on the subject was necessary to secure that right. As the arguments by which it is attempted to sustain these conclusions, appear totally sophistical and inconclusive, we shall spare our readers the pain of perusing them in the columns of the Review. The Report of the minority, however, contains such an able and conclusive review of the subject, that we gladly give it a place in our pages.

It may be some satisfaction to find that the two reports, however opposite in their purport and mode of reasoning, lead to the same conclusion. They recommend that no action be taken by the Legislature on this subject. Such a retrograde movement as that solicited by the petitioner, would have been a lasting disgrace to the Commonwealth of Pennsylvania, and perhaps we should not judge too harshly, were we to decide that such an application was unworthy of reference to a committee.

This minority report was selected for insertion in our last week's number, but was crowded out by other matter. The delay of a week, however, has neither diminished the importance of the subject, nor impaired the force of the argument. It is devoutly to be hoped that the Legislature of Pennsylvania will never so far ignore or deny the noble principles advanced in the preamble to the act of 1780, as to revoke the provision of the act of 1847, which prohibits the holding of slaves within the limits of our Commonwealth for any period, however short.

The doctrine universally admitted, and indeed insisted upon, that slavery exists, and can only exist, under the authority of the local law, obviously limits the power of holding slaves for any time, however short, to the jurisdiction of the authority that sanctions it. It is perfectly absurd to suppose that the laws of Virginia, or any other slaveholding State, can have any more authority on the subject of slavery, within the Commonwealth of Pennsylvania, than upon any other subject. Pennsylvania makes her own laws upon the subject of slavery as well as upon all others, and long may she maintain and exercise that right.—E. L.

PENNSYLVANIA HOSPITAL FOR THE INSANE.—Our friend Dr. Kirkbride, having kindly furnished us with a copy of his Report for 1855, we make some extracts without delay, trusting they will not be without interest to our distant readers, and earnestly desiring that those who reside in Pennsylvania and States adjacent will not lightly turn aside from the strong appeal which is made to them. Of the citizens of Pennsylvania, especially, the Hospital has a right to claim sympathy and aid, free patients being received without preference from every part of the Commonwealth. The amount expended during the last fifteen years on free insane patients was $111,756, and on free sick patients at the old institution on Pine street, $201,400; so that in this period, both branches of the corporation have expended $313,156 in the relief of the indigent sick and insane of Pennsylvania, and yet neither has received one dollar from State, county or city during that time.

DIED, On the 25th of last month, in the 35th year of her age, PRUDENCE, wife of Benjamin Miles, of Miami County, Ohio, and an Elder of Union Monthly Meeting.

This dear friend, on several occasions, expressed a belief that her day's work was done, and we humbly trust that her redeemed spirit has entered into the rest prepared for the righteous.

Extracts from the Physician's Report to the Board of Managers of the Pennsylvania Hospital for the Insane, for the year 1855.

In obedience to the requisitions of the By-Laws of the Pennsylvania Hospital for the Insane, the undersigned presents to its Board of Managers his fifteenth Annual Report.

The total number of patients in the Hospital during the year was 399. The highest number at any one time was 242; the lowest was 223; and the average number under treatment during the whole period was 233.

From the beginning to the end of the year, the Hospital has been steadily filled, and often crowded to the extreme limit that prudence would permit. Although so many have been received, it has been a source of deep and constant regret that our accommodations were so limited, that we were compelled to decline a considerable number who were suitable subjects for treatment, and many of whom presented the most urgent appeals for the benefits of the institution. Painfully aware as we were of the loss and suffering that must arise in many cases from an inability to enter the institution, still, a sense of duty to those who had already been admitted, compelled us to sacrifice our own feelings and inclinations to what we knew to be only justice to the large number already in the hospital. As during the previous year, the number who were compelled to look elsewhere for relief, to remain permanently in their unfortunate positions at home, or to defer their admission here, was more than fifty.

Notwithstanding the large aggregate steadily in the house, it is highly gratifying to be able to report a remarkable degree of general good health among the patients during the entire year, and while we are spared a record of epidemics of any kind, we have also had a good degree of immunity from serious accidents among the members of our household. . . .

Of the patients discharged during the year 1855, were—cured, 101; much improved, 13; improved, 23. . . . . .

The importance of an early treatment of insanity is now generally appreciated, and a large majority of the patients are promptly cared for where there are sufficient hospital accommodations; but the general enunciation of this principle is occasionally productive of disadvantage, by causing cases not exactly suitable for a hospital to be subjected to the serious injury of a long ride and improper exposure, in a form of disease requiring absolute quiet and an avoidance of every external source of excitement. The class of cases that terminate fatally within a fortnight of their admission, as a general rule, are of the form that it would be better should not leave home, at least until that particular train of symptoms, which are aggravated by the journey, have subsided, and a moderate amount of physical strength has been regained. Under any circumstances, it is well for patients to be retained at home sufficiently long to impress their friends with some idea of the kind of care and responsibility which belong to the management of such cases, and to prepare them, when they find the resources of a hospital necessary, to give that kind of confidence and persevering aid which are so very important in carrying out any well devised system of treatment. The time required to obtain this kind of home experience of what insanity is, and of what is necessary after a patient is transferred to an institution, is not often so long as to interfere materially with the completeness or period of restoration, while it generally secures good feeling and harmonious action on the part of all concerned. . . . . .

Of the eight patients prematurely removed during the year, there is every reason to believe four would have recovered if they had remained longer in the institution. . . .

The farm and garden have exhibited their usual productiveness and utility. The amount of work done by the patients and attendants has been about as great as usual, and the supply of fresh vegetables has been abundant. . . .

The Pennsylvania Hospital, of which this is a branch, originated from the efforts of private individuals in 1751. It was the first institution established for the treatment of the insane in America, and up to the present time, with the exception of some aid from the Provincial Assembly and the State Legislature, towards the erection of the original buildings in the city of Philadelphia, it has always depended for its support upon the benevolence and liberality of our citizens.

The second patient received into the hospital was insane, and that class, which has always obtained a large share of care and attention, continued to be admitted into the buildings in the city until the opening of this institution.

The foundation of the "Pennsylvania Hospital for the Insane" was laid in 1836, on a fine farm of 113 acres, two miles west of the river Schuylkill, and it was opened for the reception of patients on the first day of 1841. The farm was purchased, the buildings put up and furnished, and every preparation made for the treatment of the insane, from the proceeds of the sale of the vacant lots around the hospital in the city, and which had never yielded any income to the institution; so that, costly and extensive as are these arrangements, they have been made without taking one dollar from the capital stock, or diminishing its income. While the insane were treated in the hospital in the city, their payments for board increased largely its revenue, and from that source alone more than one-fourth of the present capital stock was derived; but the vastly improved arrangements since introduced, and the more expensive means

of treatment for the insane now employed, without a corresponding increase being made in the charge for board, have rendered it necessary, in most years, to expend for their benefit a small part of the income from that portion of the permanent fund which this class of patients had created in former years.

This institution was opened in 1841, with 94 patients from the hospital in the city, and its number has gradually increased, till as high as 245 have been on the list at one time; notwithstanding, it has, within the last two years, been compelled to decline a large number of applicants.

The entire number of patients received is 2,752, and of these 1,336 have been discharged cured, 611 in various stages of improvement, 230 remain, and the rest have either been taken away without material amendment, or have died.

Although the number of patients in the house is much larger than formerly, still the great increase in the number treated is better illustrated by the fact that, in the year just closed, as many patients were received as in more than two and a half years before this institution was opened, and that the number of cases admitted during the fifteen years this hospital has been in operation is, within 78, as many as were received in the previous forty years. The number restored to health and to society in the year 1855, was more than equal to what left the hospital in Philadelphia cured, during the last five years it received the insane. In the whole fifteen years here, there were about as many recoveries as in the previous sixty-nine years, while the ratio of mortality has sensibly diminished. . . . .

In reference to the proposed new hospital for the insane, and the importance of its early completion, Dr. Kirkbride says: The crowded state of this institution, and the steadily increasing demands for admission, some years since led the writer to the conclusion that, without early additional provision for the insane, especially in view of the rapid increase of our population, great suffering and loss must result to our community. The mode of effecting this object, so as to secure all the advantages of the large experience of this institution, and the best results to the afflicted, with the greatest certainty and at the smallest cost, was suggested to your Board in my report for 1853. The plan of putting up an entirely new building, and then separating the sexes, received at once the approbation of the Managers, and subsequently of the large body of contributors who attended their annual meeting a few months after, and under whose authority a committee was appointed to aid in procuring the necessary subscriptions. An appeal to the public, urging the importance and necessity of the new hospital, and soliciting aid to secure its early accomplishment, was soon after issued, and liberal subscriptions from many of our best and most judicious citizens were promptly received. Although circumstances prevented any general call being made at that time, there was every indication that the object would be liberally responded to, and that the community sympathized with the movement.

The amount of money required to complete the work is $250,000, and the Board of Managers have resolved to commence the building as soon as $150,000 are subscribed.

Although but a comparatively small portion of our citizens have been called on, it is gratifying to be able to report that more than $127,000 have been subscribed, and that a deep interest in the work, and an enlightened appreciation of its objects have been expressed by nearly every one whose attention has been called to the subject. Several of our prominent citizens, when applied to, have not only made liberal subscriptions, but have most courteously expressed their thanks for having an opportunity offered them to aid so truly benevolent a work, and tendered every encouragement for its zealous prosecution. Not a few have greatly enlarged their original subscriptions. Many individuals, who have either been patients in the institution themselves, or have had members of their family participating in its advantages, have manifested the deepest interest in the new hospital, and their efforts to excite the sympathies of others better able than themselves to give, as well as the unsolicited tenders of small sums by persons in very limited circumstances, have on many occasions been touching to the feelings of those engaged in obtaining subscriptions, and offered additional proof of a prevailing sympathy with the views which led to the undertaking. . .

The fact that so large a sum as $127,000 has already been subscribed to this object by 269 individuals, is certainly most honorable to our community and encouraging to all concerned. The amount now tendered is made up of four subscriptions of $5,000, sixty of $1,000, fifty-one of $500, nine of $300, two of $250, thirty-nine of $200, two of $150, and one hundred and two of $100 each. . . . . .

It is hardly requisite again to enter upon any elaborate argument to show the necessity which now exists for this new hospital for the insane, or the importance of its being at once commenced and urged on to completion as rapidly as possible. Our citizens generally, it is hoped, appreciate already the true state of our provision for the insane—that all our institutions are almost constantly full and generally crowded; that a large number of applicants at times have to be declined; and that, from this state of thing, serious loss and suffering cannot fail to result. With a population increasing with unexampled rapidity, insanity must increase in a corresponding ratio, and before such a structure as is proposed can be completed, the inconveniences now existing must be greatly augmented. The loss of a year in such a work is a loss that

cannot be properly appreciated by any but those who are sufferers from this malady, or whose official or social relations bring them in contact with the sufferers, or by the few who are willing to attempt to realize what would be their own feelings if placed in the same position in which so many have been already, and in which others must be, under the most favorable circumstances, for three years to come. This is truly a scheme of benevolence, which interferes with no existing charity; it provides for a form of human suffering, which can in no other mode be properly treated; it is looked to for relief by every religious sect, by every class and calling when mental disease occurs; and while these reasons give it a just claim on all for aid, its appeal for general sympathy is placed on as much higher grounds than ordinary calls for assistance, as the attributes of the mind are superior to those of the body, or as loss of reason is a calamity more to be dreaded than mere physical infirmity.

Having before me every day the most convincing proofs of the necessity and importance of this work, and compelled to listen so often to claims for accommodations we do not possess, must be my apology for again urging upon you, and through you upon the public, the earnest hope that no circumstances will be allowed to defer the commencement of the new building one day later than is absolutely necessary. There are certainly among us many citizens of ample means, whose benevolence would lead them, when informed of the true state of the case, at once not only to subscribe the $23,000 now wanted to secure the beginning of the hospital, but afterwards to furnish the $100,000 which will fit it to be occupied by patients. Once begun, it will not stop; when its walls have been raised to their destined height, and the noble proportions of the building meet the eyes of our citizens, there is no danger but that the feelings which secured its commencement will provide funds for its completion. . . . .

With feelings of devout gratitude for continued blessings and protection from a superintending Providence, who, in the past, has always caused bright sunshine to follow the darkest clouds that ever overshadowed the hospital, I again commend it most earnestly to your continued care and regard and to the sympathies of the whole community, which, rightly appreciating its benevolent aims and its importance, can never allow it to languish from the want of adequate means to carry out thoroughly its full mission of usefulness—the relief of human suffering, the restoration of reason, and the protection of all.

THOMAS S. KIRKBRIDE.

Pennsylvania Hospital for the Insane,
1st mo. 1st, 1856.

Afflictions are God's whet-stones—they put a new edge upon our principles.

BOOKS BEFORE PRINTING.

(Concluded from page 360.)

When books were so costly and so inaccessible to the great body of the people, as they necessarily were before the date of printing, book selling was carried on by merchants as one of the various branches of their business. There were, indeed, a class called stationers, who had books for sale, and who probably executed orders for transcribing books. Their occupation is thus described by Mr. Hallam, in his *Literature of Europe*:—'These dealers were denominated stationarii, perhaps from the open stalls at which they carried on their business, though statio is a general word for a shop in low Latin. They appear, by the old statutes of the University of Paris and by those of Bologna, to have sold books upon commission; and are sometimes, though not uniformly, distinguished from the librarii—a word which, having been originally confined to the copyists of books, was afterwards applied to those who traded in them. They sold parchment and other materials of writing, which, with us, though, as far as I know, nowhere else, have retained the name of stationary; and naturally exercised the kindred occupations of binding and decorating. They probably employed transcribers.' But the merchants in their traffic with other lands, and especially with the Low Countries, now called Holland and Belgium, appear to have been the agents through whom valuable manuscripts found their way to England; and in this respect, it has been remarked, they were something like the great merchant-princes of Italy, whose ships not unfrequently contained a cargo of Indian spices and of Greek manuscripts. John Bagford, who, about 1714, wrote a slight life of Caxton, the first English printer, which is in manuscript in the British Museum, says: 'Kings, queens and noblemen, had their particular merchants, who, when they were ready for their voyage into foreign parts, sent their servants to know what they wanted; and among the rest of their choice, many times books were demanded,' which they were ordered to buy 'in those parts where they were going.' Caxton himself tells us in the *Book of Good Manners*, which he translated from the French and printed in 1487, that the original French work was delivered to him by a 'special friend, a mercer of London.' This commerce in books could not have been very great, and certainly not great enough to employ a special class of traders.

So long as books existed only in manuscript, and could be multiplied only by laborious transcription, the authors, of course, enjoyed but a restricted reputation. Yet some of them attained a considerable renown, and from kings, princes and the higher nobility, received a liberal degree of patronage. In England, the poems of Goeffrey Chaucer were undoubtedly familiar to all well-educated persons, however scanty was

the supply of copies, and however dear their cost. The poet Gower, a contemporary of Chaucer, seems also to have gained a considerable popularity. His principal poem, *Confessio Amantis*, printed by Caxton in 1483, is said to have been the most extensively circulated of all the books that came from his press—a fact which leads us to conclude that it must have previously been in great demand. The poem has all the elements required for popularity in those times, being full of stories that were probably common to all Europe, running on through thousands of lines with wonderful fluency, though with no great force. The play of *Pericles*, ascribed to Shakspeare, is founded upon one of these stories. Romances of chivalry, stories of 'fierce wars and faithful loves,' were then especially the delight of the great and powerful. When the noble was in camp, he solaced his hours of leisure with the marvellous histories of King Arthur or Launcelot of the Lake; and when at home, he listened to or read the same stories in the intervals of the chase or of the feast. Froissart tells, in a simple and graphic manner, how he presented a book to King Richard II., and how the king delighted in the subject of the book: 'Then the king desired to see my book that I had brought for him; so he saw it in his chamber, for I had laid it there ready on his bed. When the king opened it, it pleased him well, for it was fair illumined and written, and covered with crimson velvet, with ten buttons of silver and gilt, and roses of gold in the midst, with two great clasps, gilt, richly wrought. Then the king demanded me whereof it treated; and I showed him how it treated matters of love; whereof the king was glad, and looked in it, and read it in many places, for he could speak and read French very well.' Froissart being a Frenchman, wrote in French; but even Englishmen at that period often wrote in the same language, and some of Gower's early poems are in French. According to his own account, the long poem of the *Confessio Amantis*, above referred to, was written in English at the command of the same king Richard; whence it would appear that royal personages were among the first to encourage the cultivation of the vernacular language.

Somewhat later than Gower and Chaucer, lived John Lydgate, a monk of Bury, who was a very popular poet, and possessed great versatility of talent. Warton says: 'He moves with equal ease in every mode of composition. His hymns and his ballads have the same degree of merit; and whether his subject be the life of a hermit or a hero, of St. Austin or Guy Earl of Warwick, ludicrous or legendary, religious or romantic, a history or an allegory, he writes with facility. He was not only the poet of his monastery, but of the world in general. If a disguising was intended by the company of goldsmiths, a mask before his majesty at Eltham, a May-game for the sheriffs and aldermen of London, a mumming before the lord-mayor, a procession of pageants from the creation for the festival of Corpus Christi, or a carol for a coronation, Lydgate was consulted, and gave the poetry.' A fine illuminated drawing in one of Lydgate's manuscripts, now in the British Museum, represents him presenting a book to the Earl of Salisbury. Such a presentation may be regarded as a first publication of a new work before the date of printing. The royal or noble person at whose command it was written bestowed some rich gift upon the author, which would be his sole pecuniary recompense, unless he received some advantage from the transcribers for the copies which they multiplied—which in most cases is unlikely. Doubtful as the rewards of authorship may be in an age when the multiplication of copies by the press enables the reader to contribute a small acknowledgement of the benefit which he receives, the literary condition must have been far worse when the poet, humbly kneeling before some mighty man, as Lydgate does in the picture, might have been dismissed with contumely, or have had his present received with a low appreciation of the labor and the knowledge required to produce it.

The fame, however, of a popular writer was of a kind far more direct and flattering than belongs to the literary honors of modern days. There is little doubt that the narrative poems of Chaucer, Gower and Lydgate, were familiar to the people through the recitations of the minstrels. Mr. George Ellis, in his agreeable work of the *Rise and Progress of English Poetry*, observes: 'Chaucer, in his address to his Troilus and Cressida, tells us it was intended to be read "or elles sung," which must relate to the chanting of the minstrels; and a considerable part of our old poetry is simply addressed to an audience, without any mention of readers. That our English minstrels at any time united all the talents of the profession, and were at once poets and reciters and musicians, is extremely doubtful; but that they excited and directed the efforts of their contemporary poets to a particular species of composition, is as evident as that a body of actors must influence the exertions of theatrical writers. They were, at a time when reading and writing were rare accomplishments, the principal medium of communication between authors and the public; and their memory in some measure supplied the deficiency of manuscripts, and probably preserved much of our early literature till the invention of printing.' We may thus learn that, although the number of those was very few whose minds could be elevated by reading, the compositions of learned and accomplished men might yet be familiar to the people through the agency of a numerous body of singers and reciters. There has been a good deal of controversy about the exact definition of the minstrel character—whether the minstrels were themselves poets and romance

writers, or the depositories of the writings of others, and of the traditional literature of past generations. Ritson, a writer upon this subject, says: 'that there were individuals formerly who made it their business to wander up and down the country chanting romances, and singing songs and ballads to the harp, fiddle, or more humble and less artificial instruments, cannot be doubted.' They were a very numerous body a century before Chaucer, and most indefatigable in the prosecution of their vocation. They even appear to have become at length something of a nuisance, like the barrel-organs and hurdy-gurdies that now infest the quieter portions of our towns. There is a writ or declaration of Edward II., which complains of the evil of idle persons, under color of minstrelsy, being received into other men's houses to meat and drink; and it then goes on to direct, that to the houses of great people, no more than three or four minstrels of honor shall come at most in a day; 'and to the houses of meaner men, that none come unless he be desired; and such as shall come, to hold themselves contented with meat and drink, and with such courtesy as the master of the house will show unto them of his own good will, without their asking of any thing.' Nothing can more clearly exhibit the general demand for the services of this body of men; for the very regulation as to the nature of their reward, shows plainly that they were accustomed to require a liberal payment, and it was only when their demands began to approach towards extortion, that the state found it needful to interfere with them. After this enactment, they struggled on in a sort of vagabondish manner, sometimes prosperous and sometimes depressed, according to the condition of the country, till the invention of printing came to make popular literature always present in a man's house. The *book* of ballads or romances which was then to be bought, could be constantly retained without the incurring of any charges for 'meat and drink;' for, in the words of Richard de Bury, whom we quoted in the beginning, books 'are the masters who instruct us without rods, without hard words or anger, without clothes and money. If you approach them, they are not asleep; if, investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.' To this truthful and judicious eulogy, let us append Milton's more modern and more eloquent laudation: 'Books,' says he, 'are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men. And . . . unless wariness be used, as good kill a man as kill a good book; who kills a man, kills a reasonable creature—God's image; but he who destroys a good book, kills reason itself—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.'

The inestimable advantage of good books, printing has secured to us as an inalienable possession. Whosoever will, may at a trifling cost procure them. These few particulars, relating to the condition and commercial circumstances of literature prior to the use of printing, may nevertheless be interesting to some of the readers of this journal. Taken in contrast with the present state of knowledge, and the means existing for its dissemination, they may serve at least to show the great advances that have been made since William Caxton first set up his printing press at Westminster. To appreciate all the advantages of the present, it is sometimes advisable to look into the past, and to contemplate from that position the higher ground of benefit and convenience to which we have attained. Without the mechanical contrivance of printing, the thoughts and ennobling imaginations of genius could never have become possessions to any but the affluent and favored few; but by means of that imperishable invention, they can now be made available to the uses of all who have learned the simple art of reading; and a man's poverty, unless it be extremely desperate, need no longer hinder him from sharing in the wealth of mind and fancy which was meant for the common inheritance of mankind.—*American Publishers' Circular.*

PURE NATIVE IRON FROM AFRICA.

The existence of native iron has long been asserted, but no proof of it has been produced which has been generally satisfactory to the scientific world. But at length a specimen of iron received from Bassa county, Republic of Liberia, has been proved, by conclusive evidence, to be NATIVE IRON. The specimen referred to was sent to the Colonization office in this city, by Aaron P. Davis, a venerable and most worthy colored resident of Bassa Cove, Liberia, where he not only pursues his old business at the anvil, but is regularly settled as pastor over a Baptist congregation. Accompanying the iron was the following account of it from Mr. Davis:

"I send you a piece of African ore, just as dug from its native bed, or broken from among rocks. I have seen and conversed with a number of natives, who affirm that it is actually the pure ore, or just as taken from its native bed. I obtained a piece through Mr. George L. Seymour, who had tried in vain to dissect it; and I being of that craft, he brought it to my shop for that purpose. When he brought it, it ap-

peared like a craggy rock, of yellowish color on its surface, and, with a very small exception, it could not be separated but by heat and hard pounding with my largest sledge-hammer and a chisel prepared for the purpose. I also send you a teaspoon which I made of some of the ore, which in its crude state is superior to the iron brought here for sale by English merchant vessels. You may see at a glance, that if in its crude state so great a polish, with a bad contrivance, can be put on the metal, what it would be with a fair chance; though I did not make that spoon as neat as I could, as my leading design was to show the quality of the metal. I am told by the natives that it is plentiful, and about three days' walk from our present place of residence; it is gotten by digging and breaking rocks. It is also said to be in large lumps. In these parts, the natives buy no iron, but dig it out of the ground, or break the rocks and get it, as the case may be."

This specimen of iron has been subjected to the most rigorous analysis, by Dr. A. A. Hayes, a well-known and esteemed scientific chemist of the city of Boston, who pronounces it, by conclusive proofs, to be a true native iron, not reduced in any way from an ore. It was found to contain one and a half per cent. of crystals of quartz and magnetic oxide of iron, and consequently has never been heated or wrought. There is no trace of carbon, or manganese, or nickel, which, by their presence, would show it to be meteoric. Its character, as native iron, we understand, is fully admitted by Professor Silliman and other most competent judges of such matters.

There is a strong probability that native iron exists in many parts of the high lands that separate the great valley of the Niger from the Atlantic coast, but it is not *known* to have a being any where except in the Republic of Liberia. If this iron exists in sufficient quantities, and is easily and cheaply accessible, the discovery is of vast commercial importance. We do not doubt that it does. We think that the existence of large quantities of virgin iron is certainly more probable than was that of native copper a few years ago.—*Colonization Herald.*

GENUINE PHILOSOPHY.

Joy and pain to all are given;—
  In the cup of human life,
E'en as in the April heaven,
  Smiles and tears are still in strife.
Think not that alone thou weepest,
  By some present grief opprest;
When in happy dreams thou sleepest,
  Other sad hearts long for rest.

If to thee thy brother seemeth
  Naught to know of pain or care—
If the sunlight ever streameth
  O'er his pathway bright and fair—
Envy not his joy and gladness,
  He hath his own sorrows, too;
Oft he weepeth tears of sadness,
  As the summer skies the dew.

Happiness is all around thee,
  If thou seek for it aright;
Darkness doth not so confound thee,
  That thou canst not find the light.
If the humblest flowret springeth
  In the pathway thou dost tread,
Unto thee some joy it bringeth;—
  Catch its fragrance ere 'tis fled.

Sadly when thy spirit sigheth,
  'Neath its weight of anguish bowed,
And upon thy heart there lieth,
  The dark shadow of a cloud,
Look thou up in faith to heaven;
  God will give thee strength to bear,
All that unto thee is given,
  Of distress, and grief, and care.

When thy cup o'erflows with gladness,
  Lift thy thankful heart above;
If oppressed with fear and sadness,
  Trust thy heavenly Father's love.
Thou shalt know each hidden reason,
  When thine earthly work is done,
Praise Him, then, in every season,
  For the shadow and the sun!

[*Home Journal.*

SUMMARY OF NEWS.

Foreign Intelligence.—The British mail steamship Canada arrived at Halifax on the 17th inst., bringing Liverpool dates to the 2d.

The Pacific had not been heard from. The new steamer Belgique was still at Southampton. The cargo had been taken out and she was to go into the Graving Dock to be repaired.

Despatches from the Russian Government, containing the unconditional acceptance by the Czar of the Austrian propositions, had been received at Paris and London. The Peace Conference would probably meet at Paris about the 17th inst., and it was supposed that it would be brought to a close by the 25th. It is stated that Prussia refuses to agree to the conditions exacted by the Allies preliminary to her admission into the Congress, and that she will consequently be excluded, but will be invited to sign the final deed of settlement.

At Sebastopol, the Russians continued to fire from the north forts. On the 9th ult., they made an expedition over the ice to attack Kertsch, but finding the Allies on the alert, they retired. Prince Gortschakoff had handed over the command to Gen. Luders and issued a new valedictory to the Russian Commanders in the Crimea. The latest news from Gen. Williams was to 12 mo. 14th. He was then at Tiflis awaiting orders from St. Petersburg.

In the Baltic, the weather was mild, the ice was breaking up, and navigation was resumed at various points.

England.—The Speech of Queen Victoria at the opening of Parliament contained no allusion to American affairs.

India.—Bombay dates to the 2d ult., announce that the insurrection had been suppressed. Great Britain is about to seize upon the kingdom of Oude, allowing the King a pension of half a million of dollars, and appointing Gen. Outram Governor of the country.

A submarine telegraph has been laid down from Constantinople to Alexandria, to cross Egypt, and be hereafter extended from Suez to India.

California.—Advices from California are to the 21st ult.

The Legislature met on the 7th ult., and organized on the 8th, by the election of members of the Know Nothing party to the various offices. Little business had been accomplished, most of the time having been spent in fruitless endeavors to elect U. S. Senators. Several prominent candidates had withdrawn for the purpose of harmonizing the Know Nothing party.

The case of A. A. Cohen, late Receiver and Assignee of the assets of Adams & Co., was exciting considerable interest. He had attempted to leave the State clandestinely, but was arrested and was undergoing examination in regard to the funds placed in his hands by Adams & Co., at the time of their failure.

The yield of the mines was encouraging, and the agricultural prospects were improving.

Accounts from Lower California state that disturbances have occurred between the whites and the Indians on the Colorado.

Oregon.—The Capitol of Oregon, at Salem, has been destroyed by fire, supposed to have been the work of an incendiary.

Isthmus.—Affairs in Nicaragua were quiet. In consequence of the refusal of President Pierce to receive Parker H. French, Walker has suspended relations with the United States Minister, John H. Wheeler.

New Granada.—A revolutionary movement has occurred in the department of Herrera, in the State of Panama. The revolutionists are said to be dissatisfied with the formation of the State, and have driven the authorities from their posts. On receiving news of the outbreak, the Governor started immediately for the scene of action, and a large force had been raised for the suppression of the insurrectionists.

Domestic.—Geo. M. Dallas, U. S. Minister to England, is expected to sail on the 1st prox. His son, Philip Nicklin Dallas, has been nominated by the President as Secretary of Legation in London.

A treaty of commerce, amity and friendship has been formed between Chili and the United States.

Affairs in Kansas appear to be rapidly approaching a crisis. The pro-slavery party has despatched agents to the Southern States for aid to put down the Free State men. The latter are almost constantly in garrison at Lawrence, and declare their resolution to maintain their rights at the hazard of their lives.

Meetings have been held in Ohio, Indiana, Massachusetts and other Northern States, for the purpose of sending material aid to the settlers, and considerable sums of money have been subscribed for the purchase of arms and ammunition. Volunteers are also preparing to start for Kansas at the earliest possible period, to assist the inhabitants in repelling the attacks of the Border Ruffians. Gov. Shannon has been at Washington and had a conference with the President. It is understood that he takes with him orders from the War Department to Col. Sumner to have the troops under that officer's command ready to assist in enforcing his authority.

Congress.—In the Senate, on the 13th inst., George E. Badger, of North Carolina, and Professor Cornelius C. Felton of Massachusetts, were appointed to fill the vacancies in the Board of Regents of the Smithsonian Institute. The resolution of the Legislature of Massachusetts, complaining of the unconstitutionality of the Fugitive Slave Law, and calling on the President to take effectual measures to protect the sovereign people against outrages in Kanzas, was laid on the table and ordered to be printed. The Committee on Post Offices was instructed to inquire into the expediency of providing for convenience and security in transmitting abroad small sums of money, so that orders or drafts may be issued from the Post Office Department on foreign post offices with which it is in correspondence, so as to constitute a system of international post office orders. The Committee on Commerce was directed to inquire into the expediency of abolishing the hospital money exacted from seamen, that they may enjoy hospital privileges without tax. On the 14th, the annual report of the Superintendent of the Coast Survey was laid before the Senate, and a bill introduced for providing an overland mail to San Francisco. The Senate then resumed the consideration of the resolution calling on the President for all the information in his possession respecting the disturbances in Kanzas, affecting the freedom of elections, &c. After considerable discussion, the subject was postponed and the debate on the Naval Board resumed; after which the Senate adjourned till the 18th.

On the 18th, a message was received from the President, communicating various documents concerning the state of affairs in Kanzas. Among them is a letter from the Secretary of War to Col. Sumner, directing him to hold himself in readiness to march his troops to the assistance of Governor Shannon, but counsels him to act with extreme caution in the matter.

In the House of Representatives, on the 13th, Cornelius Wendell was elected Printer of the House, on the second ballot. The Standing Committees were then announced by the Speaker. The committees are generally acknowledged to be a fair representation of the different parties in the House, in proportion to their numbers. On the 14th, the President's Annual Message and accompanying documents were referred to the Committee of the Whole on the State of the Union. The memorial of A. H. Reeder, contesting the seat of J. S. Whitfield as delegate from Kanzas, was read, and, with others contesting the seats of Allen, of Illinois, Gallegos, of New Mexico, and Eustis, of Louisiana, referred to the Committee on Elections. The special message of the President, on the affairs of Kanzas, was taken up, and after some debate, referred to the Committee of the Whole on the State of the Union. The House then adjourned to the 18th. On the 18th, Lane, the delegate from Oregon, introduced a bill to enable the people of that territory to form a State government. The bill was referred to the Committee on Territories. A bill re-establishing the boundaries of Kanzas and prohibiting slavery in that territory and in Nebraska, was referred to the same committee.

Pennsylvania Legislature.—The Tavern License Bill passed its second reading in the Senate on the 14th inst., and was ordered to be printed. Several bills of no general interest were passed on the 15th, when the Senate adjourned to the 20th inst.

In the House of Representatives, a bill to provide for the election of a State Printer for a term of years, was passed on the 14th inst. A number of bills were reported on the 15th, and the House adjourned to the 20th inst.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 371.)

Diary.

"11 mo. 14. My mind has, for many weeks been closely exercised with the conviction that I must again offer myself to the work in which I have been engaged in Ireland; that deep travail of spirit and sore discouragement will be my portion, but that, to some poor creatures, a message of mercy is designed. I must leave all, and live one day at once."

During this summer, the wife of his eldest son died, after a short illness. Her husband, Joseph Capper, had long been in very delicate health; and, after her death, he and his two little girls took up their abode with his father. This was no small addition to his cares, but it was also a great satisfaction thus to nurse them in his bosom.

To his Youngest Son.

"*Neath*, 25, 1 mo. 1843.

MY DEAR SON THOMAS,—Here I am, detained day after day, and I know not when I may be liberated. I received thy affectionate letter, and do not like longer to delay saying that it was very satisfactory to me, as it gave me reason to hope that thou art disposed to consider the value of true religion, which we can never do too early. It has a most salutary effect in moderating our expectations, and calming our passions. This is admitted by nearly every professor, but human nature does not so readily admit (at least, not practically) that these blessed effects are only wrought out by the humbling, baptizing work of the Holy Spirit in our hearts; that this must be prayed for, and in all sincerity believed in, and obeyed. It is while under this operation that our hearts condemn us, and that we feel the value, preciousness and necessity of a Saviour; and are willing to accept of salvation on the terms of submission to the teachings of the Holy Spirit. What else do we mean by the prayer, uppermost with every sincere believer in these doctrines, Thy will be done!—Farewell, my dear son, and the God of peace be with thee."

To another of his Children.

"*Bristol*, 23, 2 mo. 1843.

MY DEAR ——, It has not been because it did not awaken my tender sympathy that I have not yet replied to thy letter; perhaps, indeed, the nature and degree of the feelings stirred up may have been one cause of delay. First, I am somewhat in the state of being overpowered with a sense of the undeserved favor which we have enjoyed by being permitted to believe that the two dear children who have been taken from us have known the sanctifying influence of the Holy Spirit—the one Lord, one faith, one baptism—at different periods and under different circumstances; yet, in mercy, *both saved!* Then the hope that you who are left are, several of you, under the compassionate regard of the Shepherd of Israel, and the trust, which I am sometimes able to entertain, that all may or will be effectually brought to the knowledge of the truth as it is in Jesus. When I consider how faintly our desire for your spiritual welfare has been felt, how feebly the race has been pursued in your sight, I feel deeply the graciousness of Him, who has been pleased, in his rich love and compassion, to stretch out the arms of invitation to you; almost to be said, in some sort, to compel you to come in. Secondly, the abounding mercy to us, in arresting our career toward what would have been esteemed affluence in this life; wherein I am sensible there was great danger that lukewarmness might have overcome, to a greater degree than it has done. And, thirdly, the blessing of support under many close trials, and especially in the discharge of those duties to which I have felt myself called. Now my mind, affected by these thoughts, was prepared, on any fresh manifestations of Divine love and condescension to us, to admit, in a large degree, the sense of our unworthiness, and of the richness of that grace that visits you. I have long believed that one instance of this unmerited regard is the tendering power of Almighty love on

thy heart, attracting toward Himself, and giving the desire to be conformed to His will; causing thee to sit down and count the cost of enlisting under His banner; and I now believe that thy path is not altogether hidden from thee. That the path of every true Christian is, and must be, one of self denial—their exercise, the bearing of the cross—is a truth which I think I may say is daily more fully and abidingly impressed on my mind; as well as a large perception of the love and power of Christ, to lead, protect, uphold, and preserve his own, who love him as their chiefest good. My very dear love to thee and to ——, who is, I have no doubt, a true help-meet, though it may not be permitted you always to see each other's path. I think we are often exercised *alone*, as the most efficacious mode of producing deep-rooted and permanent growth.

Thy very affectionate father, S. C."

In the fifth month, with the full concurrence of his monthly and quarterly meeting, and accompanied by Robert Charlton, he again left his home for Ireland. On this occasion, in compliance with the strongly expressed wish of his Irish friends, he relinquished the use of the tent, though not without some apprehension that thereby he might, at least in some places, be unsuccessful in the attempt to bring together the class who never enter a building appropriated for worship, except a mass-house. On his way he writes:—

"*Liverpool*, 11, 5 mo. 1843.

My dear friend Joseph Bewley,—I am in receipt of thy letter dated the 7th, from Dublin, which met me at this place, on my way to you for the purpose of endeavoring to relieve my mind of an exercise of some years' abiding on my spirit.

This communication from you excites no feeling incompatible with brotherly love toward thee or any other Friend in Ireland. . . . It may be best for me to say that one expression in thy letter casts a doubt before me whether the object of my visit is distinctly understood; it is this, that 'no impediment is intended to be thrown in the way of my holding public meetings in the *usual* way.' Now this seems to indicate an apprehension that, if my mind was turned to those persons who are likely to attend, on an invitation in the *usual* manner to one of our own meeting-houses, or to a Methodist meeting-house, in other cases, (and perhaps also, on some few occasions, to court-houses or market houses), then Friends in Ireland would be disposed to use their endeavors to obtain such meetings for me.

I cannot, my dear friend, at my will, change the object of my mind's solicitude, or surely I have reasons cogent enough to induce me so to do. The object at which I aim is to procure meetings chiefly with such persons as are not likely, under ordinary circumstances, to go into any place of worship at all, or who are only likely to go to the Romish chapel. My limited experience, in somewhat similar service in England, and still more limited experience in Ireland, has fully shown that the observation which I am about to make, applies as strongly on your side the water as on this, viz., that this description of persons are not to be reached in the usual manner of holding public meetings. It may be as well to add, that if Friends could suggest a better mode of accomplishing my purpose, I am by no means attached to the mode which, in consequence of the difficulty of carrying out my views, we have been led to adopt as the most effectual.

Open air meetings I should like well, but they are liable to several very important inconveniences. In the first place, they are subject to unsettlement; secondly, in a climate so liable to change, we cannot calculate on being free from copious rain; and, thirdly, if anything be communicated, the needful exertion of voice is much greater than where there is covering to convey the sound. I entertain a belief that the great Head of the church will visit these poor people with an increase of light, whoever may be the instruments made use of; and if this be not a right movement, may He appoint those which are right!

I am desirous of fully acknowledging my sense that, in respect of any fitness in myself for any portion, however small, of the work, I have none; and, as regards my feelings as a man, the release which you offer me would be very agreeable; but I am, and have been, bound in the spirit, which bond I cannot break.

I am, thy affectionate friend,

S. Capper."

To his Wife.

Liverpool, 11, 5 mo. 1843.

My dear Elizabeth,—The letter from J. Bewley came duly to hand, and it gave us some anxiety, principally because, if we accepted of the proposal to hold meetings in the usual manner, we should virtually abandon our chief object; and, on the other hand, if we returned home it might appear as if we were not willing to essay to carry out our views without the appendage of the tent. I was so much discouraged that I had serious thoughts of returning home; however, we concluded to have a conference with the ministers and elders here, who unite in advising us to go to Dublin, and see how far Friends were willing to accomplish the object, by out-door meetings, or in any other way. This we have decided on, and shall cross, I hope, to-night.

5 mo. 13. Robert and I are well; he is very kind and encouraging, and I should much feel the want of his company. I think I feel more than I ever did, the weight of the engagement, and my own *peculiar* unfitness and strippedness; which makes me count the night watches.

5 mo. 18. Nearly 800 persons attended the meeting in Sycamore Alley. The next day we had one in Meath Street, which was largely attended; but the people shouted, whistled, and demeaned themselves as one might expect from persons accustomed to the mass-house; yet I felt much peace in this endeavor to fulfil my duty, and am not without a belief that some present were favored to feel their minds brought under the power of truth. The monthly meeting appointed a large committee to assist; many Friends entered heartily into the thing, and I endeavor to hope that our coming is in right ordering. Our old friend Nathaniel Williams, who lives near Meath Street meeting-house, was much concerned to see his neighbors conduct themselves so indecorously. On third-day we dined at Joseph Bewley's. Yesterday we had another meeting in Meath Street, which was quiet, and a good time."

He held a very crowded meeting in the Fish-market, at which some hundreds were seated, or standing densely together, under a covered shed. The time that silence could be obtained was very short, and there was an inclination to turn it into a Repeal meeting; yet many were disposed to listen. He had the opportunity of placing some gospel truths before those who could hear him, in spite of the noise of others, but, after about half an hour, he and his friends thought it best to retire, and allow the meeting to disperse. Alluding to this trying occasion, he remarks:—

"5 mo. 9. I have been admiring the condescension of a merciful God in permitting me to feel a great measure of peace in having passed through this conflict. Both Robert and myself slept well last night, which I do not think we have done before since our landing.

5 mo. 22. Friends are extremely kind, and anxious that my mind may be relieved; but I do exceedingly feel the burden of the concern, as it regards Friends and others. Yesterday we were at both meetings in the city, and that at Monkstown in the evening; it was a deeply exercising day.

5 mo. 26, Ballitore. It is a little singular that, in this beautifully situated village, the neatest and most inviting that I have seen in Ireland, where there are ten families of Friends, only one meeting, to which the public have been invited, can be remembered since that held by Job Scott in 1792; and *it* was held by H. C. Backhouse *fourteen* years ago.

To be continued.

THE love of our Maker is one of the first principles of practical Religion. But it is impossible for man to love God as he ought to love Him, without at the same time loving, in an appropriate manner, all the creatures he has made. It is difficult for me to conceive of a man as bearing fully the Divine image, who has so little sensibility, that he mars the face of nature by needlessly crushing a flower; and still more difficult, if he dishonors or offends God, by causelessly diminishing the happiness of any sentient being, however insignificant it may be, which is capable of happiness.—*Upham's Letters.*

Account of ANN DIXON, *who died 12th mo. 2, 1854, aged 64 years.*

This dear friend was the widow of Ralph Dixon, of Staindrop, a memoir of whom appeared in the Annual Monitor for last year. She was deprived of paternal care when very young, and her mother imprudently uniting herself in marriage to a sergeant of the 31st regiment of foot, brought upon herself and children many trials and privations. The soldiers' wives and families accompanied the regiment in its various marches in England, Scotland, and Ireland, and also when it joined the army in Holland. The extreme sufferings of the British soldiers during their campaign in that country, are minutely described by Daniel Wheeler in his journal. They were also with the regiment at Gibraltar, on the island of Minorca, and other parts of the Mediterranean. Her stepfather was a very intemperate man, and mostly consumed his pay in intoxicating liquors, leaving his poor wife and children to provide for themselves by working for the officers and men. On the return of the regiment a second time to Ireland, she became acquainted with Ralph Dixon, and was united to him in marriage. Through all she seems to have been mercifully preserved by a kind Providence. Her husband, referring to his marriage in the memoranda he has left behind, and speaking of his wife, says: "She was a prudent and industrious young woman, and a better wife than I deserved, or had reason to expect." They had not long been married before the regiment sailed from the Cove of Cork, for actual service in Spain and Portugal, and landed at Lisbon. She accompanied her husband during many a weary march in that land, but the soldiers' wives being found a great incumbrance, they returned to Lisbon, and were all sent back in a transport vessel to England. This vessel being sadly overcrowded, and without either doctor or medicine on board, many died during the passage. Our dear friend did not escape from a large share of both bodily and mental suffering during this voyage, yet she was permitted to reach her native land in safety, and joined her mother at Cowes, on the Isle of Wight, where she remained till the return of her wounded husband.

Ann Dixon never had the privilege of being at school; by a little assistance from her mother, she was enabled to read the Scriptures, and acquired the art of writing from her husband after they had settled down at Staindrop, his native village. Her natural abilities were good, and her judgment sound, notwithstanding the de-

ficiency in her education. The many hardships and great deliverances they had experienced, gave both to the mind of herself and husband a serious turn, and through the pious influence of his mother and brother, who were Methodists, they were induced to attend the meetings of that body, and afterwards to unite with them in church fellowship. She continued a member of the Wesleyan Society for some time after her husband left it. He, knowing the integrity of her heart, did all in his power to give her every opportunity, not only of attending their preachings, but also the class and prayer meetings. Although she felt much love to her mother and brother-in-law, and many other worthy Methodists, yet she became so dissatisfied with their forms and modes of worship that she could no longer continue united with them, but resigned her membership, and attended with her husband the meetings of Friends. These meetings were mostly held in silence, yet she expressed herself as closely united in spirit to the living members with whom she was now associated. Her husband took great delight in reading to her the history of the Society, the journals, and other writings of Friends. When he was engaged in his shop, as her older children grew up around her, it was her practice to assemble them in the evenings, and to encourage them to read in their turn serious books, particularly memoirs of deceased young persons, endeavoring to impress upon their young minds the uncertainty of life, and the necessity of preparation for the solemn change whenever it might overtake them. The earnestness of these appeals, and the precious feeling which accompanied them, remain fresh in the remembrance of her oldest surviving children. Several of her beloved offspring were cut down in the vigor of youth. She bowed under these chastenings with Christian resignation, feeling assured that, through adorable mercy, they had a bright and blessed hope of a glorious immortality.

The poverty and sufferings of her early life quickened her sympathies for her poor and afflicted neighbors, and she seldom left her own house unless bent on errands of mercy; and assisted by her husband, she often had the satisfaction of relieving the wants and soothing the sufferings of those around her.

She was naturally of a hasty temper, by giving way to which she was often brought under condemnation, but Divine grace eventually triumphed over all, and she became meek and gentle as a lamb.

To adapt her expenditure to her husband's pecuniary circumstances was her great anxiety. In order that they might keep within their small income, she wrought with her own hands, and used the greatest frugality in every department of her domestic arrangements.

For several years before her death she suffered from paroxysms of asthma, which prevented her sleeping in the early part of the night; during these long waking hours, when all were at rest but herself, she felt her chief consolation in perusing the sacred page. She loved especially to read the Book of Psalms,—the penitential, trustful, and joyous language of the Shepherd King was doubtless often applicable to her own condition, and produced in her mind those devotional feelings which she wished above all to cherish.

A ministering friend from a distance, in a family visit, having been brought into a feeling of her condition, gave her great comfort. She often dwelt on the encouraging language of the Psalmist which he had revived, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

She felt the loss of her beloved husband keenly, and though for some time after rather better than usual, she seemed impressed with the belief that she should soon follow him, and in all her engagements she kept this in view. In the latter end of 11th month she took a cold, which so much aggravated her old complaint that it was evident she could not long survive the shock. Her son from a distance had been sent for to see his sister, who was suffering from severe indisposition. On his arrival he was pleased to find her much better; but sorry to observe his dear mother in extreme suffering. She told him that she felt her end very near, and that it was herself whom he had come to see for the last time. She afterwards informed her children how she had endeavored to act up to what she saw to be right according to her small measure; although in many things she felt she had come far short, yet she believed that, through the mercy of God in Christ Jesus her Saviour, her sins were blotted out, reviving the language of the prophet,—"Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool." She requested her son, who was sitting with her, to read a psalm; at the language, "This poor man cried and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth around about them that fear him, and delivereth them," she could no longer contain herself, but exclaimed, "How true! What consolation!"

One of her children asking forgiveness for any unkindness she might have shown towards her, she replied, "How can I expect to be forgiven, if I do not forgive?"

The evening before she died, her breathing became extremely laborious, and it was evident to her mournful children that she was fast sinking. Her invalid daughter was now carried in to see her. She took little notice of her when she first entered: on being asked if she knew her, she replied "O yes, I know thee." To her inquiry if she felt happy, she said, "I do, I am

going to glory." Upon her daughter's comforting her with the assurance that she would soon join her dear father in heaven, she grasped her hand, and replied, "Happy in glory! may we all meet there! farewell! farewell!" About nine o'clock she again bid her sorrowing family farewell. The name of Jesus was distinctly heard flowing in soft whispers from her parched lips. About ten o'clock her spirit seemed to have passed beyond the border land. She mentioned distinctly the names of her two deceased daughters and daughter-in-law. "I see them," she said, "in heaven; they are waiting for me." Shortly after, "I see them all," meaning no doubt her dear husband and those that had gone before her. Prayer was now raised that her Saviour would be graciously pleased to be with her in passing through the valley of the shadow of death, and land her safely on Jordan's banks. About eleven o'clock her purified spirit quitted its tenement of clay, it is consolingly believed for the bosom of her Saviour, to join those beloved ones in heaven, whom she had been permitted to see awaiting her, and to unite with them in songs of endless praise.—*Annual Monitor.*

JACOB'S WELL.

This well is covered at present with an old stone vault, into which you are let down by a very straight hole, and then removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, and thirty-five feet in depth, five of which we found full of water.

It was by the side of *this well* that the wearied Saviour, in his journey from Judea to Galilee, seated himself, and *here*, in conversation with the Samaritan woman, He uttered those memorable words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." And it was *here* that he uttered those other words also, which are similar, but still wider in their import, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him: God is a Spirit, and they that worship Him, must worship Him in *Spirit and in Truth.*"

How often have I thought upon these remarkable sayings of the Saviour, so far beyond and above the thoughts and anticipations of His age and people, not knowing or thinking I should ever stand upon the spot where they were uttered. It was in this *place* it was announced, and from this *time* it was understood clearly and forever, that the *true worship* of God is mental rather than physical or local. The homage which God loves is the soul's harmony with Himself and His infinite relations.

The Temple of Solomon, emblematic of the formal and restricted nature of the first worship, covered the small circuit of Mount Moriah. It fell at the bidding of Christ, and through its sundered columns, this new Captain of our Salvation led the emancipated world into the wide and great freedom of God's Spiritual Temple. The locality of God's temple, over-topping and outshining all human temples, is the infinity of space. It is not necessary to go over six thousand miles of ocean, and over burning sands, in order to find it. The place of the true worship, no longer exclusively at Jerusalem, Gerizim, is everywhere. Every valley, where there is a soul to be tempted and to weep, may be a Gethsemane; every hill top, where there are hearts to rejoice and sing, may be a Zion; every town and secluded village, no matter in what land, or beyond what ocean, may become a Bethlehem; and every mind of man, which shall break the bonds of selfishness, and make room for *His* coming, may be a manger where the infant Jesus shall be born. This great announcement—this Magna Charta of spiritual freedom—was made *here.*

It was at the city of Shechem that we spent the second night after leaving Jerusalem. The trees of the valley waved around our tent; I shut myself within its folds, to make some brief records, or to commit more deeply to memory the impressions which had been made upon me, and in the silence of the night I did not forget those words, which the circumstances of the day had brought so vividly to mind—"*God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.*—*Upham's Letters.*

THE LATE SAMUEL ROGERS.

The death of a man who had attained to such length of days as Samuel Rogers would in itself, be a somewhat remarkable occurrence; but when it is considered that the case is not one of insignificant longevity—that the man of whom we are speaking was for the greatest portion of a century the companion and intimate friend of all the most remarkable men in Europe—such an event as his disappearance from the scene cannot be passed over entirely without comment. It would be unfair, however, to his memory to consider him merely as the friend of men distinguished in every branch of human achievement and human attainment; he had in his own person attained considerable distinction in various ways. As a poet his name will continue to occupy an eminent place upon the catalogue of classical English writers—as a literary critic, as a judicious connoisseur in art, and more especially in painting, few men have been his equals. For half a century, too, his house was the centre of literary society, and the chief pride of Mr. Rogers lay not so much in gathering round

his table men who had already achieved eminence, as in stretching forth a helping hand to friendless merit. Wherever he discerned ability and power in a youth new to the turmoils and struggles of London life, it was his delight to introduce his young client to those whom he might one day hope to equal. The courtesy and consideration of the host soon drew forth the same qualities in his guests. Many a man now living can remember that on Saturday night he went to bed an unknown lad, thinking of the celebrated men of his time as a person thinks who has only read about them, and on Sunday walked home from the hospitable house of Mr. Rogers encouraged to persevere in his task by the hearty good wishes and friendly sympathy of those who had heretofore appeared to him almost as inhabitants of another world. Great injustice indeed should we do to the memory of Samuel Rogers, if in the few remarks we venture to offer upon his character we did not give the first place to his boundless and unassuming charity, of which his unvarying kindness to literary men at the outset of their career was but a single form. Were this the proper place to recount histories of this kind, we could tell many a tale of forlorn and well-nigh hopeless wretchedness relieved by his hand. It was not necessary with him, as with costive philanthropists, that misery should have what is called a "claim" upon him, in order to bring him to the garret where it lay pining. He had seen mention of it in the police reports, or in the public journals—he had heard it spoken of at the dinner-table of a friend. No remark issued from his lips at the time; he heard it as though he heard it not; but the next day betimes he might have been seen in person examining into the truth of the representation, and, if need were, affording relief with no sparing hand. All this was done without ostentation and without boast. No living man can pretend to say that this was his practice throughout his whole life, for he has worn out three or four generations of men; but it would be strange indeed if the youth and manhood of Rogers had in this respect been materially different from his protracted old age.

The biography of Samuel Rogers would involve the history of Europe since George III., then in the bloom of youth, declared to his subjects that "he gloried in the name of Briton.' It is now more than a quarter of a century since that Monarch was carried to his grave in extreme age, worn out with mental and bodily disease. Let us take the most notable historic drama of the century, 1793–1815—the rise, decline, and fall of Napoleon Bonaparte. This was but an episode in the life of Samuel Rogers. He was a young man of standing in the world, fully of an age to appreciate the meaning and importance of the event, when the States General were assembled in France. If we remember right, he actually was in Paris at or about the time, and may have heard with his own ears Mirabeau hurling defiance at the court, and seen Danton and Robespierre whispering to each other that their time was not yet come. Let us go back to other events as standards of admeasurement. As the war of the French Revolution and that against Napoleon Bonaparte were episodes in the ripe manhood, so was the American war an episode in the boyhood of Rogers. He was of an age to appreciate the grandeur, if not the political meaning of events, when Rodney won his naval victories, and when General Elliot successfully defended Gibraltar. He could remember our difficulties with the American colonies and the battles of Bunker's Hill, Brandywine, and Germantown, as well as a man now in manhood can remember the three glorious days of July and the Polish insurrection. To have lived in the days of General Washington, and to have heard discussions as to the propriety of admitting the independence of the North American Provinces, and to have been alive but yesterday, seems well-nigh an impossibility; but such was the case of Samuel Rogers. When he opened his eyes upon the world, that great and powerful country which is now known as the United States of North America was but an insignificant dependence of the mother country—a something not so important as the Antilles, even in their forlorn condition, are at the present moment. They were just rising to be somewhat of a little more significance than the "plantations" to which Defoe smuggled off the troublesome characters in his fictitious tales. They now constitute one of the most powerful States in the comity of nations. Let us take another test—that of our Indian empire. But three or four years before the birth of the subject of these remarks Colonel Clive fought the battle of Plassy and laid the foundation of it. He lived through the government of India by Warren Hastings, and, being in London at the time, could well understand the discussions which took place upon the India Bill. The battle of Assaye found him a man of forty years of age. He was in full possession of his faculties when Lords Hardinge and Gough won their victories in North-Western India, but the other day. It would be superfluous to lay before our readers any contrast between the dates of other political events at which this remarkable man must have assisted, at least as an intelligent spectator. Let them carry back their minds to the days of Wilkes and the Duke of Grafton, and remember but the mere names of the statesmen who have administered the affairs of the country from that time to the present, and they will have present to their recollection a list of the associates and friends of the late Mr. Rogers. As might be expected, his more intimate associations were naturally with the leading men of the Liberal

party, but such was his courtesy of temper and of manner that he was received upon a friendly footing even by those with whom he was known to differ on points of political principle. A mere politician he never was at any period of his career.

It is, however, to the literary history of the century we must mainly look for a correct appreciation of Rogers' career. He not only outlived two or three generations of men, but two or three literary styles. The Poet of Memory, as he has been called, must not be rashly judged by the modern student, whose taste has been partly exalted, partly vulgarized, by the performances of later writers;—we are speaking of a contemporary of Dr. Johnson. Rogers must have been a young man some twenty years old when the great lexicographer died, and therefore a great portion of Johnson's writings must have been to him contemporary literature. Let those who are inclined to cavil at the gentler aspirations of Rogers think for a moment upon what English poetry was between the deaths of Goldsmith and Johnson and the appearance of Walter Scott's great poem. Cowper redeems the solitary waste from absolute condemnation as the most unfortunate epoch in our literature. Rogers no doubt formed his style upon earlier models, but he was no servile copyist;—he could feel, without any tendency to apish imitation, the beauties of such authors as Dryden and Pope. The poem by which his name is generally known to the public will always remain as among the classical pieces of English literature, while some of his smaller poems will never cease to hang in the memory of men while the English language is understood. This, however, is not the proper place for entering upon any critical disquisition as to the literary merits of the remarkable man who has just terminated his long career. Our intention reaches no further than to call attention to the remarkable duration of his life, and to pay a tribute of respect to the memory of a man who richly deserved it. Among the many remarkable points which may be mentioned in his career, considered as that of a literary man, the fact should be particularized that during the greater portion of his life he was a wealthy banker in the city of London. It must have been by an extraordinary combination of position, of intellectual and social qualities, of prudence and of wisdom, that the same man who was the friendly rival of Byron, Wordsworth, and Scott, talked finance with Huskisson and Peel upon equal terms, exchanged *bon mots* with Talleyrand, and was the friend of all the eminent men, and of many of the indigent and miserable, who flourished and suffered during three parts of a century. Such a man was Samuel Rogers.—*London Times.*

MAN never knows the length and depth of his own nature, who lives in one place, and deals with one class of men alone.

SPARE THE BIRDS.

Mr. T. Glover lately read a highly interesting paper upon the subject of "Entomology as applied to Agriculture," before the U. S. Agricultural Society, in which the following paragraph occurs:

"Here let me put in a special plea for insectivorous birds, which appear to have been sent to keep the 'balance of power' in insect life, which insects would otherwise multiply to such a degree as to be perfectly unbearable, and render the agriculturists' toil entirely useless. A farmer keeps a watch dog to guard his premises, and cats to kill rats and mice in his granary and barn; yet he suffers any 'unfeathered biped' to tear down his rails in order to get a chance shot at a robin, wren or blue bird, which may be unfortunate enough to be on his premises; and yet these very birds do him more good than either dog or cat, working diligently from morn till dark, killing and destroying insects injurious to his crops, which, if not thus thinned out, would eventually multiply to such an extent as to leave him scarcely any crop whatsoever. Birds are accused of eating cherries and other fruits. True; but the poor birds merely take a tythe of the fruit to pay for the tree, which, but for their unceasing efforts, would otherwise have been killed in its infancy. To exemplify the utility of birds, I will give one or two instances that have occurred under my own observation:

Some years ago I took a fancy to keep bees; accordingly hives were procured and books read upon the subject. One day a king bird or bee martin was observed to be very busy about the hives, apparently snapping up every straggling bee he could find. Indignant at such a breach of hospitality, as his nest was on the premises, I hastened to the house to procure a gun to shoot the marauder. When I returned I perceived a grayish bird on the bushy top of a tree, and thinking it was the robber, I fired, and down dropped a poor innocent little Phœbe bird. Hoping to find some consolation to my conscience for having committed this most foul murder, I inwardly accused the poor little Phœbe of having also killed the bees; and having determined to ascertain the fact by dissecting the bird, it was opened, when, much to my regret and astonishment, it was found to be full of the striped cucumber bugs, and not one single bee. Here I had killed the very bird which had been working for me the whole season, and perfectly innocent of the crime for which it had been sacrificed. After this circumstance I determined never to let a gun be fired upon the premises, excepting on special occasions; and at present the place is perfectly crowded during spring, summer and autumn with the feathered songsters, which build their nests even in my very porch, and bring up their young perfectly fearless of mankind: and al-

though cherries, strawberries, &c., do suffer, yet the insects are not a quarter as numerous and troublesome as they were formerly."—*North American.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 1, 1856.

We give on another page a short article, extracted from the *North American*, on a subject to which the editor of the Review has several times endeavored to call the attention of his readers. To this subject he would again solicit the sober consideration of such of them as are located in the western portion of our extended and extending domain. Probably few persons have duly considered the important service which the feathered tribes render to the agricultural interests of our country. The cruel and wanton destruction of these innocent tenants of our fields and groves, ought, from motives of interest as well as humanity, to be arrested before their races are exterminated. That destruction has gone far towards extermination in the old-settled States of the Union, but has not yet extended to those that are opening in the West. While we would plead for the birds that remain in the former, we would particularly solicit the efforts of our readers in the latter to check and discourage the wanton sports of the fowler.

It is well understood that the labors of the field are, to a considerable extent, performed by our domestic animals, and that a part of the products of that labor is necessarily dispensed to the horse and the ox, in order to maintain them in a proper condition for performing their destined services; and it is difficult to perceive why the birds by whom the products of our fields and orchards are protected from insects and worms, should have less title to a necessary share in the products which they protect, than the horse or the ox, by whose labor they are produced.

A little reflection must convince us that, where the relation of existing animals is not modified by human agency, their habits and modes of life are suited to the greatest possible amount of conscious existence. If, in the order of nature, carnivorous animals had been totally unknown, the whole number of living creatures must have been considerably less than it is. Among the numerous extinct races which the researches of the geologist have brought to light, we find evidence remaining that some of them fed upon others. Hence, we may reasonably infer that, whatever may at any time have been the condition of the globe, and whatever the character of the animals by which it was peopled, carnivorous ones have always constituted a part of the population. Where the earth and the various races by which it is occupied, have been subjected to the dominion of man, the relation of those races to each other must unavoidably be subject to considerable modification. The purpose which, in a state of nature, is answered by the carnivorous races, is to a great extent accomplished by the art and contrivance of man; and so far as their use is superseded by human action, their destruction can hardly be said to be an encroachment upon the order of nature. Prudence, however, dictates a caution not to extend the destruction of any of the races of animals so far as to produce a blank which human agency cannot supply. Now, it has been repeatedly demonstrated, that the extinction of the feathered inhabitants of our fields and woods does actually occasion a blank which human contrivance has not found, and probably never will find, means to supply. How injudicious, not to use a stronger term, is that love of sport which seeks its gratification in the destruction of the guardians divinely appointed for the protection of our fields and gardens. The remedy is obvious, and is demanded equally by interest and humanity. E. L.

The *British Friend* states that our dear friend Robert Lindsey has returned to England from his long and arduous religious engagements in the Southern Hemisphere. He landed at Gravesend on the 20th of 1st mo. last.

A small volume of 50 pages, from the pen of Elihu Burritt, entitled "the Year Book of the Nations," has lately issued from the press of Appleton & Co., New York, and is now for sale by George W. Taylor, corner of 5th and Cherry sts., Philad. Price 50 cents. This little volume contains an amount of statistical information respecting America and the principal nations of Europe, no where else to be found in so small a compass. The labor involved in its compilation can scarcely be appreciated by those who have never engaged in the examination of the documents through which the statistics of the civil-

ized world are distributed. It is such a labor as few men, except Elihu Burritt, would undertake or accomplish. E. L.

Died.—In Mooresville, Ia., 10th mo. 12th, 1855, Owen Lindly, in the 19th year of his age, son of James and Ruth Lindly, and a member of White Lick Monthly Meeting.

——, On the 27th of 7th mo. 1855, near Fairmount, Grant Co. Ind., aged 23 years, Eliza, wife of John Seal, and only child of J. J. Ball, late of Essex, England.

——, At the residence of Hiram Ellis, in Montgomery Co., Ind., on the 6th ult., Jehu Ellis, in the 81st year of his age, an Elder of Greenfield Monthly Meeting of Friends.

This dear friend suffered for many months much bodily pain, which he bore with Christian fortitude, and we trust his end was peaceful.

——, In Plainfield, Ind., on the 9th ult., of pulmonary consumption, Sarah T., wife of Solomon Blair, in the 30th year of her age. She was the only daughter of our late friend Dr. Jesse Harvey, who died in the year 1848 at Friends' Mission among the Shawnee Indians in Kanzas. The deceased was, at the same time much engaged with her parents in the instruction and civilization of the Indians. She bore a protracted illness with much Christian patience and resignation often expressing her entire reliance on the mercies and merits of her crucified Saviour for salvation, and we are comforted with the belief that her end was peace.

——, On the 27th of 12th mo., 1855, Rachel A. Hoag, wife of Joseph J. Hoag, in the 27th year of her age, an exemplary and esteemed member of East Grove Monthly Meeting of Friends, Iowa. Through her protracted illness she manifested much Christian patience and resignation, often expressing her desire to be fully resigned to the will of her Lord, and a lively hope that through the mercy and merits of her dear Saviour she should find acceptance with him in the end. She saw nothing in her way, and her close was peaceful.

WANTED,

A Friend and his wife, to take charge as Superintendents of Friends' Boarding School, at West Lake, Canada West. Apply to William Valentine, Bloomfield, Canada West. 3t.

Timely Discovery.—John Blanc, of New Orleans, has discovered a process of converting thirty different varieties of plants which grow wild in enormous quantities in different sections of the Union, into flax of great strength and beautiful texture. Among the most interesting of the specimens are the flax made from the stalks of the cotton plant, large quantities of which are burnt on the Southern plantations, to get them out of the way; the century tree or wild Manilla, which grows in abundance in Florida; the wild hollyhock, with a fibre ten or fifteen feet long; the gold nankeen, of a natural nankeen color; the vegetable silk, and the vegetable wool. The process of preparation is represented to be simple and effectual, preserving all the strength of the staple.

GOV. CHASE ON THE AGGRESSIONS OF SLAVERY.

From his Message to the Legislature of Ohio at the opening of the present session.

"By cessions from Slave States, and by treaties with foreign Governments, vast territories have been acquired, in all of which the original policy of the Government required prohibition, but to none of which was prohibition actually applied, until resistance to the further increase of Slavery and the Slave Power in the Republic by the admission of Missouri as a Slave State, led to the great contest between the Extensionists and the Restrictionists, which, in 1820, terminated in the adjustment generally known as the Missouri Compromise.

"The terms of that compromise were these: That Missouri should be admitted with Slavery; that Slavery should be forever prohibited in the territory acquired from France, north of 36 deg. 30 min. except Missouri; and that Congress should refrain, for the present at least, from legislative prohibition south of 36 deg. 30 min. This last term was only implied: it was not expressed.

"This compromise, in substance and effect, was a compact between the slaveholding and the non-slaveholding sections of the country, and was universally so regarded. It yielded to Slavery absolutely the territory occupied by Missouri, and it left without the protection of prohibition all the residue of territory acquired under the French Treaty, south of 36 deg. 30 min. As the original policy of the country, and the true principles of the Constitution, required the exclusion of Slavery from the whole of this territory, it was to be expected that this adjustment would be received with much dissatisfaction in the Free States. It was so received; but after a time, for the sake of peace, and in the full belief that its stipulations in respect to the territory north of 36 deg. 30 min. would be faithfully observed, the people acquiesced in it.

"Concession invites aggression. Having succeeded in establishing Slavery in Missouri, the slave power soon insisted upon the implied term of the Compromise as a positive stipulation of the allowance of Slavery south of 36 degrees 30 minutes; not only in the territory acquired from France, but in all other territory, whenever and however acquired, in which Slavery might exist at the time of acquisition. This interpretation was tactitly admitted; and under the Compromise, thus interpreted, Arkansas, Texas, Florida, came into the Union as Slave States, and the small remainder of the territory south of 36 degrees 30 minutes was allotted to slaveholding Indian tribes.

"All the territory south of the Missouri line—whether acquired before or after the date of the Compromise—was thus incorporated into Slave States, or otherwise appropriated to Slave-

ry, under the slaveholding interpretation of the Compact. Nothing was left to Freedom or settlement by non-slaveholding freemen except the territory north of the Missouri line. The freedom of this territory, it was thought, was firmly secured. Guaranteed by the Constitution, protected by original policy, guarded by a compact in the fulfilment of which so much had been yielded that it seemed impossible for Slavery to ask more, the people of the Free States never dreamed that it could be invaded or endangered. But this anticipation proved illusory. When the time arrived for the organization of Government for this territory, with a view to open it for settlement and cultivation, the country was astounded by the demand of the Slave Power for the abrogation of the Missouri Prohibition. At first the demand was heard with incredulous amazement, and then with unavailing indignation. It availed nothing to appeal to plighted faith—nothing to appeal to ancient policy or Constitutional guarantees. The great dominant power of Slavery demanded the sacrifice of Freedom, and the oblation must be made. The Missouri Prohibition was repealed; the Compromise of 1820—performed to the letter, and far beyond the letter, by the Free States—was broken up and destroyed by the Slave States to avoid the fulfilment of its only stipulation in favor of Freedom.

"The pretenses under which the wrong was perpetrated, give additional keenness to the sense of injury.

"It was boldly asserted that the prohibition was unconstitutional. The power to prohibit Territorial Slavery had been exercised by the first Congress under the Constitution in the act providing for continuing in full effect the Ordinance of 1787. The Constitution, in express terms, had conferred on Congress the power to make all needful rules and regulations concerning the territory of the United States. This provision had been uniformly regarded as authorizing all Territorial legislation. Almost every Congress had exercised the power, and almost every President had approved its exercise. The very persons who denied the power to prohibit Slavery, asserted the power to establish Territorial Governments, and to define their departments and powers, and therefore, in denying the power of prohibition, were reduced to the necessity of denying that the greater includes the less.

"Under these circumstances, after the prohibition had remained unquestioned for more than the third of a century, the denial of its constitutionality rather provoked indignation than excited doubt.

"It was also insisted that the doctrine of popular sovereignty required the repeal of the prohibition. This was a mere abuse of terms. The true idea of popular sovereignty demands as a primary essential condition the recognition of inalienable personal rights. There can be no genuine popular sovereignty where a portion of the population is enslaved. The prohibition of Slavery is therefore a necessary prerequisite to a real sovereignty of the people. In the sense of the apologists for repeal, popular sovereignty signifies nothing but the right of a portion of the community to enslave the rest. It begins by the denial of the natural rights of man. It must end in the total subversion of the fundamental principles of American institutions. For a free and independent people, it would substitute a community of masters, dependents, and slaves.

"Such is the repulsive theory. In practical operation it has not proved more attractive. As embodied in the Nebraska-Kansas bill, it has been fruitful of nothing but evil. It has not conferred a single substantial benefit upon the settlers of either Territory. In no respect are they distinguished from the settlers of Minnesota, where Slavery is prohibited, except by exposure to its evils. The sole special effect of the Nebraska-Kansas act upon the Territories organized under it is to open them to the introduction of slaves. In one of them it has led to desperate attempts to effect that object—to invasion, usurpation, violence, bloodshed—almost to civil war. Crimes like these are not the legitimate fruits of that doctrine of popular self government to the maintenance of which our fathers pledged their lives, their fortunes, and their honor.

"In all these things our own State has a deep and peculiar interest. Our own history furnishes the most complete vindication of the policy of Slavery prohibition. We occupy, in part, the soil protected from the blight of Slavery by the Ordinance of 1787. For more than half a century, the people of Ohio have been accustomed to regard that ordinance with mingled emotions of gratitude and pride. Conspicuous among its provisions and in fit companionship with its sacred guarantees of religious freedom, of liberality toward immigrants, of the inviolability of private contracts, of the security of private property, and of universal education, stands the great interdict against Slavery, acknowledging and partially protecting the rights of man as man. The words to which we always recur when seeking in the ordinance the peculiar springs of our wonderful prosperity and progress are those which embody this prohibition. Never did the noble pioneers who laid the foundations on which we now joyfully build, complain of that interdict as an abridgement of any rights, personal or political. On the contrary, they have ever spoken of it as the pillar of fire by night and the cloud by day which guided and protected them in the wilderness. More than any other State, Ohio, as the first-born of the Ordinance, and indebted to the Ordinance for her proud position as the third State

of the Confederacy, and first among the new States, is bound to cherish and defend its great and beneficent principles. In so doing, we shall be fellow-workers with its illustrious framers in their own declared policy and purpose of 'extending the fundamental principles of civil and religious liberty whereon these Republics, their laws and constitutions are erected and fixing and establishing those principles as the basis of all laws, constitutions and governments which forever hereafter shall be formed in American territory.'

"No political duty appears to be more urgent than this.

"The question of Slavery, it is almost universally conceded, transcends in present importance all other political questions of a national character. The repeal of the Missouri Prohibition, abrogating the Missouri Compromise, opens anew the whole subject of the relations of Slavery to the Union, to the States, and to the Territories. In determining the true line of duty, under these circumstances, it seems to be the part of wisdom to recur to the acts of the Founders of the Republic, and to the principles of the Constitution. To me these guides seem to indicate a plain path. It leads back to the original national policy. That policy, I have already remarked, while it sanctioned no outside interference with Slavery within Slave States, contemplated no extension of it beyond State limits. It regarded Slavery in all its relations as subject, exclusively, to State legislation, and absolved the General Government from all responsibility for its extension or continuance. Our return to that policy should be signalized by the restoration of the guaranty of Freedom to the Territories which have been deprived of it by the retrograde legislation of Congress. Had the policy originally adopted been persistently pursued, the question of Slavery would have long since ceased to vex our repose and disturb our councils. Should that policy be restored, may we not confidently expect the restoration also of those relations of harmony and good will which characterized the era of its adoption, and that, through repeal of all national legislation in support of Slavery and the constitutional action of State Governments, the ardent desire of our fathers for the deliverance of the whole country from the great evil may at length be fulfilled? No worthier objects than these, in my judgment, can engage the united efforts of freemen. Frank and cordial co-operation for these noble ends excludes all invidious and unjust discrimination on account of birth or creed, endangers no right of any individual or any State, but promises the happy result of a more perfect Union, established upon the solid foundations of Exact Justice and Equal rights."

Effects in nature are never fortuitous.

A MUSK-RAT HUNT.

The following extract from *The Hunter's Feast*, will be found to present a very interesting account of the habits of the musk-rat, and the ingenuity employed by the trappers in taking him. It is given as coming from the lips of the "Hunter-naturalist," by which title Audubon, the distinguished ornithologist, is probably designated:

"Chingawa," he began, "a Chippeway or Ojibway Indian, better known at the fort as 'Old Foxey,' was a noted hunter of his tribe. I had grown to be a favorite with him. My well known passion for the chase was a sort of masonic link between us; and our friendship was farther augmented by the present of an old knife for which I had no farther use. The knife was not worth two-pence of sterling money, but it made 'Old Foxey' my best friend; and all his 'hunter-craft'—the gatherings of about sixty winters—became mine.

I had not yet been inducted into the mystery of 'rat-catching,' but the season for that 'noble' sport at length arrived, and the Indian hunter invited me to join him in a musk-rat hunt.

Taking our 'traps' on our shoulders, we set out for the place where the game was to be found. This was a chain of small lakes or ponds that ran through a marshy valley, some ten or twelve miles distant from the fort.

The traps, or implements, consisted of an ice-chisel with a handle some five feet in length, a small pickaxe, an iron-pointed spear barbed only on one side, with a long straight shaft, and a light pole about a dozen feet in length, quite straight and supple.

We had provided ourselves with a small stock of eatables as well as materials for kindling fire—but no Indian is ever without these. We had also carried our blankets along with us, as we designed to make a night of it by the lakes.

After trudging for several hours through the silent winter forests, and crossing both lakes and rivers upon the ice, we reached the great marsh. Of course, this, as well as the lakes, was frozen over with thick ice; we could have traversed it with a loaded wagon and horses without danger of breaking through.

We soon came to some dome-shaped heaps rising above the level of the ice. They were of mud, bound together with grass and flags, and were hardened by the frost. Within each of these rounded heaps Old Foxey knew there were at least half a dozen musk-rats—perhaps three times that number—lying snug and warm and huddled together.

Since there appeared no hole or entrance, the question was how to get at the animal inside. Simply by digging until the inside should be laid open, thought I. This of itself would be no slight labor. The roof and sides, as my companion informed me, were three feet in thick-

ness; and the tough mud was frozen to the hardness and consistency of a fire-brick. But after getting through this shell, where should we find the inmates? Why, most likely, we should not find them at all after all this labor. So said my companion, telling me at the same time that there were subterranean, or rather subaqueous passages, by which the musk-rats would be certain to make off under the ice long before he had penetrated near them.

I was quite puzzled to know how we should proceed. Not so Old Foxey. He well knew what he was about, and pitching his traps down by one of the 'houses,' commenced operations.

The one he had selected stood out in the lake, some distance from its edge. It was built entirely upon the ice; and, as the hunter well knew, there was a hole in the floor by which the animals could get into the water at will. How then was he to prevent them from escaping by the hole, while we removed the covering or roof? This was what puzzled me; I watched his movements with interest.

Instead of digging into the house, he commenced cutting a hole in the ice with his ice-chisel, about two feet from the edge of the mud. That being accomplished, he cut another, and another, until four holes were pierced, forming the corners of a square, and embracing the house of the musk-rats within.

Leaving this house, he then proceeded to pierce a similar set of holes around another that also stood out on the open lake. After that he went to a third one, and this and then a fourth were prepared in a similar manner.

He now returned to the first, this time taking care to tread lightly upon the ice and make as little stir as possible. Having arrived there, he took out from his bag a square net made of twisted deer thongs, and not much bigger than a blanket. This, in a most ingenious manner, he passed under the ice, until its four corners appeared opposite the four holes; where, drawing them through, he made all fast and 'taut' by a line stretching from one corner to the other.

His manner of passing the net under the ice I have pronounced ingenious. It was accomplished by reeving a line from hole to hole, by means of the long slender pole already mentioned. The pole, inserted through one of the holes, conducted the line, and was itself conducted by means of two forked sticks that guided it, and pushed it along to the other holes. The line being attached to the corners of the net, made it an easy matter to draw the latter into its position.

All the details of this curious operation were performed with a noiseless adroitness which showed 'Old Foxey' was no novice at 'rat catching.'

The net being now quite taut along the lower surface of the ice, must, of course, completely cover the 'hole' in the floor. It followed, therefore, that if the musk-rats were 'at home,' they were now 'in the trap.'

My companion assured me that they would be found inside. The reason why he had not used the net on the first cutting the holes, was to give any member of the family that had been frightened out, a chance of returning; and this he knew they would certainly do, as these creatures cannot remain very long under the water.

He soon satisfied me of the truth of his statement. In a few minutes, by means of the ice-chisel and pickaxe, we had pierced the crust of the dome; and there, apparently half asleep—because dazzled and blinded by the sudden influx of light—were no less than eight full-grown musquashes!

Almost before I could count them, Old Foxey had transfixed the whole party, one after the other, with his long spear.

We now proceeded to another of the houses, at which the holes had been cut. There my companion went through a similar series of operations, and was rewarded by a capture of six more 'rats.'

In the third of the houses only three were found.

On opening a fourth, a singular scene met our eyes. There was but one musk-rat alive, and that one seemed to be nearly famished to death. Its body was wasted to mere 'skin and bone;' and the animal had evidently been a long time without food. Beside him lay the naked skeletons of several small animals that I at once saw were those of the musk-rat. A glance at the bottom of the nest explained all. The hole, which in the other houses had passed through the ice, and which we found quite open, in this one was frozen up. The animals had neglected keeping it open, until the ice had got too thick for them to break through; and then, impelled by the cravings of hunger, they had preyed upon each other, until only one, the strongest, survived.

I found, upon counting the skeletons, that no less than eleven had tenanted this ice-bound prison.

The Indian assured me, that in seasons of very severe frost such an occurrence is not rare. At such times the ice forms so rapidly, that the animals (perhaps not having occasion to go out, for some hours) find themselves frozen in, and are compelled to perish of hunger, or devour one another!

It was now near night—for we had not reached the lake until late in the day—and my companion proposed that we should leave further operations until the following morning. Of course I assented to the proposal, and we betook ourselves to some pine trees that grew on high banks near the shore, where we had determined to pass the night.

There we kindled a roaring fire of pine knots; but we had grown very hungry, and I soon

found that of the provisions I had brought, and upon which I had already dined, there remained but a scanty fragment for supper. This did not trouble my companion, who skinned several of the 'rats,' gave them a slight warming over the fire, and then ate them up with as much *gout* as if they had been partridges. I was hungry, but not hungry enough for that; so I sat watching him with some astonishment, and not without a slight feeling of disgust.

It was a beautiful moonlight night, one of the clearest I ever remember. There was a little snow upon the ground, just enough to cover it; and up against the white side of the hills could be traced the pyramidal outlines of the pines, with their regular gradations of dark needle-clothed branches. They rose on all sides around the lake, looking like ships with furled sails and yards square set.

I was in a reverie of admiration, when I was suddenly aroused by a confused noise, that resembled the howling and baying of hounds. I turned an inquiring look upon my companion.

'Wolves!' he replied, unconcernedly, chawing away at his 'roast rat.'

The howling sounded nearer and nearer; and then there was a rattling among dead trees, and the quickly repeated 'crunch, crunch,' as of the hoofs of some animal breaking through frozen snow. The next moment a deer dashed past in full run, and took to the ice. It was a large buck, of the 'Caribou' or reindeer species (*Cervus tarandus,*) and I could see that he was smoking with heat, and almost run down.

He had hardly passed the spot, when the howl again broke out in a continued strain, and a string of forms appeared from out the bushes. They were about a dozen in all; and they were going at full speed like a pack of hounds on the view. Their long muzzles, erect ears and huge gaunt bodies, were outlined plainly against the snowy ground. I saw that they were wolves. They were white wolves, and of the largest species.

I had suddenly sprung to my feet, not with the intention of saving the deer, but of assisting in its capture; and for this purpose I seized the spear and ran out. I heard my companion, as I thought, shouting some caution after me, but I was too intent upon the chase to pay any attention to what he said. I had at the moment a distinct perception of hunger, and an indistinct idea of roast venison for supper.

As I got down to the shore, I saw that the wolves had overtaken the deer, and dragged it down upon the ice. The poor creature made but poor running on the slippery track, sprawling at every bound, while the sharp claws of its pursuers enabled them to gallop over the ice like cats. The deer had, no doubt, mistaken the ice for water, which these creatures very often do, and thus become an easy prey to wolves, dogs and hunters.

I ran on, thinking that I would soon scatter the wolves and rob them of their prey. In a few moments I was in their midst, brandishing my spear; but to my surprise, as well as terror, I saw that, instead of relinquishing the deer, several of them still held on it, while the rest surrounded me with open jaws and eyes glancing like coals of fire.

I shouted and fought desperately, thrusting the spear first at one and then at another; but the wolves only became more bold and fierce, incensed by the wounds I was inflicting.

For several minutes I continued this unexpected conflict. I was growing quite exhausted, and a sense of terrible dread coming over me, had almost paralyzed me, when the tall dark form of the Indian hurrying over the ice gave me new courage, and I plied the spear with all my remaining strength, until several of my assailants lay pierced upon the ice. The others, now seeing the proximity of my companion with his huge ice-chisel, and frighted, moreover, by his wild Indian yell, turned tail and scampered off.

Three of them, however, had uttered their last howl, and the deer was found close by, already half devoured.

There was enough left, however, to make a good supper for both myself and my companion, who, although he had already picked the bones of three musk-rats, made a fresh attack upon the venison, eating of it as though he had not tasted food for a fortnight."—*Country Gentleman.*

THE OCEAN AND ITS MOVEMENT.

The wonders of the Ocean have been apostrophized in verse, have sounded from the tongue of inspiration, have attracted the attention and puzzled the wisdom of the sages of every age. Its regular rising, like the beating of some mighty heart: the fact that all the torrents of earth are constantly pouring into its bosom, and "yet it is not full;" its mighty power, and comparatively feeble confines, the sandy bulwarks, which suffice to restrain that power; its currents and whirlpools, its calms and storms, have alike been the terror or the amazement of all men—from those who go down into the sea in ships, to the student in his quiet retreat of industry.

A chapter on the subject at our head is given in De Vere's recent work. He first refers to the German tale of "The Diver," and takes a fine illustration of the mysteries of the Ocean, from the awful secrets of the whirlpool, which he endeavored to penetrate at the command of King Frederick of Sicily. The following description, which then follows, of the grand circulation of water constantly going on in the universe, like that of the vital fluid in a living animal, is beautifully worded:

"As the bright sun rests warm and glowing

on the bosom of the cool flood, millions of briny drops abandon the mighty ocean, and rise, unseen by the human eye, borne on the wings of the wind, up into the blue ether. But soon they are recalled to their allegiance. They gather into silvery clouds, race around the Globe, and sink down again, now impetuously in a furious storm, bringing destruction and ruin, now as gentle rain, fertilizing and refreshing, or more quietly yet, as brilliant dew pearls, glittering in the bosom of the unfolding rose, and filling each tiny cup held up by the leaf and blossom. Eagerly the thirsty earth drinks in the heavenly gift; in a thousand veins she sends it down to her lowest depths, and fills her vast invisible reservoirs. Soon she can hold the rich abundance of health-bringing waters no longer, and through cleft and cliff they gush forth as merry, chattering springs. They join rill to rill, and rush heedlessly down the mountains in brook and creek, until they grow to mighty rivers. Thundering over gigantic rocks, they leap fearlessly down lofty precipices, or gently rolling their mighty masses along the inclined planes of lowlands, become man's obedient slaves, and carry richly laden vessels on their broad shoulders, until they return once more to the bosom of their common mother the great ocean.

"How quietly, how silently nature works in her great household! Unheard and unseen, these enormous masses of water rise up from the broad seas of the earth, and yet it requires not less than one-third of the whole warmth which the sun grants to our globe, to lift them up from the ocean to the region of clouds. Raised thus by force far beyond our boldest speculations, and thence returning as blessed rain, as humble mill race, or as active, rapid high-road, carrying huge loads from land to land, the ocean receives back again its own, and thus completes one of its great movements in the eternal circle through water, air and land."

Next we have the following vivid picture of the tides:—"But the mighty ocean rests not even in its own legitimate limits. When not driven about as spray, as mist, as rain, when gently reposing in its eternal home on the bosom of the great earth, it is still subject to powerful influences from abroad. That mysterious force which chains sun to sun, and planet to planet, which calls back the wandering comet to its central sun, and binds the worlds in one great universe, the force of general attraction, must needs have its effect upon the waters also, and under the control of sun and moon, they perform a second race around the globe on which we live.

"When the companions of Nearchus, under Alexander the Great, reached the mouth of the Indus, nothing excited their amazement in that wonderful country, so much as the regular rise and fall of the ocean—a phenomenon which they had never seen at home, on the coast of Asia Minor and Greece. Even their short stay there sufficed, however, to show them the connection of this astonishing change with the phases of the moon. For "sweet as the moonlight sleeps upon this bank," it is nevertheless full of silent power. Stronger even than the largest sun, because so much nearer to the earth, it raises upon the boundless plains of the Pacific, a wave only a few feet high, but extending down to the bottom of the sea, and moves it onwards, chained as it were to its own path in high heaven.—Harmless and powerless this wave rolls along the placid surface of the ocean. But lands arise, New Holland on one side, Southern Asia on the other, and the low but immensely broad tidal wave is pressed together and rises upward racing rapidly round the sharp point of Africa. Quickly it reaches Fez and Morroco; a few hours later it passes the Straits of Gibraltar, and along the coast of Portugal. From thence it rushes, with increased force, into the Channel and past the western coast of England. There the rocky cliffs of Ireland, and the numerous islands of the northern seas, arrest its rapid course, so that it reaches Norway only after an hour's headlong race. Another branch of the same wave hurries along the eastern coast of America, in almost furious haste, often amounting to one hundred and twenty miles an hour, from thence it passes on to the north, where, hemmed in on all sides, it rises here and there to the enormous height of eighty feet. Such is not rarely the case in the Bay of Fundy--a circumstance which shows us forcibly the vast superiority of this silent, steady movement over that of the fiercest tempest. For even at that most stormy and most dreaded spot on earth, Cape Horn, all the violence of raging tempest cannot raise the waves higher than some thirty feet, nor does it ever disturb the habitual calm of the ocean below the depth of a few fathoms, so that divers do not hesitate to stay below, even when the hurricane rages above. Gentle in its appearance, though grand in its effect, this mighty wave shows its true power, only when it meets obstacles worthy of such effort. Where strong currents oppose its approach, as in the river Dordogne, in France, it races in tempestuous haste up the daring stream, and reaches there, for instance, in two minutes, the height of forty feet. Or it rolls the mighty waters of the Amazon river into huge masses of foaming cascades, and then drives them steadily, resistlessly upwards, leaving the calm of a mirror behind, and sending its roar and its thunder for miles into the upland."

The mystery of heat and cold is given as the source of a third, more silent, but most important movement:—"Here, as everywhere, movement is life, as rest would be death. Without this ever-stirring activity in its own bosom, without this constant moving and intermingling of its waters, the countless myriads of decaying plants and animals which are daily buried in the vast deep, would soon destroy, by their mephitic

vapors, all life upon earth. The greatest of all movements never resting never ending, is the effect of the sun and heat it generates. Like all bodies, water also contracts, and consequently grows heavier, as the temperature sinks, but only to a certain point, about three degrees Reaumur. This is the invariable warmth of the ocean, at a depth of three thousand six hundred feet, and below that. If the temperature is colder, water becomes thinner again and lighter, so that at the freezing point, as ice, it weighs considerably less than when fluid. The consequence of this peculiar relation of water to heat produces the remarkable result, that in the great ocean an incessant movement continues; up to the above mentioned degree of heat, the warmer and lighter water rises continually, whilst the cooler and heavier sinks in like manner; below that point the colder water rises and the warmer part descends to the bottom. Hence the many currents in the vast mart of the ocean; sometimes icy cold, at other times warm, and even hot, so that often the difference between the temperature of the current and that of the quiet water by its side, is truly astonishing.—The great Humboldt found at Truxillo, the undisturbed waters as warm as twenty-two degrees, whilst the stream on the Peruvian coast had but little more than eight degrees, and the sailor, who paddles his boat with tolerable accuracy on the outer line of the gulf-stream, may dip his left into cold and his right into warm water.

A RARE ADVENTURE.

During the recent "cold term," ice has formed above the Falls in vast quantities, mostly in blocks, which have come down the rapids and lodged on the shoal places. Last week the ice became wedged in and frozen between Bath Island and Chapin Island, and from thence to the brink of the Cataract. Such an occurrence, we are told, is not within the recollection of the oldest inhabitants. Those of our distant readers who have visited the Falls, will remember an island between the paper mill and the American Fall, above and around which the water rushes with great violence. This is called Chapin Island, from the circumstance that a man named Chapin, who was at work on the bridge, fell into the rapids and fortunately reached the island as the current dashed him towards the cataract. Not less remarkable was his rescue by the well-known adventurer, Joel R. Robinson, who succeeded in reaching the island with a small boat. This occurred many years ago, since which the spot has not been visited by any human being until now. The first gentleman to cross the ice was Mr. Frank B. Fox, who visited the island, hoisted a flag, and found the ice had formed from the island to the brink of the precipice, where it was perfectly safe to stand and look into the abyss below. It was a proud moment to him as he stood where, in all probability, no man had ever stood before.

He afterwards visited the place with a number of our citizens previous to the visit of a party, who have been announced through mistake as the pioneers.

In company with Mr. Fox, Mr. and Mrs. Keyser, we visited the charming locality on Monday afternoon. Mrs. Keyser is the first lady who visited Chapin Island, or viewed the Falls from the point below. We claim to be the first editor who ever travelled in that locality.

The eastern edge of the ice formation passes along the side of the current down which poor Avery was carried to his awful doom. The water, though not deep, rushes with irresistible velocity. Yet it was safe travelling to the island and thence to the precipice. Here the continual accumulations of spray had formed a mound from twenty to thirty feet in height, from the top of which we stood and viewed the scene. To the right and far below are mountains of solid ice, under which were vast caverns made by the falling torrent. On a shallow point overhanging the cavernous deep, and fastened firmly to the rock, was a body of ice from which depended vast icicles, resembling inverted church spires. On our left the other portion of the American Fall could not be so distinctly observed.

This was a romantic scene, such as we love to dwell upon, and such as few mortals have enjoyed. Had we the pen of a Milton we could properly describe it.—*Niagara Falls Gazette.*

SUMMARY OF NEWS.

Foreign Intelligence.—By the steamships Atlantic and Asia, European news has been received respectively to the 6th and 8th ult. Both vessels encountered strong westerly gales for ten days in succession, and the Asia was surrounded, for three days, by large fields of ice. They bring no tidings of the missing steamer Pacific. Presents from the British Government to the officers and crew of Dr. Kane's Arctic Expedition, were brought by the Asia. A severe storm occurred on the English coast, on the night of the 7th ult., by which a number of American vessels were much injured. The European news shows that affairs continue to tend towards peace between the Allies and Russia. The Protocol for the Congress at Paris has been signed, and it is reported that the Russian and Austrian Emperors will visit Paris during the Conferences. The course of Prussia still continues doubtful. An armistice from land operations to the 31st inst., will probably be agreed upon. There is no news of interest from the Crimea. The last of the great docks at Sebastopol has been destroyed.

England.—The most interesting feature of the news is the excitement prevailing in England in regard to American affairs. It is reported that the American Minister has demanded his passports, but the English papers are silent on the subject. The tone of the press towards this country is threatening. The Chambers of Commerce of Liverpool and Manchester have protested against any interruption of friendly relations with the United States.

It is reported that England and France have jointly sent envoys to Brazil to enlist that country against the interests of the United States in Central America.

The London Morning Advertiser states that Sir Henry Bulwer has intimated a desire to act as Mediator between the British Government and the American Minister. An interview was to take place at the Embassy, when Sir Henry would explain at length the compromise which he is prepared to recommend. This movement is said to be made at the request of Lord Palmerston. The funds have been depressed in consequence of the threatening aspect of affairs. Official accounts show a deficiency in the revenue for the year 1855, of more than 21,000,000 pounds sterling.

Danubian Provinces.—Prince Ghika has decreed the emancipation of the slaves in Moldavia, the State paying an indemnity of from four to eight ducats for each slave; but many of the Boyards have refused all compensation. The Act has received the sanction of the Sultan. The Wallachian Government has also passed an act abolishing slavery within its limits, to take effect a year after being confirmed by the Turkish Emperor.

Turkey.—A project of reform in the internal government of Turkey has been submitted to the Sultan by the Representatives of the Allied Powers, and has received his approval. Christian subjects of the Porte are to be eligible to public appointments; separate and mixed tribunals are proposed for the administration of justice equally to Mos lems and Christians; property may be held on the same tenure by persons of all persuasions; and provision is to be made for free education.

Domestic.—The latest advices from Kansas are of a pacific character. It is stated, that before leaving Washington, Gov. Shannon was instructed to visit the Missouri borderers and inform them that any attempt at invasion would be opposed by the troops of the United States; and that he was also instructed to make known to the people of Kansas, that any insurrectionary attempt on their part would be met in a similar manner. Despatches from Missouri have since been received at Washington, containing assurances that no invasion would be attempted by the Missourians. The Free State men at Washington have despatched a special agent to Kaasas with instructions to the proposed Convention at Topeka, to meet, organize and adjourn without transacting any business, but to be prepared to reassemble at some other place, should it prove desirable.

A National Republican Convention was held at Pittsburg on the 22d and 23d ult. A declaration of principles was adopted and a plan of organization agreed upon. It was also agreed to hold a National Convention in Philadelphia on the 11th of sixth month next. The proceedings were characterized by the utmost harmony.

The American or Know Nothing Convention met last week in this city. Several of the sessions were extremely noisy and stormy, the subject of slavery being the exciting cause. At the closing session, on the 25th, a resolution was offered that the Convention would nominate no man for President of the United States who was not in favor of interdicting slavery in the Territories north of the parallel of 36 degrees, 30 minutes. This resolution being laid on the table, the entire Connecticut delegation and a large number of delegates from the other Northern States seceded. Millard Fillmore, of New York, was then nominated for President, and Andrew J. Donelson, of Tennessee, for Vice President of the United States.

Congress. Senate.—On the 9th ult., the Senate was engaged in the discussion of the affairs in Kanzas. Senator Wilson denounced Atchison as the prime mover of the disturbances, and Gov. Shannon as the companion of gamblers and drunkards. On the 20th, the Central American question was discussed and a correct map of that region, prepared by the Coast Survey, was ordered to be printed. Some Executive documents relating to Indian disturbances on the Pacific coast, were received on the 21st, and after the passage of several bills of no general importance, the Senate adjourned to the 25th. On the 25th, Senator Mason submitted a resolution requesting the President to communicate to the Senate all the documents relating to the enlistment of soldiers in this country to serve in the British army, in order to prevent the public mind being misled by the statements of Lord Clarendon in the English Parliament. After considerable discussion of the subject, the resolution was adopted.

In the House of Representatives, on the 19th ult., Hickman of Pennsylvania, from the Committee on Elections, moved that the committee have power to send for persons and papers in reference to the disputed Kanzas elections. After an excited debate, the question was taken on a motion of Stephens of Georgia that the resolution be referred back to the Committee on Elections, with instructions to report on what grounds they ask power to send for persons and papers. The resolution was lost by the casting vote of the Speaker, but was reconsidered on the 20th and passed, together with a resolution instructing the Committee to consider the expediency of appointing two Commissioners to take depositions and procure information on all matters in controversy suggested by Reeder and Whitfield. On the same day a bill to prevent the extension of slavery into territories of the United States north of 36 degrees 30 minutes was introduced by Mace of Indiana. The only business of general interest transacted on the 21st was the introduction and reference to a select committee of a bill for the construction of a railroad and telegraph line to the Pacific. The House then adjourned to the 25th, on which day, no quorum being present, it again adjourned.

Pennsylvania Legislature.—A bill appropriating $25,000 to the Western Hospital for the Insane was rejected by the Senate on the 21st ult., but the vote was afterwards reconsidered and the subject was laid over.

Petitions from citizens of Philadelphia against the repeal of the restraining Liquor Law were presented on the 23d. A bill relative to the jurisdiction and practice in the Courts of Philadelphia passed finally on the 25th.

In the House of Representatives, a number of remonstrances against the repeal of the restraining liquor law were presented on the 21st ult. On the 22d, the Senate Bill repealing said law was referred to a Select Committee, and a bill relative to the completion of the fortifications of Philadelphia, passed finally. A petition from 10,000 women of Philadelphia, praying for restrictive legislation respecting the sale of intoxicating liquors, was presented on the 23d. A large number of similar petitions were presented on the 23d.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 387.)

5 mo. 29, Carlow. At Ballitore, we dined with our kind and excellent friend Elizabeth Barrington. The meeting was well attended; many of the poor Romanists were there, and it was a good meeting. The Church of England curate and the schoolmaster breakfasted with us at George Shackleton's; they are solid men, and I hope that no discouragement to the right mind in them was administered.

6 mo. 3, Cooladine. On third-day evening we held a meeting [in the hall] of one of the mills at Tullow. Friends thought but few would attend, besides the very few Protestants in the place. We were, however, favored with the company of a large number of Roman Catholics, and it proved a good time. The people were intensely attentive, and a great solemnity was to be felt. We lodged at M. Lecky's, at Kilnock, and the next day were at Kilconnor meeting; in the evening we had a full public one, wherein was to be felt the powerful influence of Divine love, wonderfully poured out. Here we are at the house of our aged friend Thomas Thompson. I slept well last night, and am well this morning, though the prospect of a public meeting at Enniscorthy, etc., is heavy on my mind. It is a serious thing to be thus exercised from day to day; and most important are our movements among Friends here, who have been placed in very difficult circumstances."

6 mo. 13, Waterford. After enumerating several meetings, he writes:—"None of these were large, but I think we may thankfully say that they were owned by the Divine presence, and they have been, in measure, relieving to my mind, but the darkness of this land, especially in some places, is really to be felt. We meet with some pleasant and religiously exercised Friends, but I fear that a few years more will sweep many into the mass of the people, for they maintain but few of the testimonies into which a love of the Truth led our first Friends. I am well, but cannot say much of any particular degree of comfort which I enjoy, because I so much feel the sunk and degraded condition of the bulk of the population.

6 mo. 17, Springfield. We are now under the hospitable roof of our kind friends A. and J. Fisher. Our moving along, since my last, has been under an increasing sense of the dreadful oppression of this people by their spiritual rulers. When at Dungarvon, the town was literally filled with a dense crowd from the surrounding country, come to hear mass, and to amuse themselves on a popish holiday. Very few came to our meeting, which was discouraging; one intelligent young Roman Catholic appeared to be absorbed in deep interest; he had previously asked R. Charlton for a Testament, for his own perusal. Yesterday we had a beautiful ride over the mountains, to this place. I am tempted to wish that I could believe I might now return home, for it is much against my inclination to go to the city of Cork, etc.; but I am afraid of leaving undone the little which we may be able to effect, and thereby laying the ground-work for repentance.

6 mo. 24, Cork. On our return here this morning, after several days' absence, I find thy letters containing much painful information; that which more immediately concerns us is respecting our dear son Joseph. I really fear lest his constitution should yield to these repeated attacks. On our arrival here, we were met by our kind friend W. Harvey, who conducted us to his house. We have since been at Macroom, etc. On Lord Doneraile's domain is a very good, well-conducted school for 240 boys, which is maintained at his expense. We have had a trying week, and the prospect of a meeting here, with the people, is very weighty on my mind.

6 mo. 26, First-day. The meeting with Friends was a very relieving one; in the evening was a large public one, wherein, I believe, I was enabled to dispense some counsel designed for the poor Romanists, a number of whom were present."

He had a satisfactory meeting in the Court-house, in Mitchellstown; and afterwards attended those of Friends at Cahir, Clonmel, and Waterford, whence he crossed to Bristol, arriving at home on the 2d of 7 mo. The next day he writes:—

"Bristol, 1843, 7 mo. 3. The three last meetings led me more fully to believe that the service was not wholly confined to those out of our Society. I am very desirous that there may be more disposition in many to bow under the chastening and enlightening power of truth, before the rod of judgment may fall heavily on the transgressing nature which is, under various forms, leavening into itself. Though I mourn over Ireland, whether regarded as a land of popery and superstition, or as very much of a desolation with respect to Protestantism generally, or as to the unfaithfulness among those under *our* name, yet I feel much satisfaction in not having so yielded to discouragement as to omit this effort to discharge my duty in that country.

Bristol, 12, 7 mo. 1843.

My dear brother and sister Backhouse, —My journey in Ireland was attended with circumstances of peculiar trial, and happily for me, with much to humble and abase; yet I am enabled to hope that the great and good cause may not have suffered on any occasion, and I entertain a belief that, in some instances, the opportunities will be remembered as seasons of Divine favor. At the meetings with Friends, I was introduced into a more deep exercise of spirit than I had anticipated, and I think that, if it were only for these engagements, I could not regret having given up to the service. Friends were exceedingly kind. Your affectionate brother,

S. C."

To a Friend in Ireland.

"*Bristol*, 14, 8 mo. 1843.

My dear Friend,—I have often thought that it would be pleasant to me to acknowledge the sense I have of thy great kindness to me, and my companion when we abode under thy roof. While in your land, I believe that I was sometimes permitted to enter, according to my measure, in suffering with the few deeply concerned members of our little church; and to wrestle, in unison with them, for the blessing. I have thought, my dear friend, that this is often thy portion, under various discouragements, and I desire the strengthening of thy hands. Thou wilt have, I believe, increasingly to feel the responsibility of the influence of thy character and example; thou hast, I doubt not, seen it, and moved along in Godly fear and sincerity; but my apprehension is, that thou wilt have to take farther steps in the humiliating path of a self-denying follower of the Lord Jesus. I am very sensible that there are many members of our Society in Ireland who are amiable, kind, affectionate persons; those whom we cannot but love; and yet they are not *faithful* servants of Christ. Some live too much in accordance and friendship with the world and its spirit; professing self-denial, but practising indulgence and self-gratification. There are others who are esteemed, and imagine themselves far advanced as Christians, but who are more practisers of old customs, and adherents to ancient forms, than renewed in the spirit of their minds; and who, therefore, are altogether unable to distinguish the work of the Spirit in others; or to meet, in their own conduct and judgment, those new combinations of opinions and circumstances which are continually arising, and under which nothing short of the newness of life can enable us to stand upright. These two sets of professors occasion wonderful inconsistencies among our little number; and so it will be likely to continue, until there is a greater devotedness of soul, with less of a narrow, prejudiced consideration of things, which cramps the freedom of the motions of the Spirit of truth in the heart, and which rests in forms and prescribed rules. My soul desires that a real, deep, and living exercise may arise among you, for the prosperity of the truth as it is in Jesus."

To be continued.

EPISTLE FROM GEORGE FOX TO FRIENDS IN AMERICA.*

London, the 7th of the Twelfth Month, 1680.

Dear Friends,

My love is to you all in the holy, peaceable Truth; and my desires are, that whatsoever ye do may be done in the Name of Jesus, to the glory of God the Father: and all be subject one to another in the fear of the Lord God, so that ye may all come to dwell in the love of God, which edifies the body of Christ, who is the heavenly man. And let all strifes, and divisions, and backbitings, or whisperings, or prejudices, cease and be buried; and so whatsover is amiss, or hath been amiss, let it be put down by the Truth and Spirit of God, that *it* may be uppermost, which is a strong bond to unite your hearts, and minds, and souls together, and to the Lord; and be kind and courteous one toward another, all studying to be quiet, and to excel one another in virtue, purity, holiness, righteousness, and godliness, in all your words, lives, and conversations; so that you may all walk as becomes saints and Christians, every one esteeming and preferring one another above himself in the Truth, in meekness, and lowliness of mind,

* This epistle was published in our first volume, but as our present subscribers have principally come in since that volume was issued, its introduction into the current one will probably not be considered as out of place. The salutary advice which this epistle contains is undoubtedly as worthy of the serious attention of Friends of the present day, as of those to whom it was originally addressed.

and humility: for He that inhabits eternity, dwells with the humble heart. And therefore do not quench the least motion of God's good Spirit in yourselves, nor in any other; but let truth and goodness be cherished in all; and let all harshness, and bitterness, and revilings be kept down by the Truth, that in it you may bear one another's weakness and infirmities, and so fulfil the law of Christ; keeping down revenge, hastiness, or passion; as knowing vengeance is the Lord's, and He will repay it, on every one that does wrong, without respect of persons.

For, Friends, you should be as lights, or as a city that cannot be hid; and as the salt of the earth, to be a good savor: take heed of losing the salt's savor, either in word or conversation; for if you do, you will come under the foot of men, they will trample upon you; therefore be careful, fervent, circumspect, and faithful in the Truth, and let your moderation, temperance, and sobriety appear to all men, shewing forth the work of the Lord, and your honesty and justness in all your words and dealings between man and man; and owe nothing to any man but love, that every one of you may be adorned with a meek and quiet spirit, which is with the Lord of great price; and be endued with wisdom from on high, which is pure and peaceable, gentle, and easy to be entreated, and full of mercy and good works; let the fruits of this wisdom appear among you all, and then you will all be gentle and easily entreated one of another.

And keep in the unity of the Spirit, which is the bond of the heavenly peace; and all walk as becomes the glorious, joyful, peaceable Gospel of Christ, which is the power of God. And therefore, all you who know this glorious Gospel of peace, live and walk in it, keeping your glorious, heavenly, comfortable fellowship in this glorious Gospel of peace, in which enmity cannot come; and in this everlasting Gospel, the everlasting God, who is over all, from everlasting to everlasting, will have the praise, glory and thanks, who is worthy of all, for ever and evermore. G. F.

SUBSTITUTES FOR WAR.

We would not leave nations without means of protection or redress; and in recommending pacific expedients, we propose, not the sacrifice, but the greater security of their rights, just as the substitution of law, with its courts and prisons, in place of private revenge, has everywhere increased the security, both of person and property. There are better means for such ends than the sword. 1. *Negotiation.*—Nations could, if they would, settle all their differences by amicable agreement among themselves; and, should public opinion require them to do so, war would seldom, if ever, occur. 2. *Arbitration.*—When the parties become too much excited to adjust the matter themselves, they may refer it to an umpire mutually chosen; and this expedient alone, if properly used, would prevent more than nine wars in ten. 3. *Mediation.*—When rulers withdraw from official intercourse, and think they must fight their quarrel out, a third power, friendly to both, may offer its services as mediator; an expedient frequently tried, and sufficient, if employed in season, to prevent more than forty-nine wars out of fifty. Christendom would very soon adopt these substitutes as her settled policy, should the people universally demand it. 4. But the perfection of expedients would be a *Congress of Nations.* Nor would such a tribunal be an entirely new experiment; for its principle has been in occasional successful operation for ages. It was adopted in the Amphictyonic Council of ancient Greece; it has been at work, with well nigh complete success, in the Confederacy of Switzerland, for more than two centuries; there have been fifty congresses in Europe, all more or less on the principle of such a tribunal as we propose. The thing *can* be done, and *will* be done, whenever the voice of Christendom shall demand it.—*Burritt's Citizen of the World.*

Account of SARAH HOARE, *of Bath, England, deceased 4th mo. 14th, 1855, aged 88 years.*

This dear friend was extensively known and beloved. She was born in the neighborhood of Bristol, about the year 1767.

But little is known of her early life, except the all-important fact, that her mind in childhood was favored with the tendering influence of Divine grace, and yielding to the precious visitations of heavenly love, she deepened in religious experience, and joined our Society by convincement. She was gifted with superior mental powers, and possessed much refinement of mind and sensibility of heart; her literary and scientific attainments were also considerable. She was engaged for many years in Ireland in the education of the daughters of Friends, and subsequently at Frenchay, near Bristol, to which place she removed in 1815. In 1832 she took up her abode with a beloved niece at Bath, with whom she continued to reside for the remainder of her life. She loved the society of young people of all classes, to whom she was a very interesting companion, and she delighted to encourage a taste for those pursuits which improve the mind, and tend to raise the thoughts to the Great Creator.

Our dear friend was much attached to the principles of Truth as professed by Friends; she mourned to see any of her beloved fellow members departing from them, and it was a subject of thankful rejoicing when any one, particularly any of those who had been intrusted to her care for education, became followers of a crucified Lord, and qualified for usefulness in the church. And this, it is believed, proved conspicuously the case with many now wives, mothers and

heads of families, for whom, while her pupils, she had felt much Christian solicitude. Love was a beautiful, indeed a leading feature of her character, and this was manifested by the lively sympathy with which she entered into the joys and sorrows of her friends.

Her correspondence was extensive. The style of her conversation was strikingly delicate and edifying. She seemed to have expelled all common-place expressions from her recollection; at any rate they were disused by her. Her subjects were mostly of an exalted, if not a deeply religious character.

Her philanthropy was proverbial. Acutely she felt, and much she did in sickness and health for the outcasts of society, and to them she would lend a reclaiming hand, wherever and whenever they were to be met with: indeed, it may be truly said that she desired her *conduct might express* her love for her fellow creatures. Her tender compassion for the brute creation was also a very prominent feature in her character; her sensitive mind was deeply alive to their sufferings, and the feebleness of her sex did not discourage her from efforts for the prevention of cruel and degrading sports, often at the risk of personal danger and abuse.

From copious memoranda left by her the following characteristic extracts have been made:

During a visit in Ireland, she writes,—"10th mo. 22, 1820. I had in that place been enabled earnestly to entreat the Lord that he would keep me from doing any thing that would bring dishonor upon his people; that he would take away my natural life rather than suffer me to do any thing unworthy of one professing to follow him.

"1st mo. 27th, 1822. At a meeting I could feelingly repeat part of the 103d Psalm; the words passed frequently through my mind, and seemed to rest upon my tongue. A small degree of sweet composure was afterwards my blessing; *but talking too much after meeting*, I lost much of it.

"5th mo. 26th, 1822 My exertions on the subject of bull-baiting have lately been almost as much as my strength of mind and body could bear. Extreme suffering on account of the degraded state of my fellow creatures and the sufferings of the defenceless brute, wrings my heart with anguish. My portion of earthly happiness is greatly diminished by the continual hearing of cruelty.

"6th mo. 9th, 1822. 'Bless the Lord, O my soul, and all that is within me bless his holy name.' Such is the language of my heart at this moment, and such I trust it will always be. My desires are answered respecting bull-baiting, which is an evil that has painfully occupied my mind during many years; at least so far answered that it was prevented last week, which was the usual time for the diabolical sport.

"9th mo. 2d, 1822. I was enabled to address Neat, the pugilist, I fear unavailingly, at least for the present; but as I believe it was done in *holy fear*, it may be as bread cast upon the waters that may return, &c.

"11th mo. 14th, 1822. The horrid prize fight I so much dreaded, is given up. I bow in reverent thankfulness.

"11th mo. 29th, 1822. At meeting; it was held in silence. Soon after taking my seat desires were felt for the power to pray. It was a time of much brokenness of spirit, of fervent desires that I might be made as a pillar in the house of my God, that should no more go out, that I might be a sincere humble follower of a crucified Lord."

In a state of mental trial she writes—

"4th mo. 21st, 1823. Sometimes I recalled precious visitations in my childhood, and many proofs of Thy mercy towards me, and these recollections comfort me.

"5th mo. 4th, 1823. Have been much concerned and suffered deeply on account of a pugilistic contest to be displayed the day after tomorrow. Nine of the magistrates residing in Berks, &c., have been addressed. This was rather the concern of Samuel Capper than of myself. My heart has been fervently engaged to pray to Him who has all power, that he will have pity upon these poor miserable deluded wretches, and prevent the worse than brutal contest. I have remembered his wondrous works of old, and surely he is all powerful as then. Oh! that it may please him to hear *me* at this time, and the many who will no doubt pray to him on behalf of the iniquitous multitude. My heart is indeed sorely pained on their account.

"11th mo. 1st, 1823. During the meeting for worship previous to our last Preparative Meeting, I felt like a castaway indeed, but being named for a Representative it comforted me, and renewed a hope that mercy was yet extended.

"12th mo. 13th, 1823. This day Arnee Frank was most acceptably exercised among us. His subject from the 25th of Matthew, the parable of the talents. I admired the wonderful dealings of the Almighty, knowing there were some present to whom his expressions were peculiarly applicable. Oh, that I could retain the sweet, the ineffably sweet feeling I had of the presence of the Holy Spirit! Yes, I reverentially express it, there was a delightful covering over our assembly."—*Annual Monitor.*

[To be continued.]

If one speak ill of thee, flee home to thy own conscience, and examine thy heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both, so shalt thou distil honey out of gall, and of an open enemy make a secret friend.

PROSPECT OF PEACE.

At length the dull, leaden, lowering cloud of war seems about to lift, and a faint streak along the distant horizon of diplomacy, affords some ground to hope that the storm may have spent its fury, and that the returning sunshine of peace may once more gladden the rejoicing lands. The excitement which agitated the metropolis on the morning of the 17th instant, when the second edition of *The Times* conveyed the telegraphic announcement to the nation, that Russia had unconditionally accepted the terms of peace submitted to her by the Allies, will not speedily be forgotten.

The news spread like wild-fire through the city, upon change, among the law courts, through the markets, banks, counting-houses and mercantile establishments—men every where were eagerly communicating the glad news that the mission of Count Esterhazy had proved successful, and that the war was at an end. The Stock Exchange was in a state of the wildest ebullition, and the funds rose 3 per cent. in the course of the day. Railway shares revived, and the war prices of corn immediately gave way. The newspaper offices were besieged, and news-venders were driven to their wits' ends by the clamorous crowds struggling to obtain second and third editions of the morning journals. The importance of the news, and the mighty interest involved in its truth or falsehood, were conspicuously manifested in the sights which every where met the eye and the tones which fell upon the ear. The over-wrought feelings of the community found vent under the impulse of intelligence which seemed too sudden and too good to be true.

Subsequent official news has confirmed the fact that Russia has accepted the Austrian propositions *pure and simple;* and that these propositions are to constitute the basis upon which negotiations for peace will be conducted.

It would be premature yet to affirm that the war is really stopped and peace definitely concluded. Let us rejoice, however, that the initiative has been taken, and unite both our hopes and our prayers, that the issue of the pending negotiations may restore to Europe the blessings of a peace, which will be permanent and honorable, just in proportion as Christian principle and Christian motive influence its adoption.

Whilst we express, without hesitation, the unfeigned satisfaction with which we hail even the prospect of peace, we are by no means insensible to the fact, that the apparent success of the Allies in their sanguinary struggle with Russia, will be hailed as a triumphant justification of the war policy, and that it will be used with considerable temporary effect against the views and principles of the peace party. To those who can rest satisfied with the maxim that "*ends justify means,*" we concede all the satisfaction that can be derived from such a triumph; for ourselves, so far from regarding this war with Russia as tending to shake, for a moment, the validity of our peace principles, or to peril their ultimate adoption by every Christian state, we conceive that no war has demonstrated more conclusively than this, the innate wickedness, cruelty and folly of the whole system. Convinced, as we are, that the "means" employed to settle this Eastern quarrel are radically wrong, we accept the "ends" obtained, (if indeed they be yet obtained) not as a justification of those means, but as a result gained at a cost infinitely outweighing the value of all that has been won—and sure we are, that the verdict of posterity upon this war will be, that it was one of those needless expenditures of blood and treasure, provoked by the exaggerated suspicions and jealousies of rival states. We remember the avowed object for which this war was undertaken, and ask what has become of "the independence and integrity of the Turkish Empire?" We recur to the confident anticipations of the harvest of military glory that was to be reaped, and the exultant cheers of the multitude as they witnessed the departure of "one of the finest armies ever sent into the field," and our heart shudders as we reflect upon the cruel fate of those "brave men," entombed in the vast sepulchres around Varna, Sebastopol and Scutari. We seem even now to hear the proud vaunts which echoed through the Reform Club, as minister and admiral, with a mutual exchange of compliments, pledged the navy of England to outvie the deeds of Nelson and Collingwood. That same minister and admiral are to meet shortly within the walls of St. Stephens, when compliments of a very different character will probably be exchanged, and England will, perhaps, learn upon whose head the bitter raillery of *The Times* should justly fall, when it lampoons the fleet for voyages performed without bloodshed, and cruizes minus the promised conquest.

Some there were, the more noisy and vulgar of the clamorers for war, who insisted on bringing Russia to her knees, an abject suppliant for peace, and who demanded that she should be made to pay the whole expenses of the war. Instead of this, we find her accepting, not suing for, terms of peace, nor has a diplomatist, throughout these negotiations, ventured to whisper a suggestion of Russia's refunding a single copper of the vast expenditures incurred by the Allies. With all these haughty and exaggerated demands fresh in remembrance, how forcibly does the description of war, given by the Apostle James, apply to the prevalent tone and temper which has marked this melancholy struggle. "Ye lust, and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not."

Nor let it be supposed for one moment, that

we make these remarks as applicable only to the Western Powers. Russia has been taught, more bitterly even than her foes, the disappointment which inevitably attends upon the lust of war. She retires from the conflict without having achieved one of the purposes for which her armies crossed the Pruth. Her defence of Sebastopol may have saved what is called her military honor, but who would ever have taken the trouble to call this in question, had she wisely abstained from setting a single soldier in motion? With all the pride of a great military power, her boast and confidence have been in her vast armed resources. They have encouraged her in the spirit of aggression, and lured her on with the lust of conquest—and now, she too, with the loss of a quarter of a million of her subjects, and an amount of treasure that will impoverish her for years, has been taught the truth of that Gospel which she professes, but whose spirit she has failed to comprehend and adopt. Well would it have been for the Czar and for his country, had her priests, when they flattered her with the title of "Holy Russia," taught the people in what the true holiness of Christian nations consists. It has been reserved for her soldiers to teach her what she ought long since to have learnt from her ministers of the Prince of Peace. "*Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not.*"

Should the memories of the Imperial family at St. Petersburg ever revert to the visit paid to the late Czar by three Englishmen, who went, two years since, to plead with him in the interest of gospel peace; they may, perhaps, be led to consider whether the material interests and dignity of the Russian Empire would not have been better consulted by following the counsels of those men, and whether the character of *Holy* Russia would not have been more fitly sustained by acting out those great precepts of love and good will, borne by those Christian Ambassadors.

Should the sword now be happily sheathed, it ought surely to be the aim of every true Christian to prevent the possible recurrence of horrors and calamities which are a scandal to humanity in its rudest states of ignorance and barbarism, and which constitute the most direct and daring lie coined by depraved human nature against its profession of Christianity. The policy and maxims of the sword can give to the world nothing better than an armed truce; it is reserved for the Gospel, rightly understood *and obeyed*, to bless mankind with permanent and universal peace.—*London Friend.*

The reason why reformation proceeds slowly, is, because every man would have others make a beginning, and never thinks of himself.

FREEDOM IN CHINA, PERSONAL AND POLITICAL.

The Chinese, submissive as they are to authority, always find means of expressing their opinion, and of bestowing praise or blame on their Mandarins. A very powerful organ of public opinion is the placard, and this is everywhere made use of with the dexterity of long practice. When it is desired to criticise a government, to call a Mandarin to order, and show him that the people are discontented with him, the placards are lively, satirical, cutting, and full of sharp and witty sallies; the Roman pasquinade was not to be compared to them. They are posted in all the streets, and especially on the doors of the tribunal where the Mandarin lives, who is to be held up to public malediction. Crowds assemble round them; they are read aloud in a declamatory tone, while a thousand comments, more pitiless and severe than the text, are poured forth on all sides, amidst shouts of laughter.

Sometimes, instead of the vehicle of opposition, it becomes a sort of national reward to those Mandarins who have made themselves popular. Their satire is replaced by pompous eulogy, and the idol of the people is likened to all the most famous holy personages of antiquity. The Chinese, however, succeed much better in blame than praise, and their placards are much happier in insult than eulogy. The Chinese are not in the habit of bowing beneath the rod of their master, so unresistingly as is imagined. It may indeed be said, and it is to their credit, that they are in general submissive to authority; but when it becomes too tyrannical, or merely fraudulent, they sometimes rise up with irresistible energy, and bend it to their will.

While traversing one of the western provinces, we one day reached a town of the third class, named *Ping-fang*, where we found the whole population in commotion, and wearing a very unaccustomed aspect. We learned that the cause was as follows: A Mandarin had been named governor of the town, of whom the inhabitants did not approve. It was known, that in the district he had just left, his administration had been arbitrary and tyrannical, and that the people had suffered much from his injustice and extortion. The news of his nomination to Ping-fang, therefore, excited general indignation, which showed itself at first in the most violent satirical placards. A deputation of the chief citizens set off for the capital of the province, to present to the Viceroy a humble petition to have pity on the poor people of Ping-fang, and not to send them a tiger, who would eat them up, instead of a father and mother to take care of them. The petition was refused, and the Mandarin ordered to set off to take possession of the post on the following day.

The deputies returned, bringing this sad news to their fellow citizens. The town was plunged

into consternation, but did not confine itself to idle lamentations. The principal people assembled, and held a grand council, to which all the most influential citizens were invited. It was decided that the new governor should not be permitted to install himself, and that he should be civilly ejected from the town. The Mandarin arrived at the expected time, accompanied by a numerous suite, and, contrary to expectation, he encountered not the smallest sign of opposition on his way. Every one knelt at his approach, and paid homage to his dignity. He was convinced, therefore, that his fears of a bad reception were chimerical, and that all would go well. Scarcely had he entered the tribunal, however, before he had had time even to drink a cup of tea, it was announced to him that the chief citizens of the town requested an audience. He hastened to grant it, under the impression that they came to offer their congratulations on his safe arrival. The deputation prostrated themselves, according to their rites, before their new prefect; then one of them stepping forward, announced to him, with exquisite politeness, that they came in the name of the town, to request that he would set off directly to return whence he came, for they would have none of him. The prefect, thus rudely disenchanted, endeavored at first to soothe, and then to intimidate the rebellious citizens, but all in vain; he found himself, as the Chinese say, "only a paper tiger." The spokesman very calmly told him that they had not come there to discuss the matter; that the thing was settled, and they had made up their minds that he should not sleep in the town. In order to leave him in no doubt as to their real intentions, he added that a palanquin waited before the door, and that the town would pay his travelling expenses, besides providing a brilliant escort to conduct him safely to the capital of the province. It would have been impossible to turn any one out more politely. The prefect still endeavored to raise objections; but a great crowd had gathered around the house, uttering cries of a far from flattering or reassuring nature, and he saw that it would be imprudent further to resist. He yielded, therefore, to his destiny, and signified his willingness to comply with their demand. With much respect and ceremony, he was shown to the door, where a handsome palanquin was in waiting, and requested to step in. The cavalcade immediately set off, still accompanied by the chief men of the town. On reaching their destination, they went straight to the viceroy's palace. The chief representative of Ping-fang presented the prefect to the viceroy, saying: "The citizens of Ping-fang restore to you this magistrate; as for this one, they will not have him at any price. Behold the humble petition of your children." Speaking thus, he handed to the viceroy a long roll of red paper, containing a petition signed with the names of the most important people of Ping-fang.

The viceroy, with some appearance of dissatisfaction, took the roll, read it attentively, and then told the deputies that their arguments were advanced on reasonable grounds, and should be attended to; that they might return home quietly, and announce to their fellow citizens that they should soon have a prefect to suit them.

When we reached Ping-fang, the deputies had just returned, bearing intelligence of the perfect success of their bold measure. Such incidents are not unfrequent in the Chinese Empire. It often happens that energetic and persevering popular demonstrations oppose the evil administration of the Mandarins, and force the government to yield to public opinion. It is a great mistake to fancy the Chinese hemmed in by arbitrary laws, and quailing under a despotic power, which rules all their actions, and dictates all their proceedings. Though an absolute monarchy, moderated, indeed, by the influence of the educated classes, the people enjoy beneath it much more liberty than is generally supposed, and possess many privileges which we might vainly seek in some countries, boasting a liberal constitution. It has been written, and commonly believed, in Europe, that the Chinese are forced to follow the trade of their fathers; that no one can change the place of his abode without the permission of the Mandarins; in short, that they are subject to a host of restrictions, repulsive to the feelings of the European. We do not know what has given rise to these prejudices, for it is very certain that throughout the empire, each man follows the profession that suits him best, or none at all, without the government interfering in the least. Every man is free to please himself, to become an artisan, doctor, schoolmaster, agriculturist, or tradesman, without having need of a license or permission of any kind. As regards travelling, nowhere can there exist greater freedom and independence of motion; each citizen may wander about among the eighteen provinces, and settle where he pleases, undisturbed by any public functionary. No one interferes with the traveller, who is sure never to encounter a *gendarme* demanding his passport.

There is a law existing, which enjoins the Chinese to remain within the limits of the empire, and not to go vagabondizing among foreigners, acquiring bad habits, and destroying the fruit of their good education; but the numerous emigrations of Chinese to the English, Dutch and Spanish colonies as well as to California, prove that this regulation is not very strictly enforced. It is written in the Statute Book like many others equally disregarded. The liberty to traverse the various parts of the country unobstructed, is almost indispensable to those people, continually as they are engaged in commercial operations. Of course, the least impediment to free motion would check the great system of com-

merce, which is the life and soul of this vast empire.

The freedom of association is as necessary to the Chinese as that of locomotion, and they possess it as completely. With the exception of the secret societies aiming at the overthrow of the Mantchou dynasty, all societies are allowed, and the Chinese have a remarkable aptitude for forming them. There are societies for all trades and professions; robbers and beggars even have their associations; nobody stands alone in his sphere. It sometimes happens that the citizens unite to watch over the observance of the laws in places where the authorities are too weak or too negligent to maintain order. We have ourselves witnessed efforts of this kind which were attended with very satisfactory results.—*Huc's Journey through China.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 8, 1856.

Do the Slaves Produce more than they Consume?—This inquiry, to many readers, may appear a very simple, if not a silly one. Where working slaves are said to be maintained at a cost of thirty dollars per annum, the produce of their labor is, no doubt, often many times the value of the cost of their maintenance. The question, however, when answered according to its principle, rather than its letter, may probably present a view of the subject which will bring the profit of slave labor, either when absolutely considered, or when compared with the labor of freemen, into serious doubt.

It seems to be generally assumed by the advocates of slavery, that the opposition to the perpetuation or extension of the system, manifested by the most zealous supporters of emancipation, is the result of a sickly sensibility in regard to the interests of the colored race, and of a desire, blindly and recklessly indulged, to elevate and improve the condition of this class at the expense of the much more numerous Anglo-Saxon portion of our community. This view of the subject, whatever authority it may claim in its support, is, however, very erroneous. As the government under which the present generation of native Americans has grown up, is ostensibly founded upon principles incompatible wtth the maintenance of personal and hereditary slavery, it may be fairly presumed that such of them as have seriously considered the subject, without being blinded by interest or prejudice, must regard the system of negro slavery, as maintained in nearly half the States of the Union, with unqualified disapprobation. Hence their advocacy of emancipation must arise from principle, and not from views of expediency. Such advocacy, however, can involve no opposition to the interests of the South, for that which is intrinsically wrong can never be politically expedient. A system which dispenses equal justice to every part of the community, necessarily promotes the general prosperity.

But to return to the question at the head of this article; let us inquire a little more particularly whether the labor of slaves, taken in all its ramifications and connections, does actually produce more than it costs. To form a just estimate on this subject, we must place on the debit side of our ledger not only the expense of the food and clothing of the laboring class, but every additional expenditure which the system necessarily involves. Every additional lock and key which the presence of slavery demands, and which may be safely dispensed with when the servants and laborers are free; every overseer who is required to superintend the labors of the slaves; every dog that is kept in working condition to assist in the capture of fugitives; every horse maintained for a similar purpose; all the expenses of the volunteer associations which are organized for the suppression of apprehended servile insurrections; may justly be charged to the system. Perhaps we should not do much injustice to the subject were we to charge, as a part of the expense of slave labor, the amount of service which its presence prevents the free from performing. It is an unquestionable fact, scarcely denied by any, that the labors which are generally performed by slaves, are less respectable in the view of the free than the same labors when the operatives are freemen. Hence, in communities where a large portion of the laborers are slaves, no inconsiderable amount of free labor is excluded by the presence of slavery. In addition to this, we may observe, that servile toil is always less efficient than the exertions of the free. Edwards, the historian of the British West Indies, a slave-holder and an advocate of slavery, in describing the proceedings of a first or ablest gang of laborers, when he has brought them to the afternoon, and allowed them a season of rest and refreshment, observes that they then manifest *some* signs of animated exertion;

but he adds, that a European laborer, (a freeman of course,) in his own country and climate, would perform as much labor in a given time, as any three of these slaves. This may be admitted to be rather an exaggerated description. The general fact, however, which it serves to establish, admits of no dispute. From this fact one consequence seems naturally to follow. Where the laborers are chiefly slaves, they of course furnish the standard by which the amount to be performed in a given time is usually estimated, and this standard will be introduced partially, if not absolutely, among the free as well as the slaves; especially when these two classes of laborers are of the same complexion and race.

From this hasty and imperfect view of the cost of slave labor, we may safely infer that no inconsiderable number of those who depend upon the labor of slaves for their support, are in a condition not widely different from that of a gentleman described in the writings of Washington Irving, who, without any practical knowledge of farming, became Vice President of an Agricultural Society, and undertook the management of a model farm. This agricultural Vice President could demonstrate that a farm conducted as his was could not possibly be a losing concern; yet he found by experience, though he could not tell why, that his debts were always greater, or his property less, at the end of the year than at the beginning. The slaveholding planter, like the theoretical agriculturist, is subjected to numerous drains which never appear in his books. One of these drains, constant though silent in its operation, is the exhaustion of the soil; and this exhaustion, which seldom or never fails to accompany the cultivation by slaves, gives rise to the great and growing demand for new territory and a virgin soil to be subjected to this depleting process. Now it must be too obvious to require elucidation, that a system of cultivation which reduces the productive quality of the soil to a greater extent than it adds to the resources of the owner, is unavoidably verging towards poverty. Whatever the apparent profit of such a system, the cost of production is actually greater than the value of the produce.

It is probable that no available documents can be found, by which the question at the head of this article can be answered in a manner admitting of no dispute. The well-known fact, however, already referred to, that slave cultivation is always accompanied by the exhaustion of the soil, certainly leaves it questionable whether slave labor, taken in the aggregate, does not actually produce less than it consumes. The great question whether the advocates of emancipation are laboring to promote or to retard the progress of the South in whatever constitutes the prosperity of nations, is not to be answered by a comparison, even if an accurate comparison was practicable, between the produce and the cost of slave labor. A proper solution of the question must be sought in the comparative productiveness of free and servile toil. Should it even appear that the slaves of the United States actually add something to the wealth of their masters, still, the profits of the system must be estimated, not so much by comparing the cost with the value of production, as by the general result where the laborers are slaves, compared with that where they are free. Now, official documents, particularly those included in the United States Census of 1850, establish beyond the possibility of doubt, the incomparably superior productiveness of free labor. Let us compare, for example, Virginia, the oldest of the slave States, with the State of New York. The area of the former is computed at something upwards of 61,000 square miles, the latter at 47,000. In 1850 there were in the former 472,528 slaves; in the latter there were none. The free colored population in Virginia amounted to 54,333; in New York to 49,069. The number of whites in Virginia was 894,800; in New York, 3,048,325. It thus appears, that in Virginia something more than two-thirds of the population are free; consequently, in a comparison between the productive industry of New York and Virginia, we have on one side a population totally free, and on the other, a mixture in which something less than a third are slaves. This unquestionably gives to Virginia an advantage in the comparison which she would not possess, if her laborers were nearly all slaves. The comparison strictly consists partly of one between freemen in New York and freemen in Virginia, and partly of one between freemen in New York and slaves in Virginia. What then are the relative results? The value of live stock and agricultural products in New York, estimated from the census of 1850, appears to be $189,776,340; in Virginia, $83,137,510, or less than one-half that of New York. If we

compare the "products of manufactures, mining and mechanic arts," we find them in New York $237,597,249, and in Virginia, 29,705,387, the former being to the latter nearly in the ratio of 8 to 1. That this is not a solitary instance, is well known. If we compare the live stock and agricultural products of Kentucky with those of Ohio, not making the comparison a very close one, we find the former amount to $71,961,562, and the latter to $125,541,949, or a little less than double the former. Comparing the annual "product of manufactures, mining and the mechanic arts," we find the amount in Kentucky $24,588,483, and in Ohio, $62,647,259. This important difference cannot be accounted for otherwise than by a reference to the blighting influence of slavery. This influence may be fairly attributed to the presence, rather than the amount of slave labor in Kentucky. By the census of 1850, it appears there were in Kentucky 761,688 whites, 9,736 free colored persons, and 210,981 slaves; that is, in the whole population of 982,405, about one-fifth were slaves. It thus appears, that the deteriorating element in the industry of Kentucky constituted only about one-fifth of the whole, and this may be fairly assigned as a sufficient reason why she has not fallen farther behind Ohio than she actually has. The benumbing influence, however, of slavery is more strikingly illustrated by the relative growth of these States in population, than by the results of industry. They include nearly an equal number of square miles, and the natural advantages are nearly similar; yet, in the year 1800 Kentucky contained a population of 220,955, while Ohio could claim only 45,365, or a little more than one-fifth of the former; but in 1850, when the population of Kentucky was 982,405, that of Ohio had risen to 1,980,427, or nearly double the former. From these considerations, and others which will readily occur to the mind of an intelligent reader, we may fairly infer that, whatever may be thought of the profits of slave labor in particular cases, the system, taken in all its connections and ramifications, is as liable to unanswerable objections, on the score of policy and judicious economy, as on that of justice and morality. Hence, the inference is undeniable, that those who are laboring to promote, by peaceable means, the early and final extinction of slavery, are entitled, not only to the toleration, but to the thanks of the holders of slaves. So far are they from being enemies to the prosperity of the South, that they are advocating the most essential means of promoting it. E. L.

If evidence were needed to convince us of the incumbent duty to maintain our Christian testimonies, and our religious organization as a means under Divine Providence of great good to the world, it would be found in what we almost daily read in the public prints. The moral standard which is there held up is not the Christian standard. The Divine government is essentially repudiated by a large number of professing Christians. Whatever may be the *theory* of morals, it is evident that in the vast majority of cases a supposed expediency, and not the Divine Will, is the basis of the *practice*.

Among the proofs of this state of things we need now only allude to the recent painful instances of professed ministers of the gospel openly exciting to deeds of violence in Kansas. Both in public addresses, and from the press, such persons are found urging the necessity of arming the people of that territory; dwelling upon the merits of a certain description of deadly weapons, and in strong language counselling their use. True it is, that however fiercely they speak, these men are not often found venturing their own lives in this border warfare. In advising others they seem utterly to forget that saying of our blessed Saviour, "My kingdom is not of this world, else would my servants fight." Who can tell what scenes of blood may be chargeable to their counsels?

It necessarily followed from their faith in the perceptible influences of the Holy Spirit, that the founders of our religious society were brought into a deeper and closer communion with their Father in heaven; that his revealed will became their only standard of morals; that a reliance upon his government was their perfect security when called upon to maintain the Divine law at whatever personal sacrifice. To such men, believers in his own declaration that "God is love," in the universality of Divine grace, and in the efficacy of the one offering for sin, any attempt to estimate the value of a single life was utterly impossible. "What will a man give for his soul?" Voluntarily to cut short one human life was to usurp the Divine prerogative; all such resistance of evil was in their view wholly

forbidden. It was nothing to tell these earnest Christians that by refusing to destroy their assailants they hazarded their own lives. They recognized the absolute supremacy of the Divine law, and because they knew in whom they had believed, they had attained to a perfect assurance that all things would work together for good to those who were obedient to it. But there was a mode of resisting evil which they felt to be consistent with duty, and which they found far more efficacious than violence. It was the resistance by suffering. The efficacy of such opposition to wrong has been strangely overlooked. It is easy to show that the patient suffering of Friends did more for the establishment of liberty of conscience, than all the blood shed in the civil wars from the first Charles to King William. Nor has any statement of facts yet appeared which is inconsistent with the belief that the same peaceable resistance to aggression and outrage would have been equally availing in Kansas.

The subject is suggestive. What can be more profitable to us, to whom the maintenance of these Christian truths has been especially committed, than to reflect how far we are upholding them in all their momentous meaning—in all their varied applications. P.

Died, At her residence in Lockport, New York, on the 11th of 2d month, 1856, Sarah Haines, wife of Jesse P. Haines, in the 70th year of her age, a member and Elder of Hartland Monthly Meeting. Some of the excellent traits of her character and the triumphant close of her life, deserve a brief notice for the encouragement of others.

At the very early age of six years her mind was impressed with the fear of the Lord, feeling, as she has often been heard to say, "great dread at the thought of offending Him, and upon witnessing such offending in others." This holy fear continued to be much the clothing of her spirit from this tender period to the close of life, by which she was preserved on every hand, from the evils which are in the world, and made a bright example of humility, patience, charity and love; the leading characteristic of her mind being the "ornament of a meek and quiet spirit."

In the 28th year of her age, a short time before her marriage, she joined the Society of Friends on the ground of convincement. Heartily embracing the Christian views of this society, she was an ardent lover and diligent reader of the writings of its distinguished members from the earliest periods down to the present time. But the Holy Scriptures stood pre-eminent in her estimation, seldom passing a day, during the last forty years, without reading several chapters therein and quietly meditating upon their contents. While, however, she regarded all of these as instruments of Divine appointment for our good, and from which she derived much instruction and comfort, the blessed influences of the Holy Spirit she loved supremely, and cherished as the choicest gift bestowed upon man, by which she was brought to entertain a very humble opinion of herself, and enabled, as she said, to draw near to the Saviour, whom she loved, and in whom she rested all her hopes through the mercy of God in him. A firm faith herein she experienced to be an anchor to the soul, in which she quietly reposed in sweet peace through most of her life. This feeling of tranquillity and peace was remarkably extended to her during her last illness of nine months, and especially towards the final close, even under great bodily suffering. To a friend who called to see her, she expressed a desire that the Divine will might be fully accomplished in her. Soon afterwards she said she believed the work was nearly accomplished, adding, "I feel nothing in the way—nothing but sweet peace." The evening before her death she had all the members of her family called to her bedside, when she took an affectionate leave of each one separately. She then mentioned the names of two children who were absent, adding, "they are not here—they cannot be here—give my dear love to them both." After a little pause, she added, "that is all—all is right now—all is right now," and quietly reclined again upon her pillow. After resting a little she said, "I want to see Jesus. Oh, how I do love Jesus; he knows that I love him, and I do want to see him, my dear Saviour" In the course of the night, when too weak to give distinct utterance to words, she several times broke forth in sweet melodious sounds, which were evidently the effusions of joy, thanksgiving and praise, and which, at one time, continued about twenty minutes. The writer of this and the several others who were present, agree that they never witnessed any thing equally sublime—equally solemn, impressive and heavenly. It seemed as though, at this awful hour, when in the valley of the shadow of death, she was permitted to see the joys and the glory about to be revealed in all their fulness, while she yet possessed sufficient power to communicate with her friends below, and thus to seal upon their minds the already undoubting assurance, that all was well with her, and that joys unspeakable are the sure inheritance of those who love the Lord Jesus Christ in sincerity. It was her last message, and it seemed like a returning message to her friends upon earth, after the portals of heaven were opened to her view. A few hours after this, at half past nine in the morning, she was quietly released from the body, while a heavenly serenity was yet felt to be around her bed.

She filled, with acceptance, the station of an Overseer about 33 years, and the still more important station of an Elder nearly 27 years, endeavoring, by example and precept, to adorn the doctrines of God our Saviour in all things.

Died, on the 3d of 1st mo., 1856, Cyrus Hollingsworth, a consistent and serviceable member of Richland monthly meeting, Hamilton county, Ind., in the 44th year of his age.

——, On the 23d of 11th mo., 1855, Wm. Edward Smith, in the 23d year of his age, only child of Abel S. and Bethany Smith, of New York city.

——, At Union Springs, Cayuga county, N. Y., on the 9th of 12th mo., 1855, Cornelius Howland, aged 72 years, a member and worthy elder of Scipio monthly meeting.

He bore a protracted illness with much Christian

patience, and at times spoke of the peace he was permitted to enjoy, which increased as the time of his departure drew nigh, giving his friends the consoling evidence, "that blessed are the dead who die in the Lord."

——, Suddenly, on the 2d of 2d mo., in Raisin, Michigan, EDMUND GRUNDY, in the 75th year of his age, a member of Adrian monthly meeting.

Although this dear friend was summoned suddenly away from amongst us, yet we are comforted in believing that our loss has been his eternal gain.

WANTED,

A Friend and his wife to superintend the Farm and School belonging to Adrian Monthly Meeting. Application to be made to Samuel Satterthwaite, Tecumseh, Michigan, or Richard Harkness, Adrian. 3d mo. 8, 2t.

Friends' Boarding School for Indian Children, at Tunessassah.

A man Friend is wanted to assist on the farm in carrying out the concern of the Yearly Meeting. Application may be made to

JOSEPH ELKINTON, 377 S. Second st.
THOS. EVANS, 180 Arch st.

3d mo. 8.

WANTED,

A Friend and his wife to take charge as Superintendents of Friends' Boarding School, at West Lake, Canada West. Apply to William Valentine, Bloomfield, Canada West. 2t.

Value of Agricultural Products, &c., raised in the United States, and exported thence, in 1853.

	Total value.	Value of exports.	Proportion of exports to value.
Cattle and their products,	$400,000 000	$3,076,897	¾ of 1 per ct.
Sheep and wool,	46,000,000	44,375	1-11 of 1 "
Hogs and their products,	160,000,000	6,202,324	3 7/8 "
Indian corn and meal,	240,000,000	2,084,051	5-6 of 1 "
Wheat flour and biscuit,	100,000,000	19,591,817	19½ "
Rye meal,	12,600,000	34,186	2-7 of 1 "
Other grains, peas & beans,	54,144,874	165,824	4-13 of 1 "
Potatoes,	42,400,000	152,569	5-14 of 1 "
Apples [1850,]	7,723,326	107,283	1 4-11 "
Sugar, cane & maple, [1850]	36,900,000	427,216	1-6 of 1 "
Rice,	8,750,000	1,657,658	19 "
Cotton,	128,000,000	109,456,494	85½ "
Tobacco and its products,	19,900,000	11,319,319	95⅛ "

The above table, which is extracted from a work entitled "Cotton is King," and the materials of which are drawn from official documents, may surprise some readers by the evidence it furnishes how small a proportion of many important products is sent to a foreign market, though that market exerts so powerful an influence upon prices at home. It may also be observed that, while rice, cotton and tobacco, articles produced in our Southern States, and mainly by slave labor, form so large a proportion of the exports, their total value falls very far short of that of the productions furnished chiefly by the Free States. A.

For Friends' Review.

"A concise account of the Religious Society of Friends, commonly called Quakers, embracing a Sketch of their Christian Doctrines and Practices." By THOMAS EVANS. 12mo. pp. 136.

This little book is designed to present to inquirers, both within and without the pale of the Society, a condensed view of the principles and testimonies of Friends. It contains a sketch of the rise, organization and discipline of the Society, of its belief in the fundamental doctrines of Christianity, its views on worship, ministry, prayer, war, oaths, public fasts, slavery, trade and business, simplicity of apparel, the plain language and disuse of compliments, names of the months and days of the week, moderation and plainness in living, amusements, reading and music.

It is for sale at Friends' Book Store, No. 84 Arch st., and Uriah Hunt & Sons', No. 44 North 4th st.

IMPORTANT SUIT BEFORE THE SUPREME COURT.

Amidst the political excitement consequent upon the protracted efforts to organize the House of Representatives, little attention seems to have been given to a case which was last week argued before the Supreme Court, in which are involved highly interesting legal and constitutional principles, touching Slavery and the rights of free colored people. The facts in the case are agreed upon by the parties litigant, and are thus set forth by their counsel:

DRED SCOTT vs. JOHN F. A. SANDFORD.

In error to the Circuit Court U. S. for the District of Missouri.

In the year 1834, the plaintiff was a negro slave, belonging to Doctor Emerson, who was a surgeon in the army of the United States. In that year, 1834, said Dr. Emerson took the plaintiff from the State of Missouri to the military post at Rock Island, in the State of Illinois, and held him there as a slave until the month of April or May, 1836. At the time last mentioned, said Dr. Emerson removed the plaintiff from said military post at Rock Island to the military post at Fort Snelling, situated on the west bank of the Mississippi river, in the territory known as Upper Louisiana, acquired by the United States of France, and situate north of the latitude of 36° 30′ north, and north of the State of Missouri. Said Dr. Emerson held the plaintiff in slavery at said Fort Snelling, from said last-mentioned date until the year 1838.

In the year 1835, Harriet, who is named in the second count of the plaintiff's declaration, was the negro slave of Major Taliaferro, who belonged to the army of the United States. In that year, 1835, said Major Taliaferro took said Harriet to said Fort Snelling, a military post,

situated as hereinbefore stated, and kept her there as a slave until the year 1836, and then sold and delivered her as a slave at said Fort Snelling unto the said Dr. Emerson hereinbefore named. Said Dr. Emerson held said Harriet in slavery at said Fort Snelling until the year 1838.

In the year 1836, the plaintiff and said Harriet at said Fort Snelling, with the consent of said Dr. Emerson, who then claimed to be their master and owner, intermarried, and took each other for husband and wife. Eliza and Lizzy, named in the third count of the plaintiff's declaration, are the fruit of that marriage. Eliza is about fourteen years old, and was born on board the steamboat Gipsey, north of the north line of the State of Missouri, and upon the river Mississippi. Lizzy is about seven years old, and was born in the State of Missouri, at the military post called Jefferson Barracks.

In the year 1838, said Dr. Emerson removed the plaintiff and said Harriet and their said daughter Eliza, from said Fort Snelling to the State of Missouri, where they have ever since resided.

Before the commencement of this suit, said Dr. Emerson sold and conveyed the plaintiff, said Harriet, Eliza and Lizzy, to the defendant, as slaves, and the defendant has ever since claimed to hold them and each of them as slaves.

At the times mentioned in the plaintiff's declaration, the defendant, claiming to be owner as aforesaid, laid his hands upon said plaintiff, Harriet, Eliza and Lizzy, and imprisoned them, doing in this respect, however, no more than what he might lawfully do if they were of right his slaves at such times.

Further proof may be given on the trial for either party.

R. M. Field, *For Pl'ff.*
H. A. Garland, *For Def't.*

The defendant, when the case was on trial before the Circuit Court, put in a plea to the jurisdiction of the Court, on the ground that the plaintiff was not a citizen of the State of Missouri, but a negro slave, and that therefore jurisdiction properly belonged to the State Courts. The plaintiff demurred, and the Court sustained the demurrer, or, in other words, decided that the plea was insufficient. Finally, the jury found the defendant not guilty of the assault and illegal detention or imprisonment, and judgment was rendered accordingly. After ineffectual efforts to obtain a new trial, the plaintiff sued out a writ of error, which brings the case before the Supreme Court in this city.

Montgomery Blair, Esq., appeared for the plaintiff, and Reverdy Johnson, Esq., of Baltimore, for the defendant. We had not the pleasure of listening to the argument of counsel, but an inspection of Mr. Blair's *brief*, satisfies us that he presented an able and irrefragable argument for the freedom of the plaintiff.

The points discussed are briefly these: 1. If a slave be taken by his master to reside in a free State, and then, after a lapse of time, be brought back into a State which tolerates Slavery, can the slave claim freedom? 2. Are free people of color citizens of the United States? 3. Was the exclusion of Slavery from the territory north and west of Missouri a constitutional enactment? —*National Era.*

The decision of this case has been postponed to the 4th month.

THE MONEY-ORDER OFFICE IN LONDON.

We live in an age when what were formerly the luxuries of the wealthy, have become the necessaries of the needy. The poorest among us have more personal comforts and intellectual helps than were enjoyed a thousand years ago by the courtiers around a throne, or were attainable by the sovereign upon it. The very paupers in our parish union-houses are better domiciled and lodged than was the great Alfred himself in his prosperity, and have incomparably greater facilities for the attainment of knowledge than the nobles who were his contemporaries. The practical spirit of our time, whose tendency is to bring every thing to the touchstone of experiment, embraces all ranks and classes; and, finding its remunerating patrons in the million masses, allows of no exclusive monopoly of new speculations and discoveries. Whatever is good, useful and practicable in the present day, must become general and universal in order to be permanent. Let the multitude, whom it was once the fashion to despise and deride, refuse their countenance to an undertaking, whatever be its nature, and it falls to the ground, if not as rapidly, at least as inevitably, as the ripe fruit from the tree when the autumnal wind shakes its boughs. On the other hand, let the multitude applaud, and their approval is the fiat of prosperity and endurance. It is to the recognition of this principle that the numberless and truly marvellous ameliorations which mark the generation of to-day, to a great extent owe their rise and their success; among others, the railway, which is every body's steam carriage, ready at any moment to speed him to the farthest limits of the realm—the post office, which, for the penny which one throws to a crossing-sweeper, will carry his message for him five hundred miles or more—the electric telegraph, which will waft it instantaneously on the wings of lightning—the newspaper, which is every body's daily world history—the omnibus, which is every body's carriage-and-pair—and to close the list abruptly with our present subject, the Money-order Office, which is every body's banker.

These brief reflections, which, were we to follow up the train of thought they suggest, might furnish matter for a whole sheet, were prompted

by the necessity we were under a few hours ago of sending such a thing as two pounds ten to a friend at a distance. The P. O. order of course occurred to us as the readiest mode, and to the money-order office of the district we instinctively repaired, never thinking but that, as usual, the affair would be managed in a minute, and off our hands. But it happened otherwise. It wanted but a few days of Christmas; and, as we might have expected, had we given it a thought, we found the desk of the single clerk besieged by a very mixed and motley multitude, bearing testimony, by their variety of garb and behaviour, to the wondrous catholicity of the institution, and all eager to have their business transacted.

As advocates of fair play in every thing, it wouldn't have done to elbow our way through and claim priority of service; so, suffering ourselves to be comfortably edged off into a corner, we stood awaiting our turn, and watching the operations as they proceeded. The clerk was counting out twenty sovereigns to a tradesman who had thrust four orders through the rails; as soon as the receiver had stowed them in his pocket, and while he was moving off, a young lady, evidently a governess home for the vacation, presented an order for 5*l*.

"Who sends it?" asks the clerk.

"Mr. Grant, High street, Edinburgh."

"What is his Christian name?"

"Oh, I'm sure I don't know. Let me see—no, I don't recollect—I never did know."

"Then you must write and ask him—can't pay it without the Christian name." And the order is returned with peremptory *nonchalance*.

"Pleasir," says an ancient, crush-bonneted dame, whose voice, and fingers too, tremble as she lays down the coins, "I want to sen' eightin pence to my granson, sir; he's at school, sir, an' he ain't a comin' home for no holidays, sir, acause his mother is ill—an' pleasir——"

"What's his name?" interrupts the clerk, rather unceremoniously.

"Georgy, sir—little Georgy."

"George what?"

"O pleasir, George Collins, sir, please."

"And where does he reside?"

"O, pleasir, he lives along with his mother an' me when he's at home, in Pentingvill."

"Poh—nonsense—where do you want to send the money?"

"O, pleasir, to St. Albins, at Mrs. Brown's, pleasir."

"And who sends it?"

"Oh me, sir, pleasir, I sends it—Margret Collins, sir, Pentingvill hill, sir."

At length, after a little more circumstantial intelligence, which amuses as much as it annoys the expectant by-standers, the old dame receives her order and disappears.

Then comes forward a tall and taciturn gentleman, a remnant of the old school, with a suspicion of hair powder and queue still lingering about him. As he towers half a head or more above the rest of the group, he casts a rather rigid look around, and without uttering a word puts a slip of paper into the hand of the clerk, who finds written upon it all the information he is entitled to demand. While the order is making out, he pulls a handsome and well furnished *porte-monnaie* from his pocket, and extracting a five pound note and a sixpence, lays them gently on the little slab in front of the desk. Then, replacing his purse, he draws a pocket-book from his breast and takes out a letter, in which he deposits the order when received, and drops it into the post-box as he goes out.

The course of question and answer is resumed before his back is turned, and sums of various amount, reduced to transferable paper, are on the first stage of their route to all parts of the kingdom by that night's post. A dozen persons yet remain to be served, and we are beginning to fear lest four o'clock should strike before the business is got through; but a fellow-expectant suggests that four o'clock will be only the signal for shutting out more applicants, not for turning out those in attendance.

Now rushes in, panting with haste, a man with a weather-beaten face, which we have known this many a year for that of an omnibus conductor. "I'm in a great hurry," he says, "and can't stan' a waitin' nohow—an order for ten shillings, sir, if you please."

"You must wait your turn," says the clerk, positively.

"Can't do it, indeed, sir; my bus'll be here in three minutes, an' then I must go. I'm sure these here ladies and genl'men'll allow it. I must send the old 'oman something for a Christmas dinner, or she'll go without it—an' she've bin a good mother to me."

"To be sure! to be sure!" says an elderly lady in large green spectacles; "my turn comes next; let him have that, and I'll wait till last."

"Thankee, marm," says the conductor; "do the same for you—*when I can*."

"Ay, ay," say several voices at once; and one adds, "We'll all wait, for the matter of that—the lady shan't lose her turn, nor the old woman her Christmas dinner."

So the conductor gets his order, and his mother far away gets the gratification on Christmas day of eating a Christmas dinner, and drinking the health of her hard-working boy in London, who has not forgotten her.

After the old lady who had offered her turn to the conductor has been attended to, comes a Christ church boy, with bare head and long gown, who draws a guinea, which, by the glitter of his eye, you may easily see is for his own especial spending at this festive season. He is followed by a servant girl, who wishes to send a part of her wages home; and she again by an

Irishman, a smart merry fellow, who disburses a couple of sovereigns, doubtless hardly enough earned, to his wife in Dublin.

By the time our own turn came, we had arrived at some new views with regard to the Money-order Office and its probable moral effect upon the population, to whom it presents such ready facilities for affording to one another, when separated by distance, substantial proofs of undiminished duty and affection. If it be the poor man's business bank, we had seen enough to convince us that it is also, to a considerable extent, his bank of benevolence. Without some such medium for the transmission of his earnings when he could spare them, it would be comparatively rarely that he would administer to the wants of far distant friends and relatives. Few persons like to confide their coin to the chances of the post; and, be the risk of transmission that way small or great, we may safely conjecture that the existence of any risk at all would, in a large number of instances, operate as an excuse for declining the venture. The money-order Office does away with the risk; and from what we have just recorded, we are inclined to think that, by presenting a continuous opportunity for the practical exercise of good will, it may have done not a little towards the increase and diffusion of personal and social sympathy and benevolence.

Returning to the idea with which we set out —here is a means of transmitting money from any one part of the kingdom to another, available at a cost, in some instances, of only a half per cent. (or a two hundredth part of the amount) to every body. It is precisely because it is available to every body, and that the multitude make use of it, that it is remunerative, and therefore likely to be permanent. In times not very remote, the transport from place to place of money to any amount was a most costly process, involving a serious expenditure, a still more serious risk, and an indefinite consumption of time. The facilities afforded by the present banking systems, of which the Money-order Office may be looked upon as a popular modification, may well be regarded as a luxury; and, as we have seen, it is a luxury equally in the power of the poor and the rich.—*Leisure Hour.*

HOW TO DETERMINE THE CAPACITY OF CISTERNS.

A simple rule by which farmers and others can determine the contents of a cistern, circular in form and of equal size at top and bottom, is this: Find the depth and diameter in inches; square the diameter, and multiply the square by the decimal ·0034, which will find the quantity of gallons (231 cubic inches being a gallon) for one inch in depth. Multiply this by the depth, and divide by 31½, and the result will be the number of barrels the cistern will hold. For each foot in depth the number of barrels, answering to the different diameters, are—

For 5	feet	diameter,	.	.	.	4·66	barrels.
" 6	"	"	.	.	.	6·71	"
" 7	"	"	.	.	.	9·13	"
" 8	"	"	.	.	.	11·83	"
" 9	"	"	.	.	.	15·10	"
" 10	"	"	.	.	.	18 65	"

By the above rule, the contents of barn-yard cisterns and manure tanks may be calculated for any size.—*Prairie Farmer.*

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the Arago from Havre, and the America from Liverpool, we have European news to the 14th and 15th ult. respectively. Both vessels encountered much ice, and the Arago was detained fifty-four hours on the eastern edge of the Newfoundland Banks, having run 200 miles southward along the closely packed broken ice before finding a passage to the west. Her captain reports the quantity as exceeding anything he had ever seen there before, the size varying from the largest icebergs to the smallest pieces. Nothing has been heard of the steamer Pacific, and great anxiety is felt, as she left Liverpool on the 23d of 1st month. A still longer time, however, elapsed in 1850 without tidings of the Atlantic.

The Peace Conference at Paris was expected to open on the 23d ult. It is stated that Austria, France and Russia all wished for the admission of Prussia, but that the English Government insisted on her exclusion. England, France, Austria, Russia, Turkey and Sardinia it appears would be represented. The Conferences held at Constantinople had been closed for a time, but would be resumed as soon as the English Minister had received further instructions. The Porte admits in principle the right of property for Europeans, but wishes that Christians should be liable to taxation, conscription, and all the other liabilities affecting Mussulmen.

England.—Considerable excitement continues to prevail on the subject of the American difficulty. The intercourse between the American Minister and the Government is of the most friendly character, and the tone of feeling in the House of Commons appears decidedly pacific. The report of Sir H. Bulwer's offer of mediation is contradicted, and it is considered wholly unnecessary.

France.—The Senate and Legislative Corps have been convoked for the 3d inst It is stated that Russian journals will shortly be allowed to enter France as before the war. A line of steamers is about to be established from Havre to Calcutta and other East Indian ports, by a company composed of both English and French.

Russia.—Prince Gortschakoff has been appointed Commander-in-Chief of the armies of the west and centre, and Imperial Lieutenant of Poland. The prospect of peace is regarded with much satisfaction by the merchants, and in the manufacturing towns of Southern Russia. The nobility gave a banquet to Prince Gortschakoff, which circumstance, as he was one of the first to advise the Emperor to peace, is regarded as evidence that the nobles generally share his pacific sentiments.

Egypt.—An insurrection had broken out among the Bedouins, on the subject of enrolments in the

militia, and the movement threatened to be serious. Owing to the limited rise of the Nile, the grain crop is likely to prove short.

The Dutch have concluded an important treaty of commerce with the Emperor of Japan, which gives them privileges denied to England and the United States. By this treaty Dicjona is ceded to the Dutch, wherein to form an entrepot for their trade with Japan, and it allows them to land goods and stores duty free.

India.—Gold and copper mines of value have been discovered in Cuttack and Assam. A destructive fire occurred at Rangoon on the 12th of 12th month. The merchants were the principal sufferers.

China.—The American Consul at Hong Kong has been arrested and put on trial, in a civil court, for interfering with the British local police, who attempted to arrest the captain of an American vessel on account of a difficulty respecting the discharge of one of his men.

Central America.—On the 10th ult., Walker's government published a decree claiming the Mosquito territory as an integral part of Nicaragua, and declaring Kinney's purchase and claims there null and void. Kinney having visited Grenada soon after, to propose an arrangement with Walker, was arrested by the latter's order, and subsequently banished from the country. There appears a probable alliance of the other Central American States against Nicaragua.

Later.—The Baltic arrived at New York on the 4th, having left Liverpool on the 20th ult. The news is unimportant. Additional troops have been ordered to Canada; but the excitement on the American question appeared to be subsiding in England.

Domestic.—The Legislature of California had not elected a Senator at the last accounts, and there was little probability of a choice being made. The State Senate had passed a resolution declaring an election inexpedient during the present session. An explosion of a steamboat near Sacramento killed 30 persons, and badly injured several others. The Supreme Court of the State has decided that the assets of the late firm of Adams & Co. shall be divided *pro rata* among all the creditors. The U. S. Land Commission has confirmed the Limantour Claim, covering 15,000 acres in and near San Francisco, including about one-third of the city, and valued at $5,000,000. Preparations are being made to take the case to a higher court, where it is thought the decision will be reversed.

Accounts from Kansas to the 26th ult. state that the Kickapoo Rangers had commenced preparations for driving the Free State settlers from their claims. The merchants of Kansas have published an appeal to the Chamber of Commerce of St. Louis, to use its influence to prevent further incursions into the territory, stating that if business continues to be interrupted, they will be compelled to endeavor to open an avenue to the East through other States.

Hostilities against the Indians in Oregon have ceased for the present. All the territories east of a certain line have been declared war grounds, and peaceably disposed Indians are required to move west of it.

The ice in the Ohio at Cincinnati broke up on the 24th ult., in consequence of a heavy freshet in the Licking, sinking seven steamboats and damaging others. The river is open to Wheeling. At St. Louis twelve boats were sunk and twenty damaged by the breaking up of the ice on the 28th. The Potomac river is open.

In the fugitive slave case at Cincinnati, the U. S. Commissioner decided in favor of the claimants. Although the adults of the party were held by the State officers under an indictment for the murder of the child, he decided that they must be given up to the U. S. Marshal, and returned by him to their masters, and that the proper manner for the State of Ohio to bring them to justice would be by a requisition on the Governor of Kentucky. All the slaves were accordingly given up by the Sheriff, and conveyed across the river without disturbance or opposition, though not without much feeling on the part of the citizens.

Pennsylvania Legislature.—Little business of general interest has been transacted in either House during the week. A bill to repeal the act exempting coal and lumber from the tonnage tax passed the House of Representatives, and a bill for the more speedy cancellation of the relief issues of the State was negatived. A bill to abolish the office of County Superintendent of Common Schools was introduced and referred to the Committee on Education.

Congress.—The documents and correspondence relative to the violation of our neutrality laws by British agents, were laid before the Senate on the 28th ult. The President was requested to inform the Senate whether the British Government had made any offer to submit the differences respecting the Clayton-Bulwer treaty to arbitration by some friendly power, as has been stated in Parliament by one of the British Ministry. The correspondence on the subject, furnished in response to this resolution, shows that no such proposition has been formally made, but that it was mentioned in conversations between Lord Clarendon and the American Minister in London. The latter did not encourage the idea, expressing the opinion that there was nothing to arbitrate, and did not consider the offer sufficiently explicit to be made the foundation of specific action; but he informed our Government of the suggestion. A dispatch from the British Government to their Minister here also expresses a willingness to submit the matter to arbitration; but though dated in the 11th month last, it was not communicated to our Government till the 27th ult., the Minister, as he alleges, having overlooked it. A bill appropriating $2,000,000 for the building of ten sloops of war passed on the 3d inst.

The President, on the 26th, transmitted to the House of Representatives a communication from the Secretary of War, recommending the introduction of recent improvements in fire-arms into the army, and the adoption of measures to increase the production of munitions of war and to promote the military efficiency of the country, and proposing an appropriation of $3,000,000 for such purposes. It was referred to the Military Committee. On the 27th, the Committee on Territories reported a bill authorizing the people of Oregon to form a State Government, and one annulling the acts of the Legislative Assembly of Kansas, which require the officers of the territory to take certain oaths, including one to support the fugitive slave law. On the 28th, the Committee on Naval Affairs was instructed to inquire into the expediency of providing for the construction of ten steam sloops and vessels of war.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 402.)

S. Capper had the comfort of perceiving that his youngest son was making advances in his spiritual course. He was accustomed to advise freely with his father in his difficulties, and it appears that he now had an apprehension of being called to the ministry, and had written on this subject; to which letter his father replied as follows:—

"*Bristol*, 17, 9 *mo.* 1843.

MY DEAR THOMAS,—It will not be much surprise to thee that I have taken time for answering thy last letter; the thing is of too much importance hastily to advise upon. Reflecting on the subject, I have considered that, in every stage of our Christian progress, the enemy is busy with his baits; there is the danger of abstaining from the performance of what appears right to be done, and the danger of mistaking, and thus running unbidden. There is also the danger, after moving in a right direction, of being betrayed into a wrong feeling, from indulging a desire for a part of the honor due alone to the Head of the church. There is, moreover, the danger of not sufficiently trying the fleece, or of persisting in so doing after the Divine will is well known. To escape all these snares requires that we should be watchful for the discoveries of Divine light, and resigned to follow them when favored with them; and that, when we have long to wait and to fast, we should wash and anoint, and keep the word of the Lord's patience; and, as we are *each* dealt with by our Lord and Master *individually*, it is most important that we should not be copiers one of another, but know for ourselves what the Spirit saith. In my own case, I had a view of the work for seven years before I believe that the time arrived to enter upon it; and then I had long to be exercised in a small and feeble way, and to learn that strength is bestowed when we are in the greatest weakness, in order that we may learn to give all the honor where it is due, and to attribute nothing to ourselves. I believe it is much the safest to have few confidants in our religious exercises; to dwell alone and keep silence on such matters, except when the way seems rightly opened. I am, however, quite comfortable, and even rejoiced, that thou hast such a kind, sympathizing friend and mother as thy mistress, to whom thou canst open thy mind on subjects of such vast importance.

To another of his children he thus writes:—

"*Bristol*, 17, 10 *mo.* 1843.

MY DEAR ——, I think I can, in some degree, enter into thy feelings, having been similarly tried myself. Unfaithfulness is an inroad to much evil; for, if that which is in its origin right be omitted, that which is in its origin wrong will often intrude; but I believe it is good for us to have much 'searching of heart.' I think, when we are fearful that we have withstood the right motion, it is well to be willing to endure the feeling of penitence; it prepares and softens the mind for impressions of the Spirit. We can never be too lowly or humble. I am glad to be able a little to sympathize with thee in thy exercises."

Thus, as a truly Christian parent, did he counsel and nurture his family; tenderly feeling with them in their various difficulties, and administering to each that which he thought they needed. Surely, on such labor a blessing would rest!

Again he writes to his youngest son:—

"*Bristol*, 24, 10 *mo.* 1843.

. . . . Thy brother Joseph continues very poorly. The last hours which I passed with him were very pleasant, and I am comforted in the belief that he will be prepared for his change, whenever it may take place.

My dear son! as regards thy own conflicts and baptisms, thou art doubtless aware, as I am, (though perhaps not quite so fully), how unable we are to assist each other, and that what we attempt, in our own way or time, is very unavailing; indeed, more frequently tends to weaken than to strengthen. One thing I may safely say, viz., that, when we 'clearly see the Lord's

will,' there can be no doubt that it should be done; yet I have often found that there is, at times, a clear sight of what is to be our actual experience at a future time; and that we must not only see the thing required, but also the time for it; and I am disposed to believe that there is, not unfrequently, a great degree of suffering undergone for want of a true experience of what it is to keep the word of the Lord's patience; to be found weightily affected in spirit with the preparation for the work, waiting the word of command. That thou mayest be favored to keep a single eye to the leader of his people is my earnest desire for thee. Self will be creeping in at every opening, and mixing with even that which opened in the light of life. Humility, real nothingness of self, is the only safe place; I wish thou mayest early find it, and steadily abide in it. What a providential blessing it is that thou wast placed where thou art! On reading what thou sayest of the refreshment experienced in silence, I have afresh thought, what a privilege those lose who suppose that our spiritual growth is only to be promoted by reading, talking, or hearing."

"*Bristol*, 14, 12 mo. 1843.

My dear Thomas,—Perhaps thy master would tell thee that I was at Cirencester, to which place I went at considerable inconvenience, but I did not feel as if I could comfortably stay away, though we have so many things upon us now at home. Thy mistress told me that thy health is not quite as she would wish it to be, and that thou art often low in spirits. I consider it a special favor, when, during the buoyant season of youth, there is such an abiding sense of the holiness of God, of our own proneness to forget Him, and of the necessity for receiving daily supplies of Divine grace, from the inexhaustible Fountain, as keeps the mind humble and watchful; but I believe that, when we are under these solemn impressions, our unwearied adversary takes another mode of assault, and would incite us to such an abstraction of mind as creates a morbid desire to be continually lamenting our condition. We have duties of various kinds to perform, and we act, I believe, most consistently with the Divnie will when we conscientiously endeavor to fulfil them *all*, to the best of our knowledge, applying the respective faculties to their appropriate purposes; judging of those things which are in the province of reason by that invaluable faculty; but, in spiritual matters, ever remembering that there are points which reason cannot reach. I believe that one of our prominent duties is to do whatever we properly can, in order to maintain our bodily and intellectual powers in a vigorous state of health, and that this condition is favorable to our spiritual growth and fruitfulness. I would therefore advise thee, as often as right opportunities present, to take exercise, and to cherish the natural enjoyment to be derived from the effects of fresh air, with a thankful heart. I would also particularly recommend thee to fix on one or two desirable acquisitions, and steadily to pursue them, at such intervals as can be appropriated to such purposes, without the neglect of other things. Thy mistress told me that thou hadst thought of improving thyself in the French language, and that she thought that thou mightst, very advantageously, study arithmetic farther. Now both these pursuits are not only very useful, but most desirable; I might almost say the latter is indispensable. In my circumstances, if it were not for some knowledge which is not possessed by all, the little matters which I now accomplish would be out of my power. From some observations in thy last, I think thou wilt be likely to unite in these views. I approve of thy caution, in so weighty a concern as that which presents itself to thy mind. I believe we shall not be suffered to go very far wrong, while we are simply and resignedly waiting, without a secret reserve for the fulfilment of our own will. I have often thought that there is a lesson of wonderful instruction in the saying of our blessed Redeemer, 'My judgment is just, because I seek not mine own will, but the will of Him that sent me.'

4, 12 mo. 1844. In meeting, I was led to contrast the general admission of the right of Christ to reign in his church with the practical denial of that sovereignty, by the appointment of man to offices in the church for which, contrary to Christ's command, they pay, and thus corrupt the office of minister; also to contrast, in the same way, the individual admission, by Christians generally, of our personal obligation to obey Christ, with the practical denial of this, by not waiting upon the Spirit of truth for direction and strength. I afterwards found that the curate of a neighboring village, and a Baptist and Wesleyan preacher, were present.

On fifth-day I was at meeting at Campden; a kind friend, who had come five or six miles to attend to it, took me home in his cart; it was very pleasant to be under the roof of these simple-hearted people. He has a sweet wife, and four nice little children. The next day he conveyed me to Tredington."

Joseph Capper's health had been so far restored that he had some time previously gone to Exeter, at the request of Thomas Knott, to assist him in his business. He returned home during the very inclement weather; and this exposure to the cold appeared to be the cause of a violent attack of erysipelas, which carried him off, after a short season of suffering. He only survived long enough for his dear father to witness his close; and this was a deep trial to his paternal feelings. Joseph had long been afflicted, and his father had sympathized, not only in his bodily pain and weakness, but in the

mental conflicts through which he had been passing; so that it would have been especially comforting for them to have been together when nature was failing, and he was approaching the end of all things here; but his father had the consolation of a full belief that he had put on Christ, and was found in Him, at that awful moment when no other refuge can avail.

At the interment of his brother Joseph, Thomas first spoke as a minister; and to this his father alludes in the following letter :—

"*Bristol*, 11, 1 mo. 1845.

MY DEAR THOMAS,—Thou wilt readily believe that I was not unmoved by the circumstances under which thou wast and art placed. I felt much for thee, but it did not appear to me that I could render thee any real service by conversation; and now I am well satisfied, as I perceive that the dangers on either hand have presented themselves to thy mind. The danger for thee may be having the mind elated; though what a mistake to be *elated* at a *gift!* I remember, some years ago, having a very favored public meeting, at which was present a missionary from the West Indies. He seemed delighted with it, and said he longed to take a part in it; seeming to be unacquainted with the truth that it is only as the Anointing teaches that the word is made effectual; and that the most able human efforts are unavailing to produce life. But he afterwards told me an anecdote of John Bunyan which was instructive, and is well to remember. I believe he (J. B.) generally preached extempore; and I also entertain no doubt that, although he was not aware of the *necessity* of waiting for power from on high, he often did so wait, and was favored with it. One day he preached a sermon which was greatly admired. Some one met him at the pulpit stairs, and said, 'Mr. Bunyan, what a beautiful sermon you have delivered!'—'Yes,' he replied, 'the devil told me that, before I came down.'"

Thus touchingly and tenderly did he watch over his children; warning them of dangers, and cherishing their youthful desires to serve the same Lord to whom *he* had long dedicated his all, and who had so largely blest him in his spiritual course.

To be continued.

THOROUGHNESS—*Thoroughness*—and again I say THOROUGHNESS is the secret of success.—A child, in compassing the simplest subject, may get an idea of perfectness which is the type or archetype of all excellence, and this idea may modify the action of his whole mind through his whole course of life. Be thorough therefore, be complete in everything you do; leave no enemy in ambush behind you as you march on, to rise up in the rear and assail you. Perfect your work, so that when it is subjected to the trials and experiences of life, it will not be found wanting.

Account of SARAH HOARE, *of Bath, England, deceased 4th mo. 14th, 1855, aged 88 years.*

(Continued from page 404.)

"4th mo. 14th, 1824. I went to meeting in great poverty, depressed by recollection of my backslidings and omissions of duty; it seemed as if I could not be sensible of any good; yet I did desire for myself and the whole meeting that we might experience descendings of heavenly dew. Our friend George Withy stood up, and life accompanied his testimony. He spoke of silent worship, that silence which we ought to labor for, that silence in which we could say 'The Lord reigneth;' but he also mentioned a silence comparable to the silence among the tombs. Afterwards, in solemn prayer, he expressed his belief that there were those present whose love was *chaste towards the Lord;* a sweet expression! in which belief I could unite. This was a meeting worth waiting months and even years for. There was in it a solemn heavenly covering which I hope was felt by all present. I thought I could say with my whole heart, 'Hallelujah, the Lord reigneth!' My heart was filled with gratitude to the heavenly Giver. These were refreshings as from his presence. It appeared to me that we were baptized as into one spirit. I thought I could meet death without fear, nay even with rejoicing. I was afraid to speak to any one coming out of meeting, lest I should lose the sweet savor of such a meeting, but I talked too much afterwards, and did not enough cherish the blessing I had received.

"8th mo. 15th, 1824. Believed myself enabled to supplicate for Almighty protection. It seemed as if danger were near, and that I should feel peculiar need of such protection. I have felt the preserving power lately in a particular manner. I long to have a clear evidence that my sins are forgiven, that my name is written in the Lamb's book of life.

"10th mo. 28th, 1824. Miserably poor as I am, I still feel those are dearest to me who love the truth, and nothing in this world delights me so much as to hear of Zion's prosperity. On reviewing my multiplied engagements, and recollecting how much my mind is drawn from its watch, I have been enabled to desire, I believe with my whole heart, that I might enjoy 'a closer walk with God;' that whatever may be my employment, my mind might be raised to him, that thereby I might be better enabled to know his will, and guard against that warmth of temper that so often distresses me, and that my countenance and manners might declare that I desire to be with Jesus.

"6th mo. 16th, 1825. Oh! how rejoiced was my poor soul, that had long been hungering for a little spiritual nourishment, to be enabled to ask for it. It was another sweet assurance that I was not forsaken. My mind was left in a state of sweet serenity for several days; but,

alas! my irritating engagements and my want of watchfulness dissipated this sweet serenity, and left me a prey to vexations, and to my too great warmth of temper.

"9th mo. 21, 1826. Very much grieved on account of the cruelly oppressed slaves in our West India Islands. The cries of one poor woman of whom I had been reading, who had been deprived of her two children, seemed to follow me, and pierce my very heart; but I was enabled to raise my feeble cries for her and for the whole injured race, and it relieved me.

"10th mo. 5th, 1826. While sitting with the family of ——— the wife pleasantly remarked, that her husband was not sufficiently careful as to neatness of dress, when he replied, 'Well, I hope I shall keep *dirt* out of my mouth.' The word *dirt* appeared to me to be emblematic of evil speaking, slandering, backbiting. It touched and reproved me, for I thought I had been speaking of the failings of my neighbour too freely.

"5th mo. 6th, 1827. Lately I heard that Sarah Abbot and Ann Tweedy were about to pay a religious visit to the families constituting this Meeting. I secretly desired that they might in their visit to me have a sense of my spiritual famine, of my almost desponding state of mind; and to my great admiration it was so. They had, I believe, a clear view of my poor, stripped, sorrowful condition, and, (may I ever remember it with gratitude), were directed to hand me consolation.

"5th mo. 17th, 1829. At a meeting which was held in silence. I walked thither, as usual, very much depressed, recollecting how seldom I was permitted to feel heavenly refreshing; but at this sitting I was enabled to enjoy solemn silence, in which my soul could breathe to its Maker; and oh! how earnestly did I desire that he would never leave me nor forsake me.

"5th mo. 31st, 1829. Endeavored to review my mercies past, and to be thankful for the present. I was also permitted to pray, and fervently and devoutly did I supplicate for mercy, that my close might be peaceful; that the holy hand might not spare, nor his eye pity, till he had made me such as he would have me to be. I know that this prayer was of his own inspiring, from the sweetness and content which followed.

"3d mo. 20th, 1830. Went to meeting in a state of mind, as I thought, unfit, or unprepared for solemn endeavors to worship; an unusual self satisfaction prevailed; it was painful to me, yet still it did prevail. After taking my seat a total inability was felt for silent waiting; so much dissipation of mind and hardness of heart I have seldom experienced, so that I could have no prospect of heavenly refreshment, and thought it would be quite in vain to seek it. But thanks to the great condescension of my heavenly Father! a delightful solemnity covered my mind, and prayer, praise and adoration, beyond what I can express, was my happy experience, and though the meeting lasted nearly two hours, it seemed a very short meeting. At this moment, near midnight, I feel a small degree of the delightful refreshing, and can raise my heart with thankfulness.

"3d mo. 20th, 1830. About three weeks ago, Mary Hunt, at a week-day meeting, was engaged in supplication, after which I thought we received a portion of that bread which satisfieth, and could say from heartfelt experience, 'the Lord reigneth.' Such seasons are inexpressibly precious. I should like to steal away from meeting without saying a word to any one, that I might retain as long as possible the sweet unction. Entering into conversation immediately seems to dissipate much of my comfort, yet it would appear unkind or unsocial not to do so. At country meetings, where we see our friends but seldom, perhaps there might be some excuse for loitering a little after meeting, yet I fear that much of the savor of our heavenly visitations is dissipated, and the serious joy and comfort soon leave us, occasioned by these often unnecessary communications. I love my friends, but so seldom am I favored with refreshings from above, with a sense of divine regard to my almost continually distressed and sorrowful soul, that when it does come, I feel it far beyond any thing besides, precious, and wish to keep it.

"4th mo. 18th, 1830. I am glad it is in my power to record my spiritual comfort. This morning at meeting believed I felt at least a sacred solemnity of mind, in which I thought I could look to, and pray to my heavenly Father; and Oh! how earnestly did my soul desire that he might be with me at the close, and condescend to give me an evidence of sins forgiven.

"5th mo. 12th, 1830. Was oppressed with drowsiness—it was exceedingly painful to me; in vain I endeavored to shake it off, it still oppressed and distressed me. At last, in extreme weakness, I raised my heart to Him who I knew could relieve me; I prayed to be relieved from this suffering, and I was enabled to ask in faith. My prayer was answered, I did feel immediate relief, and the remaining part of the meeting enjoyed sweet silence, as at the footstool of mercy, and could at last breathe grateful thanks and praise; and as soon as my mind felt disengaged the meeting broke up. This I have frequently experienced after very solemn and delightful engagement, there has been a pause or cessation, and the assembly almost immediately was broken up. I took away with me grateful, joyous, happy feelings, and could adore.

"5th mo. 16th, 1830. I may venture to say that I had the happy experience of spiritual prayer and refreshing silence this morning, though I sat down deeply lamenting my poverty and reviving proneness to sin; there seemed no life in me; but, Oh! wonderful condescension!

I trust I had the best of all experience, a permission to approach the throne of grace.

"2d mo., 1831. I felt depressed almost below hope, and thought I should not dare even to seek in silence for spiritual comfort, . . . but found, as I have often found before, that I can have no peace without a daily endeavor to lay, as it were, my soul at the footstool of mercy, simply to wait.

"9th mo. 5th, 1831. Enabled to pray. I feel grateful for such a privilege. Oh! may the liberty to approach the Majesty on high return much more frequently than of late, for I have felt poor, low and much deserted."

Referring to a circumstance that greatly distressed her, she writes as follows:

"10th mo. 23d, 1831. E. S. then on a religious visit to these parts; she had felt a drawing towards me, and never was a visit more rightly timed, or more consoling; it left upon my mind indescribable comfort, a real most delightful rejoicing. Oh! what mercy to a worm! Language is too poor to convey any idea of what I felt; only those who have tasted such delight can know; nor was my joy of a very transient nature; even now something of the feeling remains.

"3d mo. 22d, 1832. The formation of a Society for the promotion of humanity towards animals gives me great comfort. May it prosper! Only He who gave me life can know how much I have suffered on account of the cruelties practised on them. He has seen my tears and heard my prayers, and he knows all I have endeavored to do, and all I have really done to mitigate their sufferings."

[To be continued.]

ON SILENT WORSHIP.

By J. J. Gurney.

"Our profession and our desire, when we meet together to worship the Father, is to perform this sacred duty in spirit and in truth. To this end we conceive that a condition of outward silence is pre-eminently adapted. For worship in spirit and in truth consists neither in the practice of typical rites, nor in the forced or formal use of words, which may or may not agree with the feelings of those who utter them, or in whose behalf they are spoken; but in the communion of the soul with God, in inward prostration before him, and in those heartfelt offerings of prayer and thanksgiving which, in order to enter into the ears of the Lord of Sabaoth, need not the intervention of any vocal utterance.

In order to unfold this interesting subject with some degree of clearness, it will be desirable to advert to a few of its principal particulars.

I. Were the inquiry addressed to me, What is the first and most essential qualification for a right and spiritual worship of the Almighty—for such a worship as would at once edify the creature and glorify the Creator?—I should feel but little hesitation in replying, *A deep humiliation and subjection of soul before the divine Majesty?*"

"II. A second particular, indispensably requisite for a true and spiritual worship, is *waiting upon God.*"

"III. Among the choicest blessings in the expectation of which the true worshipper is taught to wait upon his Lord, and for which he is most accustomed to present his humble yet earnest petitions at the throne of grace, is the illumination and instruction of the Holy Spirit."

The author, illustrating these points at some length, shows that "we are furnished with abundant evidence from Scripture as well as experience, that a state of humble *waiting* upon God forms a very important part of true and spiritual worship; and that of such a state, *silence* is a natural and perfectly adapted accompaniment," and adds:—

"The obedient family of God, are, in all their ways, instructed and enlightened by their divine Master. Even while they are pursuing the active business of life, if they do but carefully maintain the watchful spirit and single eye, they will not fail to receive, on every needful occasion, the secret yet perceptible monitions of the Spirit of Truth. But, in an especial manner, may they expect to experience this grace, when they meet for the solemn purpose of worshipping the living God. That 'Minister of the true Tabernacle,' who has promised to be in the midst of his disciples when they are gathered together in his name, is ever ready to carry forward his work in their souls, and to bestow upon them the teaching of his Holy Spirit; and his teaching, when received with submission, never fails to be efficacious, because it is derived, without mixture, from the source of wisdom; it is not only light, but *power*. Many are the Christians of various denominations, who can bear witness that the Lord Jesus does indeed condescend to instruct his people *himself*. It is Christ, that spiritual teacher of the children of God, who makes manifest to them their real condition; detects their iniquities, and convinces them of sin; brings them into humility and contrition of soul; and thus prepares them for the exercise of fervent prayer for pardon and deliverance. It is Christ, also, who reveals to the soul of man the mercy of God, and secretly proclaims to his followers the extent and efficacy of redeeming love. Thus is the penitent sinner relieved and comforted, and becomes rightly qualified to offer up, at the throne of grace, the acceptable tribute of thanksgiving and praise. Lastly, it is Christ who plainly sets before his people, as in the light of his sanctuary, the path of self-denial, obedience and true holiness: he shows to them the beauty and excellence of that narrow way

and inspires them with an ardent desire to walk in it; and, at the same time, he invites them to rely with confidence upon the power of his grace, that, by this sacred influence, they may be strengthened in all their weakness, and enabled to take up their daily cross, and follow their Lord and Saviour. Such is a faint and general outline of the teaching of the Son of God; and, where is the experienced Christian who will venture to deny that he thus instructs his people, not only by means of the ministry of his servants, but by the secret and immediate operations of his Holy Spirit?

If this point be allowed, and if it be further granted, as I think it must be by the spiritually-minded reader, that the periods appointed for the public worship of God are times when the immediate teaching of Christ may reasonably be expected; the propriety of *silence*, on such occasions, is at once established."

"It appears then that Friends consider the maintenance of silence in their religious assemblies to be in perfect accordance with that divine law, that God, who is a spirit, must be worshipped spiritually—that, in this sentiment, we are confirmed by a consideration of some of the principal constituents of true and spiritual worship, viz: humiliation before the divine Majesty, waiting upon God, and submissive attention to the immediate teaching of the Lord Jesus—that to these several duties the silent subjection of the soul is peculiarly suited, and even absolutely indispensable—and that this frame of mind is, in our judgment, most easily obtained, and most effectually preserved, through the medium of an outward silence.

Such are the reasons for the value which Friends are accustomed to attach to silence in worship; and which will, I trust, be found more and more to recommend so salutary a practice to Christians of every name and profession. In conclusion, however, it ought to be remarked, that, although silence is a natural attendant of this inward state of prostration, waiting, and attention to the divine teaching, the former may often be maintained when the latter has no existence. It is easy for any man to be outwardly silent, while he allows his mind to be occupied with a thousand passing reflections which have no proper connexion with his religious duty; and, when this is unhappily the case with persons who are met together for the professed purpose of rendering a public homage to the Almighty, it must be confessed that their worship is as inefficacious, and nearly as much of a mockery, as it would be, did it consist in the use of words at total variance with the feelings of the heart.

How clearly, then, is it the duty of Friends, of every age and station, to maintain a true watchfulness and diligence of soul, that their silent worship may not be marred by the influence of worldly thoughts, and thus degenerate into a barren and lifeless form! It may, indeed, be freely allowed, that a condition of true inward silence is one of no easy attainment. Great is our infirmity in this respect, and difficult do we sometimes find it, to stay the rapid movements of the mind, and to present ourselves, in real quietness, a living sacrifice to our God. But we do not expect to accomplish this object in our own strength. In our endeavors to worship God in spirit and in truth, we are taught to rely on him alone; and, while such continues to be our reliance, experience will still enable us to testify that he is often pleased to arise for our help—that he has the will as well as the power, to bring our vain thoughts into silence—to raise our souls into holy communion with himself—and to say to the multitudinous imaginations of the natural man, *Peace, be still.*"

[To be continued.]

COTTON IN ALGERIA.

Under the auspices of the French Government, a systematic effort has been made for some years past to stimulate the production of cotton in Algeria for export, and the commissioner from South Carolina, who visited the Paris industrial exhibition, seeing numerous very superior specimens of the crop, made a thorough investigation of the subject, and has furnished an elaborate report thereon. The writer, the Hon. Wm. Elliott, apprehends that the success of France in the experiment of cultivating Sea Island cotton, would impose on the maritime portions of our own Southern States the necessity of restricting their culture. He concedes that the soil and climate of Algeria are favorable to the production of Sea Island cotton, and says that the numerous specimens exhibited in the Palais de l'Industrie, the high numbers to which they were spun, the beautiful laces and muslins into which they were wrought, are so many evidences of the fact that cannot be set aside. He adds:

"These specimens were, for the most part, of exceedingly high qualities: they were spun up readily to No. 600—the highest number wanted for laces—and hanked and dyed so as to be undistinguishable by any but professional eyes, from the finest materials of silk."

This Algerian cotton crop last year was 2500 bales, of 250 lbs. each. Great efforts have been made by the French Government to encourage its culture. High bounties have been offered to the Algerian cotton growers, in the form of an assured high price for their product, and inducements in other forms have been held out to them. Yet Mr. Elliott informs us that, notwithstanding all this, the result could not have been reached unless there had been a natural fitness for the production, which he considers, rightly enough, as the most important fact demonstrated. The average production of Sea Island cotton per acre in the United States, he assumes to be 120

pounds of clear cotton, but this, he was assured, is much exceeded in Algeria, as "at so low a yield they could not cultivate, the expenses being too great to leave any profit." This arises, of course, from the fact that the labor employed in the cultivation of the Algerian cotton is paid for, whereas that of the South is not. The inference is, that free labor stimulates a greater production, and thus must in the end be quite as remunerative to the planter as slave labor. Mr. Elliott proceeds to remark, that "no one who gives any weight to these considerations can be blind to the conviction, that if the present ratio of increase be continued for five years, France will supply herself from her Algerian possessions with her whole required stock in these fine cottons." As to the area of country suitable to the cultivation of the crop, Mr. Elliott thus shows it to be adequate to the purposes alluded to:—

"We know, from our own experience, that it is the sea-line of our territory only, or so much of it as is exposed to the influence of salt atmosphere, that produces the sea island cottons in perfection.

"By the peculiar formation of the country, the prevalence of salt mountains and salt lakes, the sea-line of Algeria, so far as climate is concerned, is extended, so to speak, for several hundred miles into the interior; and those lands which, from excess of salt, are unfitted for grain, are the very same in which the fine cottons delight. Assuming, then, that France will require 10,000 bales of Sea Island cotton, of 250 lbs. each, for the use of her manufacturers, it seems probable to me, that a portion of arable land can be found adequate to the production of the required supply."

The labor of the Kabyles employed in the culture of cotton, costs from forty to sixty cents per day, according to Mr. Elliott, which may be correct, although the Kabyle labor formerly cost much less. He also says, that the Arabs are slow to quit their predatory habits and devote themselves to agricultural pursuits, which is only partially true, as some of the Arabs are the most successful farmers in the country, and supply all the towns with provisions. They are, moreover, proverbially avaricious and economical, and much given to accumulating money; so that if profit is to be made in the culture of cotton, they are likely enough to become either planters or laborers. But Mr. Elliott shows by a calculation that even at the minimum rate of production, six thousand two hundred and fifty laborers would suffice to insure the supply; and surely this number can be found in Algeria, but if it cannot, it is in contemplation to procure them from Minorca, China, and India.

Cotton has been cultivated experimentally in Algeria, on French account, for the last twelve or fourteen years, until the government became satisfied that the culture of the crop there was feasible, and now they are straining every nerve to increase it, and render themselves independent of the United States. Three years ago, the whole crop did not exceed one hundred bales; but, under the stimulating policy of the French Government, it has already increased to twenty-five hundred bales, and, as Mr. Elliott says, can, under the continued application of these stimulants, be made to supply all that France may require for domestic consumption. What some of these stimulants are, Mr. Elliott thus tells us:

"The cultivator is relieved, for example, from all expenses in preparing his cotton for market. It is taken (in the seed) to Government mills, erected and supported by the national treasury, and superintended by Government agents, where this material is ginned and packed, and transferred to the manufacturers at a stipulated price; and this price, be it remembered, is an immoderately high one, far exceeding what the article would naturally bring in an open market of competition. And more than all this, the French Government has this year offered a premium of 60,000 francs to the producer of the finest Sea Island Cotton in Algeria. The successful samples were exposed at the Exhibition, and the premium was said to have been divided between a native chief and the Messrs. Masguiller and Sons, of Havre, who, to their function of merchants, have superadded that of planters of Sea Island cotton in Algeria."

Not only does this culture concern the supply of the French market, but Mr. Elliott states, on highly reliable authority, that companies are in contemplation, if not actually organized, of which the capital is furnished by Manchester, to cultivate Sea Island cotton in Algeria on English account. As regards the natural influences of soil and climate in Algeria, some are favorable and others unfavorable. Those in favor are the prevalence of salt mountains and lakes in the interior of Algeria, which adds greatly to the area adapted to cotton, the exemption from heavy frosts, which therefore permits the growth of rattoon, and the absence of the destructive caterpillar. The adverse influences are the cold blasts from the mountains in Spring and the hot winds from the desert in Summer, the latter making irrigation a necessity. We speak now of the Sea Island variety of cotton only, but it seems that the short staple, or New Orleans, is also remunerative in the same region.—*North American.*

IDOL WORSHIP.

The islands of Inniskea, on the north-west coast of Ireland, are said to be inhabited by a population of about four hundred human beings, who speak the Irish language, and retain among them a trace of that government by chiefs which in former times existed in Ireland. The present chief or king of Inniskea is an intelligent pea-

sant, whose authority is universally acknowledged, and the settlement of all disputes is referred to his decision. Occasionally they have been visited by wandering schoolmasters, but so short and casual have such visits been, that there are not ten individuals who even know the letters of any language. Though nominally Roman Catholics, these islanders have no priest resident among them, and their worship consists in occasional meetings at their chief's house, with visits to a holy well. Here the absence of religion is filled with the open practice of pagan idolatry; for in the south island a stone idol, called in the Irish *Neevougi*, has been from time immemorial religiously preserved and worshiped. This god, in appearance, resembles a thick roll of homespun flannel, which arises from a custom of dedicating a material of their dress to it whenever its aid is sought: this is sewed on by an old woman, its priestess, whose peculiar care it is. They pray to it in time of sickness. It is invoked when a storm is desired to dash some helpless ship upon the coast; and, again, the exercise of its power is solicited in calming the angry waves to admit of fishing.

Such is a brief outline of these islanders and their god; but of the early history of this idol no authentic information has yet been obtained. Can any of your numerous readers furnish an account of it?—*Notes and Queries.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 15, 1856.

In our last number some judicious observations, over the signature of "P.," were introduced, impressing the importance of a faithful and unflinching maintenance, on the part of our religious Society, of the testimony which we appear to have been particularly called upon to support, in favor of the peaceful reign of the Messiah. The subject is of incalculable importance, and may well merit a few additional observations.

It is a remarkable circumstance, that while the inhabitants of the United States, as well as the people of Western Europe, with a few exceptions, profess the doctrines of Christianity, and the precepts and declarations of the Old and New Testaments are claimed as the basis of their creed, the practice generally prevalent manifests so little of the nature and spirit of the gospel dispensation. If we examine the proceedings of our national assemblies, and listen to the arguments by which those proceedings are enforced or defended, it is difficult to discover any principle of action, which might not have been consistently pursued in a Grecian or Roman Senate, in which the doctrines of Christianity were neither acknowledged nor known. Preparations for national defence constitute no trivial portion of the labor of legislation.

In the predictions included in the Old Testament, particularly those of the evangelical prophet, respecting the appearance and operation of Christianity, it is pathetically described as a reign of inviolable peace. And in the doctrines of the New Testament, the founder of Christianity appears in his peculiar character, the Prince of Peace. His advent was hailed by the angelic anthem of "Glory to God in the highest, and on earth peace, good will towards men," and his precepts and example every where indicate a spirit congenial with this anthem.

Among the professors of Christianity, whatever their practice may be, there are probably few, if any, who will deny that the predictions relative to the nature and character of Christianity, which so conspicuously mark the books of Isaiah and Micah, must, at some period of time, find their fulfilment; and probably very few will profess to believe that any other system of Christianity than that which our Saviour came to introduce and establish, will ever be offered to the acceptance of man. Indeed, if we soberly examine the example and precepts of our Lord and his apostles, we shall find it impossible to conceive that any system more completely conducive to the establishment and permanence of an inviolable peace could be offered to our acceptance. The question, then, between the advocates of peace and the defenders of war, both being, professedly, believers in the truth of Christianity, does not appear, when stript of extraneous considerations, to relate so much to principle as to time. We seem to agree as to the ultimate result of the Christian system, but differ only as to the time when that result is to be experienced. It therefore becomes a subject of momentous inquiry, whether the doctrines of Christianity, as promulgated and enforced by its founder and his immediate disciples, is less efficacious now than it will be at any future period. If Christianity has not yet produced the effect which it is designed eventually to accomplish, is that failure to be attributed to any defect in the system itself, or is it owing to a want of the faithful adoption and practice of its nature and spirit? Indeed, the advocates of war, under the

Christian dispensation, never meet the question fairly. They are bound to show, either that war is not, in its nature, inconsistent with the doctrines and precepts of Christianity, or to show that there are some principles which necessarily govern the actions of men now that will not always govern them. The maintenance of the first proposition is seldom, if ever, attempted. The defenders of war usually appeal to our fears or our passions. They introduce considerations of supposed expediency; they portray the consequences which may be supposed to arise from the adoption of pacific principles, but carefully overlook the inquiry, whether any consequences, could they even be clearly foreseen, could justify a disregard of the injunctions of our Saviour. The question, whether a consistent Christian is bound, at all times and under all circumstances, to conform to the precepts of our Saviour, admits of but one answer. Yet we always find that, when even the professed ministers and teachers of Christianity undertake to defend the practice of war, they always resort to considerations of imagined expediency; and by ignoring the consideration that lies at the bottom of the inquiry, they virtually abandon the defence. The second proposition requires, or even admits of but little consideration. Human nature and human passions are essentially the same at all times and under all circumstances, until subjected to the controlling influence of religious principle. Wars, whatever aspect they may assume, or whatever their ostensible object may be, originate primarily in the passions of men; and if the spirit of Christianity, when permitted to work its legitimate effect, can, at one period of the world, so far subjugate these passions as to put an end to war, the same spirit must be capable of producing the same effect at any other time; and to deny that the spirit of Christianity is capable of producing this effect, would be to assert that it is inadequate to its declared and ostensible object.

That the establishment of universal and permanent peace would be a blessing of incalculable value, admits of no denial; and that Christianity, when permitted to accomplish its ultimate object, must confer this blessing upon man, is equally clear.

How important, then, is the position of those who wield or mould the opinions of the multitude on this momentous subject. It is, perhaps, not going too far to assert that, if the professed ministers and expounders of the gospel were to maintain, in all their fulness and force, the doctrines proclaimed by our Lord and his apostles, wars must soon cease among the professors of the Christian name. The opinions entertained by a large portion of the community, particularly upon questions of religion and morality, are little else than an echo of the opinions of others; hence, those doctrines which are openly proclaimed by the professed expounders of the gospel, are very liable to be admitted by the multitude with little examination, particularly when such expositions coincide with their propensities and passions.

It is, however, a remarkable circumstance that, although the advocates of war under the Christian dispensation, resort to arguments of expediency as their primary support, even the plea of expediency, when carefully examined, fails to sustain them. Unhappily, the establishment of governments upon pacific principles has been so seldom tried, that experience has less to offer to us upon this subject than upon many others. We have, however, one pregnant instance, in the well known, and often cited example, of the settlement of Pennsylvania. This colony may be said to have been established under circumstances particularly unfavorable to the maintenance of permanent peace. The settlement of Virginia preceded that of William Penn at least three quarters of a century, and during a considerable portion of this time, sanguinary contests had been going on, either among the colonists themselves or between them and the native inhabitants of the land. The Mayflower landed the Pilgrim fathers on the rock of Plymouth at least sixty years before the charter for Pennsylvania was granted, and during no trivial portion of this time a cruel and exterminating war was prosecuted between the new settlers and the native tenants of the soil. These circumstances could scarcely fail to impress the aborigines with apprehensions respecting the character and encroachments of the European immigrants, in which jealousy and suspicion must have constituted a part. Though the simple and untutored natives could form a very inadequate conception of the exhaustless sources by which the European immigration was supplied, yet they could certainly see enough to convince them that their lands were continually

sliding from beneath their feet, and subjected to the control of a totally different race. Hence, we can hardly suppose that the annunciation contained in William Penn's first communication to them, that the king of England had granted him a large country in their part of the world could be agreeable to them, for they might very rationally question how the king of England could have any land in their part of the world to grant. Yet the expressions of kindness with which this annunciation was accompanied; the disposition which was manifested to appropriate no portion of the country to his own use, or to that of his followers, until it had been fairly and freely purchased of the natives; and especially their coming among them without fortifications or arms, soon gained their confidence and prepared the way for a peace between the English and the native tribes, which lasted as long as the counsels of William Penn and the adherents to his religious principles were predominant in the colony of Pennsylvania. In the history of Pennsylvania, during the first seventy years, we hear nothing of the tomahawk and the scalping knife of the savage, and it is even questionable whether, at any subsequent period, a drop of English blood was ever shed by the Indian hatchet on the land which he purchased of them.

The name of William Penn was long held in the utmost veneration by the unlettered natives, and it is doubtful, whether, even now, his memory is entirely consigned to oblivion.

Could any political expediency have been superior to the policy of William Penn? Yet that policy was dictated by his conviction of what justice and humanity, deeply imbued with the spirit of Christianity, required at his hand.

In the history of Carolina we find an illustration less known, indeed, than that of Pennsylvania, of the political expediency of a pacific course.

In the 1st vol. of Friends' Review, page 242, a brief notice is given of the government of John Archdale, who, about the year 1695, was constituted Governor of that colony. To that account, such of our readers as are in possession of that volume are referred, but as many of our subscribers have come in since it was published, an outline of the narrative will be here given for their information.

Carolina was settled under authority of a charter granted by Charles II., in 1663, and the government established, or at least attempted, was founded upon principles highly aristocratical. The governors were appointed by the aristocratic proprietors, and the colonists were of an extremely heterogenous character, but, in general, much better fitted to disturb than to support a regular government of any kind. The consequence was, that the governors found it impossible to escape the censure, either of those who appointed them, or of the colonists whom they were deputed to govern. Though Governor Smith, the last who preceded John Archdale, administered the concerns of the colony with prudence and integrity, so as to preserve a character unimpeached by any party, he found his situation rendered so irksome by the turbulence and discontents of the people, that he soon solicited a release from his government. At the same time he urged the proprietaries to depute as governor one of their own number, clothed with authority to hear, and decide on the spot, all the complaints and controversies by which the colony was distracted.

The choice fell upon John Archdale, one of their number, who is said to have been a member of the Society of Friends. He, by a mixture of firmness never to be shaken, and of mildness never discomposed, soon harmonized the jarring elements, and elicited from the colonists the first vote of thanks ever communicated to the proprietors.

He adopted the humane and rational policy of securing the safety of the people, by cultivating the good will of his neighbors, both savage and civilized. The Spaniards having discovered the southern part of the continent, had formed a settlement at St. Augustine, in Florida, and claimed the country lying to the north of it to an indefinite extent. The English colonists of Carolina were regarded by the Spaniards as intruders, and the relations between the colonies, prior to the administration of Archdale, had been essentially hostile.

A tribe of Indians, living about eighty miles from Charleston, had placed themselves under the English colonial government. A company of these people, while on a hunting expedition, met with some Indians who resided not far from St. Agustine, and took them home as prisoners, with a view of selling them as slaves, to be conveyed to the West Indies. Gov. Archdale, hearing of the circumstance, caused the Indian

chief and his captives to appear before him. After examining the case, he ordered the prisoners to be taken back to St. Augustine, and sent a friendly letter to the Spanish governor there. The consequence was, that a letter was received in return, thanking him for his humanity, and expressing a desire to maintain a pacific correspondence with the English. In pursuance of these friendly demonstrations, Governor Archdale and the Spanish commandant issued orders to the Indians under their respective jurisdictions, to abstain from molesting each other. This was a more efficient security against Indian and Spanish hostility than any military preparations could have furnished.

The Indians in the vicinity of Cape Fear manifesting a desire to place themselves under the protection of the English Government, Archdale admitted them to the privilege, but required as a condition, that instead of plundering vessels when wrecked on their coast, and murdering their crews, as they had sometimes previously done, such unfortunate persons should be treated with kindness and humanity. A few weeks afterwards, a vessel from New England, with about fifty passengers on board, was cast away near that cape. The company, finding themselves surrounded by the natives, were greatly alarmed, and remained on the wreck till they were nearly starved. But the Indians manifesting tokens of friendship, at length gained their confidence; and, coming to land, they were hospitably supported until they found means to acquaint the governor with their condition. He thereupon sent a vessel which conveyed them to Cooper River, where they were settled upon lands allotted to them.

If men in authority would more frequently manifest their courage or humanity by adopting the policy of Archdale and Penn, we should, undoubtedly have more instances to record than we have, in which that policy has been practically and triumphantly vindicated. Of this policy it may be safely asserted, that adjustments founded upon it, usually operate to the advantage of both parties, and both are, or ought to be satisfied; whereas, every advantage which one party acquires by military force, must be gained at the expense of the other; and can scarcely fail to engender a spirit of discontent and resentment. Hence, while the former contains the elements of permanent peace, the latter can produce little more than a deceitful truce, to last no longer than until the vanquished party can acquire courage or strength to renew the contest.

The history of the rebellion in Ireland in 1798, furnishes some striking illustrations of the consequences resulting from a course invariably pacific. The Society of Friends, taking no part in the sanguinary contest, were, in many instances, regarded with suspicion and aversion, both by the royalists and the insurgents. Their peaceful and consistent course, however, eventually gained the confidence and respect of both, and their property, as well as their lives, was often wonderfully spared, while conflagration and slaughter were stalking around them. If facts like these do not prove the superior efficacy of a pacific policy, what species of facts would our opponents demand? We may safely pause for a reply. E. L.

Silent Worship.—The clear and instructive remarks on the subject of silent worship, inserted in another part of this paper, would, at any time, be worthy of the attention of our readers. It is, however, with special reference to a communication, conflicting as it does with the views on silent worship always held by our religious Society and promulgated in the official exposition of its doctrines and in the approved writings of its members, in the London Friend of last month, that they are now introduced.

The writer of that communication, under a concern for the benefit of the "younger members and attenders of our religious meetings," and in consideration of the "low state of the ministry" in many meetings, and of their being for long periods together held in silence, puts the question: "Would it not be well to have judiciously-selected portions [of the Holy Scriptures] read in our meetings, shortly after they are gathered into silence?" Expressing his own favorable views of the beneficial results likely to follow such a course, he adds: "I believe our late friend J. J. Gurney once stated the opinion that it was the practice of the early Christian church to have portions of Scripture read in their meetings for worship." The object of introducing this remark was evidently to corroborate the writer's sentiments; and although he may not have intended to convey the impression that J. J. Gurney ap-

proved the adoption of such a practice in *our* meetings for worship, this idea was probably suggested to the minds of most who have read the article. Its publication occasioned us surprise as well as pain, knowing as we did that J. J. Gurney, in common with our early Friends, held sentiments directly opposite in character, and long since promulgated them in unequivocal language. On page 279 of his "Observations," &c., 7th edition, he says:—"The preceding chapters on the ministry contain a plain statement of the sentiments of Friends, that no verbal communications consist with the solemnity of public worship, but those which directly arise from the influence of the Spirit. WE SHOULD CONSIDER OURSELVES AS DEPARTING FROM THE DUE MAINTENANCE OF THIS, OUR ANCIENT TESTIMONY, EVEN WERE WE TO ADMIT THE READING OF THE BIBLE IN OUR MEETINGS FOR WORSHIP. Well do we know that the Holy Scripture was given forth by divine inspiration; but we also know that it may be *read* under a different influence; and that the selection of its parts for the use of a congregation is generally a matter of merely human judgment. We therefore believe it to be far more consistent with our views of worship, to leave it to the Holy Spirit to impress its contents on the minds of our ministers, to be by them delivered to the people; or to suggest them to our minds while we are engaged in silent waiting on the Lord."

Again, on page 313, in some observations written many years after the publication of the original work, J. J. Gurney adds: "On a deliberate review of the arguments adduced in the foregoing chapter, I am confirmed in the sentiment, that the principles on which Friends have adopted the practice of silence in worship, are consistent both with reason and Scripture. Nothing, indeed, can be more obvious than the agreement between a state of silence and that reverential awe, that humble waiting upon God, and that dependence on the teaching of our Lord Jesus Christ, which are main characteristics of true and living worship. Here then, we may rest, without indulging an unprofitable anxiety to discover in the Holy Scriptures, any precise directions as to *modes of worship*."

For a more extended exposition of this important subject our readers are referred to the extracts on another page. R.

MARRIED, on the 28th of 2d mo., at Albion, Maine, ISAAC WHITAKER, of Thorndike, to MARY RAMSDELL, of Albion.

DIED, In Au Sable, Clinton co., N. Y., on the 12th ult., ELIZABETH HOAG, relict of the late David Hoag, in the 87th year of her age. She was a native of Leicester, Mass., and was daughter of Robert Earle, deceased, of that place. A faithful member of Peru Monthly Meeting.

——, on the 21st of 1st mo. last, in Hendricks co., JULIA, wife of Joseph Moffatt, in the 33d year of her age; a member of White Lick Monthly Meeting, Ind. Notwithstanding her intense suffering, her patience and resignation were comforting to those around her.

——, on the 29th of last month, AARON L. PLEAS, in the 51st year of his age; a member of Spiceland Monthly Meeting. His friends have the consoling belief that his end was peace.

——, on the 21st of the 1st mo. last, at her residence in Beverly, Canada West, in the 63d year of her age, ELIZABETH, the wife of Benjamin Hobson, senior; a member of Pelham Monthly Meeting. Our dear friend was recently from Ireland. Her bereaved family and friends have the consoling evidence that her end was peace.

——, on Sixth day evening, 2d mo. 22d, in Savannah, Geo., whither she had gone on account of health, ESTHER HAVILAND, youngest daughter of Nathaniel and Frances Adams, of Cornwall, Orange co., N. Y.

This dear friend was privileged to feel her spirit redeemed from the things of time, and to have no desire to continue an inhabitant of this lower world, saying to her dear mother who stood by her bed, "O mother! let me go; call me not back."

——, on the 14th of last month, in Salem, Mass., at the residence of her son-in-law, Stephen A. Chase, MARY A. ROBINSON, widow of James Robinson, late of South Kingston, R. I.

She was the daughter of Caleb and Anne Attmore, of Philadelphia, where she was born, 3d mo. 7th, 1770, and where she continued to reside till 1804, when she removed with her husband to Rhode Island. Since his death in 1841, she has spent most of her time with her daughter in Salem.

Through her long course she was favored to maintain a life of great consistency and uprightness, faithfully fulfilling her religious and social duties.

Ardently attached to the principles and testimonies of our religious society, she maintained them in life and conversation.

Her decline was gentle and her death peaceful. She signified to her children that she saw nothing in her way, and they have the consoling evidence, that having kept the faith and finished her work, she is gathered to her eternal rest.

——, at the residence of his mother, Jemimah Cox, in Randolph county, Indiana, on the 19th of last month, BRANSON COX, a member of Poplar Run Monthly Meeting, in the 23d year of his age.

Although his health had been impaired for some time, little apprehension of a serious result was felt till a few hours before his death, when suddenly prostrated on a bed of sickness, he grew weaker and weaker, and passed away as one falling asleep. This our dear young friend was a diligent attender of meetings, of sober and thoughtful habits, a good example to all around him, and much beloved by his relations and friends.

WEST-TOWN BOARDING SCHOOL.

The winter Session of the School will close on Sixth day the 11th of Fourth month.

The Summer Session will commence on Second-day, the 12th of Fifth month.

Application for admission must be made to Joseph Snowdon, Superintendent at the school, or to Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia.

West-town, Third mo. 3d, 1856.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second-day, Fourth month 7th, and terminate on the Fourth day following.

The Summer term begins on Fourth day the 14th of Fifth month next.

Friends wishing to enter students are requested to apply *immediately* to Jonathan Richards, Superintendent at the School, *West Haverford*, Delaware Co., Pa., or to Charles Yarnall, Secretary of the Board, No. 39 Market st., Philadelphia.

The connection of the applicant with the Society of Friends, his age and attainments, should be distinctly stated. Evidence of good moral character will be required in all cases.

FRIENDS' ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 19th of Third month, 1856, at 3 o'clock, P. M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

WANTED,

A Friend and his wife to superintend the Farm and School belonging to Adrian Monthly Meeting. Application to be made to Samuel Satterthwaite, Tecumseh, Michigan, or Richard Harkness, Adrian. 3d mo. 8, 2t.

WANTED,

A Friend and his wife to take charge as Superintendents of Friends' Boarding School, at West Lake, Canada West. Apply to William Valentine, Bloomfield, Canada West. 2t.

RUSSIAN SERFDOM.

The desolating war which has for two years raged between Russia and the Allies, has been attended with the incidental good of awakening unwonted interest in the affairs of that great barbaric Empire. The inhospitable climate which prevails over a large portion of it, the want of tolerable facilities for travelling over its intolerable roads, and the rigid surveillance of its despotic government, have conspired, in ordinary times, to render travelling any thing but pleasant, and to repress inquiry into its internal affairs. But the stirring events of the war, and particularly the prolonged and heroic defence of Sebastopol, have naturally awakened curiosity as to the condition and resources of an empire which has displayed such power in resisting the invasion of the two greatest Powers of Western Europe, if not of the world.

The condition of Russia is peculiarly interesting to the people of the United States, since it contains an institution similar to, though not identical with, our "peculiar institution" of slavery. It is this feature of Russian society which we propose to consider at present. The occasion is the more fitting, since the leading newspapers of the South have latterly gone beyond the defence of African slavery, and have asserted that the institution should embrace within its benevolent sway the poor white as well as the poor black population—in a word, that slavery is the natural and proper condition of the poor, of all races and colors.

Russian servitude or serfdom, though cruelly oppressive to its victims, is mild and patriarchal, compared with American slavery. "Nearly the entire half of the Russian peasantry," says Gurowski, "if not wholly enslaved, according to the absolute signification of the word, are, however, serfs or bondmen, attached to the *soil*, *glebæ adscripti*, rather than the person of the nobleman, and thus they are at least not chattels." "An Ukase of Catharine, in the year 1781, prohibited, for the future, the enslaving of the peasantry." That is to say, when grants or donations of Crown lands are made to favorites, the Ukase forbids the enslavement of the peasantry residing on them, by the grantee. Serfdom is prohibited in new acquisitions of territory by a sort of Wilmot Proviso. The Russian Government pursues the same policy in regard to the serfs, which the English courts practiced in regard to *villains*, and by which *villanage* was finally extinguished; it leans to the side of the serf, rather than to the lord, and gives to the former the benefit of every doubt, and every implication which looks towards freedom.

Thus, if a nobleman sends his serf to Siberia for punishment, and the serf receives there lands from the Crown as a colonist, he becomes free, with his family. A female serf marrying a freeman becomes free. If the husband becomes free by law, or by manumission, the wife becomes free also, but not the children; they must be emancipated by a special act.

The serfs are competent witnesses. The owner cannot force his serfs to marry against their will, or point out whom they shall marry; "but this provision of the law is very generally evaded."

After ten years the master forfeits the ownership of his runaway serf. A serf who is not a house servant must work for his master three days in a week. He cannot be forced to do any work on Sundays, or other church or parish holydays, or on the days of the patron saints of the reigning sovereigns. The master may give his serf a passport with which he may travel all over the empire, become a merchant, a manufacturer, or even the owner of lands and serfs. Many serfs are very wealthy; and instances are not infrequent where serfs are richer than the noble-

men to whom they belong. In strict law, the property of the serf is the property of the master, but custom and public opinion will not tolerate the robbery of the serf by his master; and then the fear of assassination is also a powerful sanction to the rights of the serf.

Only the nobility, or certain persons specially privileged, can own serfs; and if the master hires or sells his serfs to persons not entitled to hold them, they become free.

Families cannot be separated for sale. The family consists of the *parents* and *unmarried* children, even if of age. *The children* form a family after the death of the parents. Serfs cannot be brought to market, but are to be sold only together with the estate. If sold separately, the Crown takes them as its peasants, and the transgressors of the law are fined.

In cases of scarcity or famine, the owner cannot send away his serfs, but is obliged to take care of them. He is likewise obliged to take care of the old and the invalids. If the owner abuses his power, or is guilty of cruelty or rape, the law takes from him the administration of the estate, and he cannot become the purchaser of another.

Serfs cannot be sold separate from the soil, or at any public auction, in execution of the debts of the master. But the master has power to transfer the serfs individually or by whole communities, from one village, district or country, into another. Any nobleman owning serfs of any kind, must have for every one at least twenty acres of land.

The master cannot inflict corporal punishment upon a serf who has sued for freedom, while the suit is pending. Serfs carrying on a legal trade, with the consent of the master, cannot be given up by him as recruits, or for the colonization of Siberia.

The master has the right to manumit his serfs individually, or by whole hamlets and villages, with or without giving them lands.

A permission given by the master to his serf to marry a girl, who is a pupil, and educated in a public establishment for the children of burghers, is equivalent to manumission.

A manumitted serf cannot be brought again into serfdom. A serf can obtain his liberty by legal juridical decision: 1. If he proves an antecedent right to liberty. 2. If his master does not belong to any Christian profession. 3. If the master has made a forcible attack on the virtue of his wife or daughter, or committed any other impropriety. 4. If the serf was made a prisoner by the enemy, and carried beyond the frontiers of the State, on returning, he does not return into serfdom. 5. If, by the master, he is given up to the disposition of the government.

The serf obtains his liberty if he proves against his master the crime of treason, or a conspiracy against the life of the Sovereign.

A serf condemned legally to exile to Siberia ceases to be owned by the master; his wife following him into exile becomes free.

A serf becomes free if sold without lands, or if the burgher does not possess the quantity of land required by law, (twenty acres per head,) or if his family is separated from him by sale.

"These," says Gurowski, "are the principal features of the legal organization of serfdom," which we have extracted substantially or literally from the able work of that author. There is no prohibition of education to the serfs, but no provision has been made for it.

It will be seen and admitted by all, that Russian serfdom is incomparably less barbarous and cruel than American slavery.

The Government favors emancipation. The Crown peasants are comparatively free, and a measure has been adopted which it is confidently believed will accomplish general emancipation in the course of two or three generations. The measure alluded to is thus briefly stated by an intelligent Russian, quoted by *Harper's Magazine:*

"A reaction commenced at the beginning of the present century; and since that time a system of emancipation has been silently operating in Russia, to which the world can show no parallel. In the first year of the century, Alexander made it a fundamental law of the Empire, that no more grants of serfs should be made to any individual whatever. In the meantime, the extravagance and profligacy of the nobles had passed all bounds. They became popularly known as *Velmoje*—'those who say, and it is done.' Their expenditures out-ran their income, and they were forced to mortgage their estates. Institutions were established by the Emperor for lending money to these spendthrifts, at a high rate of interest, secured by mortgages on their lands and the serfs pertaining to them. As these mortgages ran out, the Crown took possession of the estates, and the serfs became peasants of the Crown. In the fifteen years just past, the numbers of the peasants of the Crown has increased by a million and a half, notwithstanding the numerous emancipations that have taken place; while the number of serfs has increased but half a million. The two classes are now just about equal in numbers; but it is estimated that fully half of the serfs are mortgaged to the State beyond hope of redemption. These must all, within a few years, fall into the possession of the Crown."

The Crown peasants, though not free, are in a far superior condition to that of those who are the property of the nobles. The latter are the victims of caprice, while the former are subject to uniform regulations; and, like the free peasantry, are united together in communes, or villages, in which they elect their magistrates, tax-collectors and other officers, and apportion among themselves the rent, or *obrok*, which is due to the Crown, and which is, in fact, the principal

feature of the servitude to which they are subjected.

"The Government exercises no control over the movements of the peasants Any one of them who wishes to leave the place of his birth, can do so by obtaining permission of the commune, and this cannot be refused, if he is able to make provision for the performance of his communal duties." . . . "Thus, within certain narrow limits, the Russian Crown peasant is an absolute freeman."

"It happens not unfrequently, that when the Government offers for an estate a price less than the proprietors are willing to accept, the serfs join together and pay the difference, in order that they may pass into the hands of the State."

Gurowski, however, looks for emancipation not to this slow process, but to the revolutionary action of the people themselves. The Commune, a universal institution in Russia, embracing the bond as well as the free peasants, he regards as the germ of liberty and self-government for the Russian people, and the promise that even Czarism and aristocracy will at no distant day be found useless encumbrances. This institution gives to the people in their villages the control of all local matters, as stated above. We confess that it is with surprise and pleasure that we read of this wide-spread primary institution in Russia, which is so well calculated to educate the people to habits of self-government. According to Gurowski, it is older than Czarism and nobility, being the ancient and universal system of the Slavic race, while the crushing despotism which overshadows the Empire is a comparatively recent excrescence, which is rapidly verging to decay. The Commune is a school for teaching the people self-government. It is the glory of England and her offspring, the United States; and having wrought out freedom for these, will infallibly produce the same fruit for Russia. How enviable, then, is the condition of the Russian serf, compared with that of the chattel slave of the United States! And who will not prefer Russian barbarism to Southern American civilization?—*National Era.*

For Friends' Review.

"LET ME GO."*

Now, at length, the morn is breaking!
Now the shadows flee away!
My bewildered soul is waking
To the light of perfect day!
Dreary was my night of woe!
Day is dawning! let me go!

Joy, my soul! the day is breaking!
Thy redemption draweth nigh!
Joy, oh heart! thou art awaking;
See the day-star in the sky!
Let me go; the night is past,
Morning breaks on me at last!

Why, dear friends, your looks of sadness?
Ye should rather joy with me,
That, from agony and madness,
My beleagured soul is free.
Light, with calm, majestic flow,
Breaks upon me; let me go!

I have drunk Life's bitter chalice,
Drained the wine my soul abhorred;
But the Arch-fiend's proudest malice
Shall not rend me from the Lord.
Pitying my want and woe,
Jesus calls me; let me go!

All my unbelief confessing,
Casting all my care on Him,
Let me go! He grants his blessing,
He forgives me every sin.
Looking down on me, he smiled,
As a Father on his child.

With supernal brightness glowing,
Hung with star and stalactite,
Flashing in the river, flowing,
'Twixt the smiling banks of light,—
O'er-arched by an emerald bow,
Is the way through which I go.

Through the shining ranks of angels,
I shall fly on eager wing,
Through the legions of archangels,
To the footstool of my King.
Let me go! I long to be
In such blessed company!

Now, at length, the day is breaking!
Evening shadows flee away!
My bewildered soul is waking
To the light of perfect day.
Let me go! the night is past,
Morning dawns on me at last!

Flushing, L. I. S.

*[These were the last words of one whose morning sun having been clouded by insanity, went down in brightness. After uttering them, she fixed her eyes upon her attendant friends, with a look eloquent of surprise, wonder and joy,—a look, which none who saw it can ever forget—and died.]

SUMMARY OF NEWS.

Foreign Intelligence.—Accounts to the 23rd ult. have been received by the Africa from Liverpool. She brings no tidings of the Pacific.

The Peace Conferences probably would not open till the 25th ult. All the plentipotentiaries had arrived in Paris. Great anxiety was felt as to the result, but it was generally supposed that a peace would be concluded, as France was believed to be anxious for it. Entire harmony of views as to the points to be insisted on is represented to exist between the French and English Governments. All the belligerent powers continue their warlike preparations.

In Asia, a convoy of 75 men carrying provisions to the Russian garrison of Kars, perished in a violent snow storm, and other divisions encamped in the mountains suffered greatly, communications being interrupted, and supplies nearly cut off. The Turkish army was also suffering from the climate.

England.—A new loan of £5,000,000 has been contracted for. The Rothschilds have agreed to take the whole at 90 per cent. The Chancellor of the Exchequer stated in Parliament that the war, which had lasted twenty months, had cost the country £43,564,000, and the total sum raised by loan in the present year would be £20,000,000.

There is nothing new relative to the American difficulty. The sending of additional troops to Canada is explained by the fact that the force usually kept there had been chiefly withdrawn for the Crimea, and being no longer needed in that

quarter, has now been ordered to its former position.

France.—The Paris journals have been ordered not to publish any articles on peace or war, pending the deliberations of the Conference.

Another Planet, the thirty-ninth between Mars and Jupiter, has been discovered by M. Chacornac at the Imperial Observatory of Paris.

Sardinia.—A convention has been entered into between the Sardinian Government and the Savoy Railway Company, for the junction of the Savoy with the French railways, and facilitating the passage over Mont Cenis.

Austria.—A general amnesty for political offenders is said to be in preparation. Those now in foreign countries who choose to return and resume their citizenship may regain their property, and those who do not may either sell it, or it will be transferred to their lawful heirs.

Russia.—The war has caused great distress, by producing great scarcity of money, increasing the price of provisions, stopping manufactures, and taking large bodies of men from agriculture for the army and militia, thus diminishing the supply of laborers and the production of food, while the expense of maintaining both the soldiers and their families falls heavily on the nobles and the government.

Turkey.—The Allied Powers and Austria are said to have determined on a temporary occupation of Turkey after the conclusion of peace, ostensibly with a view to guarantee tranquillity while the reforms in favor of the Christians are carried out. Russia is to take no part in this measure.

A deputation on behalf of the Evangelical Conference of Paris, recently waited upon the Sultan and the Minister of Foreign Affairs, with a memorial praying for liberty of conscience and a repeal of the Turkish law which inflicts the penalty of death upon native Mussulmen who embrace Christianity. They were kindly received, and assured that the subject should receive due consideration. Several Turks, who have adopted the Christian religion, have lately been banished or severely punished.

Prussia.—The Berlin Chamber of Deputies has passed a bill restoring the old feudal rights of the nobles to exercise independent and hereditary magistracies in the rural districts.

Egypt.—The International Commission appointed to examine the route for the Suez Canal, has terminated its investigations and returned to France. The conclusion is in favor of the practicability of a line from Suez to Pelusium, at an estimated cost of about $40,000,000.

The Cunard Steamer Arabia from Liverpool arrived at Halifax on the 12th inst., with dates to the 1st inst, but no tidings of the Pacific.

The Peace Congress had held their sessions at Paris. Their proceedings had not transpired, but a general belief prevailed that affairs are in favorable progress. An armistice to the end of this month had been announced to the armies in the Crimea. The excitement in relation to America has entirely subsided.

Sales of Cotton large, at about previous rates. Considerable decline in Breadstuffs. Wheat 3*d* lower, Flour 1*s*, and Corn Meal 1*s*. Consols unchanged.

Domestic.—An act for the suppression of lotteries has been passed in Maryland. A bill to incorporate and endow an Agricultural College in that State has also passed the Legislature.

The Governor of Minnesota, in his last message, estimates the population of the territory at 75,000. Three tribes of Indians still reside there, who are peaceable and friendly. Nearly every village in the Territory has a school, and the seminaries in St. Paul are flourishing.

A telegraphic dispatch from Kansas states that the State officers were installed at Topeka on the 4th inst. A detachment from Lawrence having been sent to Easton to protect the settlers there, who were threatened by the Kickapoo Rangers, the latter fled to Missouri at their approach.

Gov. Chase, of Ohio, has made a requisition on the Governor of Kentucky, for the return of the slave woman who killed her child at Cincinnati, and who has since been sent back to slavery, that she may be tried for the murder. It is said the fugitives have all been sent South to be sold.

A treaty of peace has been negotiated between the Sioux and Omaha Indians, on the Missouri, and the former are anxious to make peace with the whites.

Pennsylvania Legislature.—A bill has passed both Houses authorizing bills of exception and writs of error in criminal cases. The Senate bill to regulate the sale of intoxicating liquors was amended in the House, and returned. The Senate not concurring, a Committee of Conference was appointed.

Congress.—Some of the usual fortification bills have passed the Senate. A bill authorizing the construction of a railroad and telegraph line from some point on the Mississipi south of lat. 37° to San Francisco, was introduced, and referred to the Committee on the Pacific R. R. A resolution was passed directing the Committee on Foreign Relations to consider the expediency of some act of legislation, having the concurrence of both Houses, in order effectively to abrogate the treaty with Denmark relative to the Sound Dues.

The Deficiency bill and the Military Academy and Invalid Pension bills, have passed the House of Representatives. The Committee on Elections on the 5th made two reports relative to their request for authority to send for persons and papers on the Kansas election case. The majority renew the request, giving as reasons that the question whether a military force has seized upon and governs the Territory is one to be settled by facts, not by assertions, and that a commission sent to Kansas to take depositions would be fruitless, and by bringing the opposing parties face to face, would tend to excite hostilities. The minority take the ground that the House in undertaking to judge of the validity of the law under which Whitfield was elected, would assume the power to judge of the qualifications and returns, not only of its own members, but of those of Territorial and even State Legislatures, which they consider a dangerous power; that sending for persons and papers would involve much delay; and that the most effectual method would be to send commissioners to take testimony in Kansas. The majority report was signed by six, the minority one by three members. A resolution granting the power asked was discussed on the two following days, and also on the 10th and 11th, without any definite action.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Continued from page 419)

1850, 10th mo., 18. Broughton, half-past six o'clock, A. M. Yesterday we came to this sweet village, where we met a small company, and again experienced that the spring of living water is sometimes opened to those who are unworthy. I lodge at Mary Sutton's, who is exceedingly kind; the house is in a fine situation. We are in sight of the church at Brigham, where George Fox convinced many hundreds in one day. I wish it were right that such things should take place now. The meeting at Pardshaw was a deeply interesting and soul-stirring time. A very agreeable company of Friends meet, in a capital house, very near the famous Crag, from which George Fox preached to such numbers. It is a very abrupt front of a rock, which presents a row of terraces. In the midst of one of the uppermost, are two points of rock, about three feet high, which, standing in anangular form, make a natural pulpit, called, since G. F.'s days, 'The Preacher's Clint.' The most remarkable fact is, that words, spoken from this pulpit in the usual tone, can be very distinctly heard over a large area, which is below this stone gallery and pulpit, and is capable of containing 20,000 persons. The country is passing beautiful; the scenery in lake and mountain is sublime. One can scarcely describe the feelings which are awakened by being at these localities, where such extraordinary convincements took place in early days, and where almost every house was the residence of a Friend, and many of them very eminent; as John Banks, John Burnyeat, etc.

10 mo. 19. A day of unusual peacefulness. At Greysouthen preparative meeting, ability was felt to entreat some to yield to the purifying operation of Divine love on their souls.

The following letter, addressed by S. C. to a friend, whom he loved and valued, will show his faithfulness and his sympathy, &c.

"*Bristol*, 5, 12 *mo.* 1850.

MY VERY DEAR FRIEND,—In the love and freedom which our acquaintance warrants, I must, with brotherly affection, acknowledge that I thought thy communication in meeting yesterday was not attended with that which is sometimes expresssed by the word *baptizing;* and I hope, my beloved friend, that, after so many instances as we have known of similarity of exercise, thou mayest be disposed to give thy serious consideration to my remarks. I think I know something of the snares which are laid for those who occasionally have tokens granted them of Divine condescension; how subtlely the enemy operates on a desire to be found faithful, so as to induce a want of watchfulness against disclosing the exercises of the mind, without the clear pointing of duty so to do. How naturally averse are we to the process of waiting and of proving the fleece! and yet I have sometimes found that, after much exercise, the injunction has been, Seal the vision, and speak it not. I trust that thou wilt be disposed to consider this free communication of my thoughts as the result of the true friendship which I feel for thee; quickened by an ardent desire that thy spiritual growth may not be impeded, nor thy usefulness marred. I believe that thou occupiest an important post in the place where thy lot has fallen, and my prayer for thee is that thou mayest steadily pursue thy course, in retiredness of mind, and be a blessing to those around thee; that, through watchfulness, thou mayest not only escape the fiery darts, but the subtle machinations of the enemy, and close a life of trial in that peace which passeth the understanding of unregenerate man.

Thy truly attached friend, S. C."

To Rachel Fowler.

"*Melksham*, 27, 1 mo. 1851.

MY DEAR FRIEND,—I think thou wilt excuse the intrusion upon thee of some thoughts of an old man, which will be tinctured with a coloring, produced by age and a sensible proximity to eternity, and which may probably appear more suited to himself than to any one else.

Time does not allow of my seeing thee again, but I do not like to omit a more full expression of my love and affectionate regard. I felt a wish that, under all circumstances of chastening, all conditions of weakness, our minds may be favored to gather all the blessing thus purposed to be bestowed upon us. Mercy is one of the attributes, (I was almost inclined to write, is the attribute) of our gracious God, and I am persuaded that an abiding sense of love and mercy attends thee. Desiring for thee the fulness of the blessing of the gospel of Christ, I remain, thy affectionate friend,

SAMUEL CAPPER."

8 mo. 11, Ulverstone. On seventh day, we came about sixteen miles to Height meeting, at a small hamlet, high up the mountains; the air extremely pure, and the prospect extending about forty miles. After being most kindly entertained at George Harrison's at Longlands, we drove over the sands to this place.

Yesterday (first-day), we were at Swarthmore meetings, which proved comfortable. They preserve carefully two very massive oak chairs, given by George Fox, also the ebony posts of the bedstead which he left, in order that travelling Friends might have one to lie on. I saw a great Bible; also his gift. It was printed in 1541, and is in good condition. It was formerly fastened, by a lock and strong chain, to the gallery rail in the meeting-house. We went to Swarthmore Hall. I feel as well as usual, and hope that all is comfortable at home with you; I often earnestly desire it. Before leaving our dear friend Hannah Goad's, this morning, we saw the first monthly meeting book, and the first woman's preparative meeting book, commenced at Swarthmore.

Samuel Capper's presence at home was particularly valuable at this time, as his beloved daughter-in-law was near her close. To have his company among them was cheering and helpful to his family, and more especially to his afflicted son Thomas.

Diary, etc.

"1851, 11 mo. 4. Went to see Caroline, who is evidently declining.

12 mo. 11. Dear Caroline departed this life. During her last hour, she conversed sweetly with her husband, and has left us nothing to desire but to follow her.

12. Wrote many letters, and spent most of the day with our bereaved son, who is serene and resigned.

1852, 2 mo. 25. I am much concerned about our son Thomas's health, and I think the aspect unfavorable; indeed, I always feared the consequence of his anxiety and attention. But we could not have desired that he should either feel or do less for his late affectionate wife; and now I am willing to believe that all things will be ordered rightly and end well, if we are disposed that the all-wise Ruler should govern in our hearts."

Thomas S. C. being advised to take a voyage, it was decided that he should sail for Philadelphia, which he did early in the ensuing month. His father accompanied him as far as Gloucester, on his way to Liverpool.

No sooner was this engrossing object of his affectionate solicitude removed for a time from his view, than he again turned his attention to the poor and destitute, believing it right to resume his tent-meetings; in which engagement it was a great comfort to him to have the company of one of his daughters, who united with him therein. But, although he was thus engaged, he intensely felt the precarious state of his son, to whom he clung with almost more than paternal love. He was the youngest of his family, and had been strengthened to come decidedly forward, and to advocate the Lord's cause in public; so that his father, now on the brink of the grave, doubtless hoped that this beloved one would, at some future day, be enabled to labor in the harvest when he was removed from it; but the Lord's ways are not as our ways, and He saw fit to disappoint these hopes.

S. C. to a Friend in Ireland.

"*Bristol*, 15, 6 *mo.* 1852.

MY DEAR FRIEND,—It was particularly acceptable to me to be assured of the affectionate remembrance of those to whom I hope I may say that I have been united in the bonds of the gospel. I often visit you in spirit, and enter into fellowship with thee in thy lonely circumstances. But I feel a secret confidence that thou art not left without a sense of the presence of Him who is described by our blessed Lord as the Comforter. I am aware that discouragements attend us all, in this our earthly pilgrimage; and having been permitted to visit thee in thy own residence, I can the more readily enter into the nature of thy trials, and feel that thou hast abundant need of the wisdom which is profitable to direct, and of the sustaining power of Him who is love. Our dear son Thomas has sailed for America, by the advice of his medical attendants, as his health has been declining since his wife's death, and they hope a voyage may be restorative. We desire that it may please our heavenly Father to grant that it should be so; as his loss would be a very severe trial to us. I feel particularly grateful to thee for the circumstantial account which thou wast so kind as to give me of dear ——'s close. As I approach the same period, I feel it an encouragement to consider how my friends have been supported, and thus to gather hope as regards myself. It is a precious thought that we know in whom we have believed, and are able to hold fast our reliance on Him, as

able to keep that which we have committed to Him. Thy affectionate friend, S. C."

[To be continued.]

Account of SARAH HOARE, *of Bath, England, deceased 4th mo. 14th, 1855, aged 88 years.*

(Concluded from page 421.)

Our dear friend suffered deeply in the prospect of the great lion fight at Warwick, in 1825, in which Wombwell matched his largest lion to fight with six dogs of the bull and mastiff breed, for a stake of five thousand pounds, and she addressed the following unavailing letter to Wombwell, which found its way into the Times newspaper; with reference to which that paper remarked, "what must have been the texture of that mind, on which such sentiments could make no impression!"

"Friend,—I have heard, with a great degree of horror, of an intended fight between a lion that has long been exhibited by thee, consequently has long been under thy protection, and six bull dogs. I seem impelled to write to thee on the subject, and to entreat thee, I believe in Christian love, that, whatever may be thy hope of gain by this very cruel and very disgraceful exhibition, thou wilt not proceed. Recollect that they are God's creatures; and we are informed by the Holy Scriptures that not even a sparrow falls to the ground without his notice; and as this very shocking scene must be to gratify a spirit of cruelty, as well as a spirit of gambling—for it is asserted that large sums of money are wagered on the event of the contest—it must be marked with Divine displeasure. Depend upon it that the Almighty will avenge the sufferings of his tormented creatures on their tormentors; for though he is a God of love, he is also a God of justice; and I believe that no deed of cruelty has ever passed unpunished. Allow me to ask thee how thou wilt endure to see the noble animal thou hast so long protected, and which has been in part the means of supplying thee with the means of life, mangled and bleeding before thee. It is unmanly, it is mean and cowardly to torment anything that cannot defend itself—that cannot speak to tell its pains and sufferings—that cannot ask for mercy. Oh, spare thy poor lion the pangs of such a death as may perhaps be his; save him from being torn to pieces; have pity on the dogs that may be torn by him. Spare the horrid spectacle; spare thyself the sufferings that I fear will yet reach thee if thou persist, and show a noble example of humanity. Whoever have persuaded thee to expose thy lion to the chance of being torn to pieces, or of tearing other animals, are far beneath the brutes they torment—are unworthy the name of men or rational creatures. Whatever thou mayest gain by this disgraceful exhibition will, I fear, prove like a canker-worm among the rest of thy substance. The writer of this most earnestly entreats thee to refrain from the intended evil, and to protect the animals in thy possession from all unnecessary suffering. The practice of benevolence will afford thee more true comfort than the possession of thousands. Remember that He who gave life did not give it to be the sport of cruel man; and that He will assuredly call man to account for his conduct towards his dumb creatures. Remember also, that cowards are always cruel; but the brave love mercy, and delight to save. With sincere desire for the preservation of thy honor, as a man of humanity, and for thy happiness and welfare, I am thy friend, S. HOARE."

"Bath, 3dmo. 10th, 1833. After many painful sittings at meeting, I felt a few weeks ago an indescribable sweetness, a something like joy and happiness cover my spirit, which continued for a time after I had left meeting; and congratulating myself on having been led to join the Society of Friends, I thought that had I been listening to the finest oratory that was ever delivered from the pulpits of places I formerly frequented, it could not have spread over my mind such substantial comfort.

"6th mo. 2d, 1833. I had a very favorable passage to Ireland. My dear C. F.'s sweet temper and altogether agreeable deportment, have much endeared her in some, to me, trying circumstances; her superior sense and fortitude greatly pleased me, though I felt humbled by a comparison with my poor self; I was several times at Forest Meeting, which, though small, has a few who are, I believe, pressing after the pearl of price; in one of our sittings I thought some of us felt as if resting in His love who died for us."

9th mo. 8th, 1833. She refers to her morning and evening watch instructively, and in connection therewith writes:

"12th mo. 29th, 1833. More frequent approaches in prayer lately, and a more reverent, lowly feeling; a greater nearness to Him experienced, whom I do sincerely desire to love and serve with all my soul and mind and thought.

"1st mo. 11th, 1835. I had endured much suffering, and shed many tears on account of my nothingness, and even worse than nothingness, many backslidings and want of faithfulness in little things; and many times I lamented that I could not be of the least service in our church, to which I feel truly attached, when, to my great surprise, P. P. informed me that our Monthly Meeting had named me as Overseer, and that the appointment met the approval of himself and wife fully, and of friends whom I highly esteem. I received this as a token of good from my heavenly Father, and as a proof that he had not cast me off. My spirit felt relieved, and much of my fear was done away. My heart raised in thankfulness that he had thus deigned to notice me. Oh! that I might

be rightly qualified to be as 'a mother in Israel!' Oh! that I might be in my right place! Yet, though comforted and raised a little above despondency, (surely this is not too strong a term,) I have experienced much of sinking again. I would, however, greatly prefer this feeling of nothingness to exaltation of mind, or any thing like being high in my own estimation. Heavenly Father, make me and keep me as a little child. I ask this mercy with my whole heart. Another year is commenced, I may not be permitted to live to the end of it. My ties are strong and many to this beautiful world of Thine, break them in thy own time, and purify me through the mediation of the holy Redeemer, to meet those I have dearly loved, who are gone before to be ever happy in thy presence!

"9th mo. 23d, 1837. Our dear friend Samuel Capper has lately felt a concern to hold religious meetings in Bristol and Bath; his Monthly Meeting united in his concern and set him at liberty. He came to Bath in the depth of winter, and held his first meeting in Avon street, in which place reside some of the poorest and most degraded of our fellow creatures. After rising from supplication, a feeling of heavenly love seemed to prevail, and to encircle the whole audience; it was assuredly a visitation of Divine love; nothing short of this could have spread over us such joy, such gladness. I did not lose the precious influence for some hours after, and most earnestly did I breathe that at my last hour, such a feeling of love, such a sense of forgiveness, might be the covering of my spirit. I think I should receive it as an evidence of full acceptance.

"1st mo., 1837. I have suffered lately for not taking up the cross so fully as I believe I ought, and have been enabled in sincerity of heart to pray for the power of never shunning it, never evading it in any way.

'Oh! for a closer walk with God!'

"4th mo. 18th, 1841. Last 11th mo. Margaret Sturge was buried in the grave yard near to this house; our dear friends —— and —— were with us; the former engaged in a most powerful manner, and, as to the dear spirit just departed, most comforting. Most truly did I enjoy the sweet solemnity, a solemnity mingled with joy that pervaded at the time, and after the dear remains were interred.

"At meeting, afterwards, another heavenly covering, a visitation of Divine love, to be felt; our dear friend —— again engaged. I felt after meeting as if I had been with the heavenly host, and never shall I forget how poor, how mean, how miserable every thing appeared around me; it seemed as it I could have left it all, feeling a sweet assurance that I should join the heavenly host, a taste of whose happiness, I believed, I had felt. But, alas! it vanished, and the following day I felt that I could not live upon the manna of yesterday. However, it would be ingratitude to the Giver of all good, not to acknowledge that I am often favored with great peace, and sometimes after my morning and evening waiting, though perhaps only for a few minutes, a sweet solemnity, which I am certain that nothing but Divine favor could bestow. But however delightful the recollection of this may be, yet the fear of death is not wholly removed; I still cling to many of my dear friends, and too much delight in the beautiful display of all that ornaments this beautiful creation. I am now nearly seventy-three years of age, and must expect, though favored with unusual health and strength, at such a time of life, that my days must now be few. My petitions are often for the forgiveness of my sins, through Jesus Christ, in whom I am favored to believe, and for some evidence, if consistent with Divine wisdom, that there may be a place of rest prepared for me. At present I enjoy good health, almost uninterrupted cheerfulness, a happy sense of all my comfort of food, clothing and a home in which I delight.

"4th mo. 18th, 1841. I trust there has been no feeling of vanity, neither love of display in what I have written. I have written with an intention of frequently retracing the wonderful dealings of Almighty power and love to my poor soul. I can believe that from my infancy that Almighty hand has been over me for good. Oh praised be his holy name! He has often plucked my feet as out of a horrible pit, out of the miry clay, and has set my feet upon a rock, even the rock of faith in the redeeming love of Jesus Christ, and has given me to feel inexpressible gratitude for all his mercies, and a sweet hope that he will be with me to the end."

Signed, SARAH HOARE.

Our dear friend appears to have discontinued stated memoranda from the above date; no others were found with her papers of a similar kind.

She was favored with almost uninterrupted cheerfulness during the greater part of her lengthened pilgrimage, and she gratefully appreciated these blessings. For five or six years preceding her death, she suffered occasionally from the bodily and mental infirmities which not unfrequently attend advanced age, but at times the brightness of her mind was apparent. She enjoyed the company of her friends, and loved to unite with them at meeting, long after her feebleness became such as to render the effort of attending very difficult. She valued the Christian testimonies given to our Society to uphold, and attached much importance to the simplicity and plainness which should characterize the Christian. To the beloved relative whose privilege it was to administer to her comfort in the days of weakness and infirmity, she spoke of her trust in redeeming love, and re

marked, "I have endeavored, through our Saviour, to *keep* prepared for the change which is always uncertain; I have been very thoughtful about it; it is through the Saviour!" Here her voice failed. Shortly afterwards she quietly passed away, having been confined to her room only one day.—*Annual Monitor.*

ON SILENT WORSHIP.

By J. J. Gurney.

(Concluded from page 422)

In the addendum to the chapter on Silent Worship, as contained in the seventh edition of this work, the author says:

"On a deliberate review of the arguments adduced in the foregoing chapter, I am confirmed in the sentiment, that the principles on which Friends have adopted the practice of silence in worship, are consistent both with reason and Scripture. Nothing indeed can be more obvious than the agreement between a state of silence, and that reverential awe, that humble waiting upon God, and that dependence on the teaching of our Lord Jesus Christ, which are main characteristics of true and living worship. Here then we may rest, without indulging an unprofitable anxiety to discover in the Holy Scriptures any precise directions as to *modes of worship.*

This appears to be one of the subjects on which we are left, by our Lord and his apostles, to follow up our own convictions, under the guidance, and in the *liberty*, of the Holy Spirit. And when we consider the various habits and circumstances of Christians, we cannot be too thankful for the scope and freedom which are permitted to the church of Christ, in reference to such particulars.

Certain it is, however, that the only part of the New Testament, which describes the manner of public worship, to which the primitive disciples were accustomed, goes far to support the practices of Friends. From the 11th and 14th chapters of 1 Cor. it plainly appears, that the ministry which was employed in public worship was not the result of premeditation and study, but was poured forth under the especial influences of the Holy Ghost; and that it was not confined to the tenant of a pulpit, but devolved upon *all* those members of the church—whether male or female—whether few or numerous—who were gifted of the Lord for his service.

But although the true liberty of the Spirit was never curtailed on these occasions, it is expressly stated, that the "spirits of the prophets were subject to the prophets," and the apostle concludes his injunctions, on the whole subject, with the precept, "Let all things be done decently and in order." Now it appears to be nearly impossible, that such a system of ministry could be conducted decently and in order, except on the *basis of silence.* Without that basis, the frequent interruption one of another, must have been, through human weakness, an almost inevitable consequence. And further, if it be true (as I believe it to be,) that no uninspired praying or preaching was then allowed in public worship, it obviously follows that at all times, except during the utterance of such ministry, the assembled church must have been in silence. In the absence, therefore, of all definite information on the subject, there is a strong presumption, that the primitive Christian believers were no strangers to silence in the public worship of God.

There can be no doubt that in those ancient times, the ministry of the word was poured forth in abundance, and that the number of persons of both sexes, who were intrusted with the prophetic gift, was large. Such also was the case, at the first rise, and during the early history, of our own society. The influence of the Spirit, in the production of the ministry of the gospel, was then experienced in an eminent degree; great numbers of persons—especially young men—were sent forth to bear the message of the Lord to every part of this land, as well as in many other countries; and the settled meetings of Friends appear to have been seldom held in total silence.

It is impossible to deny that our present condition is, in this respect, widely different from that of our forefathers. The number of our ministers is comparatively small, and a large proportion of our meetings—even some of a considerable size—are *generally* silent, from their commencement to their close. That this result is chiefly owing to the benumbing influence of the world, and to the want of spiritual life and vigor, there can be little doubt; but the administrations of the Spirit may be materially different at different times; and it is probable that a large proportion of silence in our meetings, may now be meted out by our Divine Master, as the 'food convenient' for us. I have sometimes observed that in little secluded meetings, in which a vocal ministry is scarcely ever heard, individuals are raised up, and strengthened of the Lord to preach to their neighbors in the language of *example;* and it is a circumstance well worthy of remark, that none of our meeting appear to be so attractive to persons, not of our society, who are seeking the truth, as some which are almost invariably held in silence."

"In all such matters we must endeavor to mark the hand of divine wisdom, and to submit to the ordering of infinite power. At the same time, we ought to feel a tender sympathy with such of our young friends, as may seldom enjoy the comfort and advantage of listening to a gospel ministry; and I can hardly forbear availing myself of the present opportunity of offering to them a few practical hints, on *the right use of those important hours which they spend in their meetings for worship.*

In the first place, however, I would beseech them not to suffer any discouragement so to prevail over their minds, as to impede the due attendance of all their religious meetings. Public worship is a divinely appointed means for our highest good; an essential mark of allegiance to our God and Father; and it is a duty which requires *diligence.* None of us can reasonably expect divine help in the performance of it, unless we are punctual and faithful in putting ourselves in the way of that help. If we persevere in the attendance of our meetings, with an earnest aspiration after God, he will not fail to reward us in due season with a sense of his love; but if we fail to attend them regularly, the times of our absence may be precisely those, when his power is most eminently manifested; and thus we may lose both our profit and our reward.

This remark applies with great force to the meetings which are held in the middle part of the week. The attendance of them may seem to involve a little sacrifice; but how many are there who can testify, that no occasions have been more blessed than these to their immortal souls, as a means both of comfort and edification.

Five or six hours in the course of every week is surely not too long a time for any man to devote to the public worship of his Creator; but may it not be feared, that even among the regular attenders of our meetings, a considerable part of this brief space of time is unprofitably spent? Have we not all abundant reason for shame and humiliation before God, in relation to this defect?

I would remind my younger readers, that good habits of mind in this, as well as in other respects, are, under divine grace, most easily formed in *early life;* and I would, in the first place, affectionately advise them to cultivate *an awful sense of the Divine Majesty.* Let them remember, that it is no light or familiar matter, to enter upon the public worship of the Lord of the universe, who is able to save or to destroy our souls. Before we assemble for so solemn a purpose, our hearts ought to be turned to the Lord, and great care should be taken to avoid all levity or unprofitable conversation. To saunter about before the doors of a place of worship, and to converse with thoughtless companions, on worldly or trifling subjects, is a miserable preparation for bowing down in spirit before God our Maker. There is a holy order and propriety in all these matters, which cannot fail to be discerned, and ought ever to be followed, by the spiritually-minded Christian.

This remark suggests another of a more general nature—namely, that the degree of comfort and edification, which we derive from our silent meetings, will be found, in great measure, to depend on the degree of religious feeling which pervades our life and conversation; or in other words, *on the spiritual condition of our minds.* Those who are slaves to the world during the hours of each passing day, will be slaves to the world in their religious meetings. Their souls, instead of ascending to the highest heaven, will, as a matter of course, be chiefly buried in the dust; their thoughts will wander in their old haunts; and, if a better light break in upon the mind, it will, alas! be only in glimpses. Is such an appearance of worship, without the great reality, any thing better than hypocrisy?

Those, on the other hand, who, amidst all their worldly occupations, are accustomed to turn their hearts towards God, and to remember him in all their ways, will approach him with reverence and fervor when they sit down in their meetings. Should worldly thoughts then intrude upon them, they will not forget that God is their refuge; and as they diligently endeavor to wait upon him, *he* will strengthen them to overcome their infirmities, and to fix their souls upon himself. Now, as our capacity for true worship in public very much depends on the religious condition of our minds, so that condition is closely connected with *our private devotional duties.* Does any young friend who may read these lines, inquire, how he may be helped to restrain his wandering thoughts in silent meetings, and to worship God in spirit and in truth? I would address to such a one, the counter-inquiry, What is thy daily practice as it relates to private devotion? Dost thou sit alone and keep silence before the Lord, bearing his yoke upon thee? Art thou accustomed, in solitude, to pour forth thy fervent prayers to Him who alone is able to keep thee from falling? Those who are the most faithful and diligent in the religious duties of the closet, will be the most edified in congregational worship. If a man who practises no such duties, fails to govern his thoughts at meeting, the defect is to be ascribed, not to our 'custom of silence,' but to his own sin of omission."

For Friends' Review.

"God hath made of one blood all nations of men.' Acts 17 : 26.

The following reflections and incident are taken from Thomas C. Upham's letters from Europe &c., and are dated at Florence.

"Inquiring of myself as I went to my solitary room, what had been the effect of this journey thus far on my mind, I found that it had been to generalize my feelings, and to inspire them with a purer and deeper benevolence, at the same time that it extended them. It was difficult for me before, except by a sort of abstract effort, to carry my feelings beyond America, and to bring them into a realizing sympathy with unknown races. I found, however, that there is a wide and great nation beyond that of any particular nationality. The sphere of humanity, the circle of divinely united hearts, enlarged itself as I advanced; and I can say with Kotzebue and Mungo Park, that in every land where I have been, I have found evidences of confidence and friendship.

To me this is a great deal. I value intellectual acquisitions; but still more do I want my heart enlarged to its utmost capacity. This train of thought and feeling recalled an incident which occurred at Pisa. Our little company were standing in the celebrated building called the Baptistery. In a little time our attention was diverted from the architectural skill displayed in the building to a religious ceremony which was about to be performed. Some poor people had brought a child to be baptized. We looked on, Protestants as we were, with those feelings of respect which are due from one form of religion to another. When the religious ceremony had been gone through, the poor Italian mother, in passing out of the building came near the excellent lady who formed one of our little company, and entered into communication with her;—not by vocal language, because they could not in that way understand each other; but by that mysterious sympathy of souls, which has a power above that of words. It was sufficient, though of different creeds and differently situated, that both were mothers. God and nature brought into harmony what lands and creeds might have separated. The American mother stooped down and kissed the little child of the Italian mother; and seeing the evidence of their poverty in their poor and rude garments, added a present in money to this expression of her affection. This little scene of unaffected benevolence touched my feelings. It was the voice of humanity asserting its eternal relationships. The tear grew bright in the eye of the Italian mother and dropped on the cheek of the infant; and I could see in the countenance of the old priest and a number of poor Catholics who stood around, that a ray of mutual confidence and esteem was kindled in their hearts. And I could not but feel, if men would become better acquainted with each other, and let the currents of love flow out, it would be a moral force greater than the sword, greater than dogmatical argument, in diminishing diversities of belief, in correcting errors, in harmonizing antagonistical systems, and in bringing in Christ's kingdom of universal peace."

SOWING A NAME.

We have seen a young child express the greatest surprise and delight on discovering in a flower-bed its name written in the green of the young plant, the seed of which had been sown in that form by a fond father or mother.

But bye and bye, dear children you will see your name or character, as it has been planted by yourself, springing up in the opinion people entertain concerning you, and it will be exactly as you have sown it. Be careful, then, how you sow. Do not spoil your name by sowing foolishly or wrongly. Remember, every word and action is a seed put in, which will surely spring up and constitute your name in the world.

BATTLES AND BUSINESS.

There is a very sensible paragraph at present going the rounds to the effect that if the British were to burn New York they would destroy one hundred millions of dollars worth of property belonging to their own countrymen, and find in the end that they had injured themselves at home even more than us. Facts like these are plain and familiar to the more intelligent of the business men of both countries, and it is a matter of sincere regret that they cannot be brought home to those whose business is government, but more especially to the great aggregate of those who have the privilege of determining by their votes what is to be done with property and capital. If those who are most directly concerned in the events of a war were the only ones whose voice could be heard in the decision whether we should fight or not, we will venture to say that the points of national dignity, apology, &c., would be settled with a most marvellous facility.

It is to be regretted that political economy, even in its most practical results, is so little understood at the present day, and that the young are so little informed as to the resources, commerce and manufactures of our country. Were this the case and were their minds thoroughly penetrated with the fact that the greatest, and, in fact, almost the only real interests which regulate the intercourse of nations are of a commercial nature, based on the doctrine of exchanges, and that there are really very few points of national difference which may not eventually be reduced to a business footing, and that finally nothing should be yielded in diplomacy without a fair equivalent, we should have a state of intelligence which would render war between really civilized countries a perfect absurdity.

There is no country in the world whose government fairly represents the feelings of the people; and even our own, though infinitely in advance of every other in this respect, has by no means attained, as regards it, a state of perfection. Were such a state attained we should see our business interests more represented by business men—men who appreciate the terrible evils which must result from war, and who understand that a point of honor between races, can almost invariably be honorably settled without recourse to blood. And it is a matter of sincere gratification to observe that of late years there has been a gradual improvement in this direction—that little by little the boyish spirit which thinks that nothing can be correctly settled without blood, is disappearing, and that there is in the gradually increasing manufacturing and commercial interests of the world, a

dawning hope that the time is not infinitely remote when negotiations, the great proportion of whose results are to affect property, will be protionally influenced by the wishes of those to whom the property belongs.—*Evening Bulletin.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 22, 1856.

LIFE AND ITS ANXIETIES.—An article on this subject in the present number, taken from the *Pennsylvania Inquirer*, presents, in a striking manner, some rational and common-sense, as well as seasonable views, to which at least the younger portion of our readers may do well to take heed. Higher authorities declare that "he that maketh haste to be rich shall not be innocent;" "He that hasteth to be rich hath an evil eye;" and "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The happy medium of labor and care is not always readily attained, even by those who "seek first the kingdom of God and his righteounesss," yet our duty and true interests urge us none the less to press after it. John Woolman—the wise, faithful, consistent and truly great—often pointed to the safe path. "Treasures," said he, "though small, attained on the true principle of virtue, are sweet in the possession; and while we walk in the light of the Lord, there is true comfort and satisfaction. Here, neither the murmurs of an oppressed people, nor the throbbing of an uneasy conscience, nor anxious thoughts about the event of things, hinder the enjoyment of life.

When we look toward the end of life, and think on the division of our substance among our successors, if we know that it was collected in the fear of the Lord, in honesty, in equity, and in uprightness of heart before Him, we may consider it as His gift to us; and with a single eye to his blessing, bestow it on those we leave behind us. Such is the happiness of the plain way of true virtue."

PHILADELPHIA "HOME FOR DESTITUTE COLORED CHILDREN."—We have been furnished with the First Annual Report of the Managers of this new institution, and wish, briefly, to draw the attention of our Philadelphia readers to it, as one of those practical, judicious efforts to relieve the sufferings and elevate the moral and intellectual position of an oppressed class, which deserve aid from the benevolent.

The "Home" was opened last year, on the 12th of 2d month, in a rented house in Girard Avenue, west of Nineteenth Street. Its object is to shelter and instruct friendless and destitute children of color, until they can be suitably placed in families or apprenticed to trades. Of the thirty-seven inmates received last year, eight were put into excellent places, and nineteen remained in the institution. The Managers are forming a Building Fund, and have appropriated thereto all donations of and over fifty dollars, amounting at present to 1,250 dollars. Donations are received by the Treasurer, Susannah M. Parrish, Cherry street, third door above Tenth.

We have received from the author, Henry Whitall, of this city, a copy of his "Movable Planisphere," an instrument designed to facilitate the acquisition of a knowledge of the geography of the heavens. It represents the relative position of the constellations and principal fixed stars visible in our hemisphere, and, by a very simple adjustment, their position in the heavens at any given time of day throughout the year.

The sun's place in the ecliptic for any time in the year, is also given; and by knowing the time of the moon's rising or setting, its position relative to the other heavenly bodies can also be readily ascertained. This planisphere is ingenious in its construction, but so simple in its management and easy of comprehension, as to come within the scope of any ordinary intelligence. And occupying but little room, being easily portable, and of the moderate price of two dollars, we think it well worth examination by those interested in this important department of science. It can be obtained at the publishing house of Duane Rulison, No. 32 south Third street, and of William Macniven, at the office of Friends' Review. J.

INDIANA YEARLY MEETING.—A Friend who recently visited nearly all the meetings constituting Indiana Yearly Meeting, informs us that their number is about 180, and that the distance travelled in performing the journey was about 4,000 miles. The time occupied appears to have been about one year, which gives

an average of two days for the attendance of each meeting.

MARRIED, on the 14th of last month, at Friends' Meeting House, West Chester, West Chester Co., New York, MORRIS SHIPLEY, late of Cincinnati, Ohio, to MARY SHOTWELL, of West Farms.

DIED, on the 22d of 1st month last, in Peoria City, Polk Co., Iowa, SETH PEARSON, in the 24th year of his age, a member of Duck Creek Monthly Meeting, Indiana. He had removed with his family to that place about two months before. His sufferings, though very severe, were borne with much patience. His last hours were passed in prayer, and his friends have a clear evidence that his end was peace.

——, On the 9th inst., at the residence of her father, near Paoli, Orange County, Indiana. MARTHA JANE, eldest daughter of Levi and Gulielma Woody, in the 17th year of her age, a member of Lick Creek Monthly Meeting of Friends.

This dear young friend was an apt learner in the school of Christ. She had no inclination to follow the changing fashions of the world, manifested much interest in the attendance of our religious meetings, and was especially fond of the company of Friends travelling in the exercise of the ministry. In the early part of her sickness, on being inquired of in reference to her future prospects, she observed with much composure that death was not desirable, but if it was the will of her Redeemer to take her now, she was willing to go. Her end was that of the peaceful Christian.

LIFE AND ITS ANXIETIES; OR, LIVING TOO FAST.

It has been contended by high authority, "that few men die of age, and that almost all are victims of disappointment, passional, or mental, or bodily toil, or of accident." This may not be true to the full extent, but it is measurably so. A large portion of mankind wear themselves out by unnecessary excitement. They fret, fume and vex, and absolutely shorten their days. They strain the human machine, until its cords snap and break. They overtask the intellectual faculties, until at last they falter and fail. And thus it is that moral suicide is committed.

The study of life, and the best means of prolonging it, are not sufficiently attended to. A large portion of the human family are too impulsive. They are nervous, restless, feverish, and excited. They cannot wait for the ordinary progress of events. They rush on recklessly and impatiently, become anxious and eager, and thus they lose, not only the balance of mind, but the absolute control of the physical man. This is especially the case in this country. Thousands, we repeat, perish every year, through feverish anxiety and unnecessary excitement. They are not disposed to be calm, patient, and resolute, and to pursue an even and correct course; but they seek to accomplish a certain end by a sudden movement—by some *coup d'état*, so to speak. They are not satisfied with ascending the ladder of fame or fortune, step by step, but bound upward, three or four rounds at a time, and thus they often lose their grasp or foothold, and are dashed to the earth.

Life, even to the best regulated of disposition, and of mental control, is sufficiently full of shoals, quicksands and anxieties. Sickness, casualty and death lurk in a thousand forms. These often assume the mask of pleasure, and thus tempt to destruction. The fair girl who nightly mingles in a round of fashion, and retires to her couch long after the morning has commenced, absolutely invites consumption and an early grave. So, too, even the robust man, who trifles with health, mocks at exposure, and fancies that all mankind are mortal but himself. And so, likewise, the merchant, the trader, the physician, and the attorney, who overtask their powers, who permit their minds to be constantly absorbed by some exciting topic, who test and strain their intellectual faculties, and by living in and laboring under constant anxieties, impair and exhaust the very sources of their existence, not only mental but physical.

The truth simply is, that we are a fast people. We are by far too eager and impulsive, and would accomplish in a day the work of a year. Our young men are taught to indulge in visionary speculations, to believe in a thousand improbabilities, and thus to provoke and encounter bitter, depressing and overwhelming disappointments. This was not the case in olden times. Our fathers were satisfied with a moderate portion of the good things of this life. They were contented with their lot. But not so their children. Their expectations are unreasonable, and hence, their anxieties are keen, deep, and restless. Life—physical life—and mental equanimity, are not adequately appreciated.

It has been well said, that "man, of all the animals, is one that seldom comes up to his average. He ought to live a hundred years, according to the natural law, but he rarely reaches eighty. The reason is obvious. Man is not only the most irregular and the most intemperate, but he is the most laborious and hard worked of all the animals. He is also the most irritable, and there is reason to believe, though we cannot tell what an animal secretly feels, that man, more than any other animal, cherishes his wrath to keep it warm, and consumes himself with the fire of his own secret reflection." In brief, we attempt too much,—we aim beyond our efforts,—we forget our fallibility, and thus we often fall by the way-side, before the race is accomplished, or the goal won.

We overtask our strength, assume fearful responsibilities, and nurse consuming anxieties. Many fancy that they must be here, there, and everywhere,—that no work can get on without them—that their counsel, their efforts, and their

direct interference are absolutely essential. And thus they toil on from day to day, and from year to year until at last the delusion and the error are dispelled, by realizing the startling fact, that they too are fallible, and that the physical or mental man has given way, before unnecessarily assumed responsibilities and anxieties. Then comes the hour of self-reproach, of regret and penitence. But, alas!—who shall bring back the rosy hue of health to the cheek of the consumptive, impart fresh strength to the tottering step of premature age, or re-illume the flickering and fading light of intellect?—*Pa. Inquirer.*

A VISIT TO A LUCIFER SPLINT FACTORY.

Who, with the exception of our more youthful readers, does not remember when the tinder-box, with its flint and steel, ruled supreme in the kitchen, and many curious contrivances for obtaining a light prevailed on the mantle-piece of the dining-room or study. These are now things of the past: the tinder-box has utterly vanished, and the other ingenious inventions are to be found for the most part only in the laboratory of the chemist, or on the shelf of some votary of science.

The first inroad made on the joint dominion that had been exercised by the tinder-box and its more scientific friends over the kitchen and the parlor, was through the introduction of a match with an ominous name, by means of which a light was obtained simply by pulling sharply the chemically prepared match between two pieces of sand-paper. This contrivance was denounced by the more timid portion of the community as dangerous in the extreme, and calculated to cause many accidents; but the public seemed to patronize the new discovery, and everywhere the lucifer box was to be found holding an undisputed authority in the household.

Since the first introduction, rapid improvements have taken place, the most important of which consisted in the sand-paper being pasted at the back of the box, and the act of passing the match over it being all that was necessary for obtaining a light. On this closely followed the announcement of matches without any noxious smell; these at once seemed to find high favor in the parlor, as the great complaint that had been previously made was, that the perfume emitted by the new matches was not acceptable to the delicate organs of the fair sex. The original matches still continued, however, to assert their rights, and, as they had cheapness on their side, were ever to be found in the box of the housemaid, the cupboard of the cook, and the cottage of the poor; whilst they were banished from the company of the parlor as not sufficiently refined.

But, proceeding onwards, how few of our readers have ever reflected on the means by which a change, so important in its results, was brought about! The mere chemistry of the match was not the only point that required to be studied; the manufacture of the splint for the match was in no degree less important; for as on this in a great measure depended the popularity of the new candidate for public favor, economy in the price of the match was of primary importance. To effect the turning out of the splints at an extremely low cost, the aid of machinery was invoked, and the new ally triumphed with the utmost success over every impediment thrown in its way. How it has done so, we propose to explain in as simple and intelligible language as we can command.

It is, we believe, a very commonly received opinion that the wood used for the manufacture of the lucifer match is taken from the odd pieces of deal that are to be found lying about in the shops of the carpenter, joiner, or cabinet-maker, and that this is the great element in the scale of the cheapness of the match. This most natural opinion, as it seems to us, is wholly founded on error, as will be apparent from the consideration, that whilst by hand manufacture such odd blocks might be available, yet with machinery, the loss of time involved in the cutting up of blocks of all sizes and shapes would more than counterbalance the cheapness of the first cost. So far, therefore, from any odd pieces of deal being used, we saw in the yard of the factory we visited, large stacks of some of the finest deals from Norway, which were wholly used in manufacturing the lucifer match. The requisites, as we were informed, were that the wood should have a straight grain, be free from knots, and likely to split readily.

The wood having been carefully selected, is then taken into the factory and cut into varied lengths, according to the requirements of the trade, which is speedily effected by placing the planks against a circular saw, which revolves with great rapidity. From twelve to sixteen of the blocks are cut every minute, the length being five inches and a quarter (double the length of the lucifer match), width one foot, and thickness three inches. When cut, they are removed into the room where they are manufactured into splints. As we entered this apartment we perceived the blocks placed on a stand, and found that, by the machinery in operation, they were almost as quick as lightning converted into splints. In the latter form, they were showered down with such rapidity that it was as much as a boy could do simply to remove them from the trough as they fell.

The machinery, which was worked by steam power, having at our request been stopped, we noticed that it was exceedingly simple, consisting of a platform of iron, in which traversed, in a groove at top and bottom, an iron plate. On part of this plate was placed a series of lancets, lying one above the other to the number of thirty-six,

at the distance of a twelfth of an inch apart, and standing out from the plate about an eighth of an inch; while at another part of the plate was placed a large knife, slightly inclined. On a horizontal framework, situated at right angles to this iron platform, were laid the blocks which had been already cut. This framework could, by the aid of a wheel, be moved towards the platform already mentioned, with the greatest ease and exactness.

On the signal being given to resume operations the iron plate moved rapidly forwards, the lancets made the corresponding number of incisions in the blocks, and then the knife, placed at the other end, shaved them off as fast as cut. From each block there fell 36 splints at every stroke, or from three blocks 108; and as 120 rows of splints can be cut from the blocks, it follows that 12,960 can be turned out of three blocks. The time occupied in this operation we found to be exactly fifty-five seconds, or, taking the average under favorable circumstances, one minute. Pursuing this calculation, we have in an hour (reckoning in round numbers 12,000 as the produce of three blocks per minute) 720,000, and in one day of ten hours 7,200,000; or, to put this result in a more tangible form, we may say that every minute there fell from the machine a sufficient number of splints (as a splint makes two lucifers) to fill 240 boxes, each containing the usual quota of 100 matches; and supposing five lucifer matches to be used for household purposes every day by one person, it would take him nearly thirteen years and a quarter to consume the number thus turned out in one minute: or, once more, reckoning the families of London to be about 48,000, it would take, on the preceding calculations, all these families three days to use the matches thus cut by a single machine in one day, allowing each family five matches per diem.

It may now, perhaps, not be uninteresting to our readers if we endeavor to ascertain the whole time required for converting a deal 11 feet long, 1 foot wide and 3 inches thick, into the splints of which we have just now been speaking. The first operation—the cutting the deals into blocks of the length of $5\frac{1}{4}$ inches—will take about two minutes, reckoning twelve blocks to be turned out every minute. These blocks, 25 in number, will, when transferred to the machine, be converted into splints in a period of about 8 minutes; thus, the whole operation, allowing two minutes for the transfer of the blocks, etc., may be said to occupy about 12 minutes.

As to the number of splints turned out of the above single deal, it will fall not far short of 100,000, which, if placed one on the top of the other, would reach to far more than double the height of Mount Blanc. In further illustration, we would only remark that the number of splints cut by one machine in rather more than one day would, if laid one before the other on the line of the London and North-Western Railway, stretch from Euston Square to Glasgow.

The splints, after they have fallen from the machine, are tied up in bundles of about 1800 each. We found five women engaged in this work. They first gather up the splints until they fill a certain measure, and then bind them in bundles. The number of bundles each can tie is about two every three minutes. After this operation, they are removed to the warehouse, and, as required, are packed into hogsheads, and sent to the lucifer manufacturer.—*Leisure Hour.*

THE UNION OF THE ATLANTIC AND PACIFIC. INTER-OCEANIC SHIP CANAL.

An interesting article in relation to the inter-oceanic ship canal, intended to unite the Atlantic and Pacific at the Isthmus of Darien, is given in the "United States Nautical Magazine." It is from the pen of George W. Serrell, Civil Engineer. It has been ascertained by elaborate surveys, that the Atrato is a broad and deep river, having for seventy miles from its mouth an average depth of forty-seven feet, while its channel-way for the same distance is from eight hundred to twelve hundred feet in width. It empties into the Gulf of Darien by nine estuaries, where there are bars formed of sedimentary deposits, and the water is only four or five feet deep. The bay itself is very ample, and deep enough for the largest vessels. The line for the contemplated connexion between the oceans ascends the Atrato for sixty-three miles, and then enters the valley of a tributary known as the Truando, which is followed for thirty-six miles. This river is now navigable for vessels drawing twelve feet of water, for thirty-eight miles from its confluence with the Atrato; and for thirty-six miles of this distance it is intended to deepen and widen the Truando, and then to make an open cut through rock to the Pacific Ocean. This cut will average ninety-six feet deep, excepting a tunnel three and a quarter miles in length, and the canal is projected to be two hundred feet wide and thirty feet deep at extreme low tide. At the point of junction with the Truando, the Atrato is 15.2 above the mean level of the two oceans, and when the cut is complete, it will have two mouths, one emptying into the Atlantic and the other into the Pacific. The river flows at the rate of two miles and a half per hour, and this rate will not be materially changed by the construction of the canal.

It is stated, also, that all the materials necessary for the work may be found in the adjacent country, except metals, while an excellent harbor already exists at the Atlantic terminus, and on the Pacific but little labor is required to make the harbor there equal to any on the coast for safety and accessibility. The distinctive fea-

tures of this route, says Mr. Serrell, are, an inter-oceanic connexion, having depth and width sufficient to pass abreast the largest vessels now afloat, and upon which no locks or other obstructions of any kind will occur, and that there are good harbors at either end. The country through which the line passes, where the constructions and deepening of the Truando have to be done, is very healthy and productive; while on the Atrato, the only unhealthy part of the route, there is no work to be done, except at the bars of the mouth, and here the climate is comparatively salubrious, from the constant sea breezes. Mr. Serrell estimates the cost of the work, predicated on the survey of Capt. Wm. Kennish, at one hundred and forty-seven millions of dollars, which is concurred in by several of the most eminent engineers in the country.—*Pa. Inquirer.*

COMBUSTION AND FIRES.

The fire which burns in a grate or stove, and which spreads its cheerful and life-sustaining warmth around, affords a subject for deep reflection and scientific study. It has been said by one philosopher that "a knowledge of fire—to generate and maintain it—makes all the difference between man and brute." This thesis, curious though it be, contains a great deal of truth. Just let us ask the question, "what would man be without fire?" and we will at once perceive, in searching for an answer, that it lies at the foundation of all art. Without it there would be no instruments forged, consequently no houses built, and man would be no better off than the wild beast of the jungle. With fire, metals are smelted, and instruments for agriculture, architecture, and the arts fabricated, and upon these are based all that is useful and ornamental in physical science. And what is fire? Simple though the question is, it is not so easy to answer it, and like all other propositions in philosophy, we must be content to describe its *operations*, for that is all which we call *laws*. Fire or combustion is produced by a change of state or condition of two or more bodies, during which period heat is produced by the substances undergoing change. There are three kinds of combustion, viz., instantaneous, high and low. The former is witnessed in explosions; the second in common fires, and the third in the human body, the oxydation of metals, &c. Everything capable of combining with oxygen is called combustible, and according to the rapidity with which it combines with oxygen, so is the combustion quick or slow. Common gas which we use in cities, burns with a high heat, but not very fast, and will not explode when a light is applied to it, but if a certain quantity of it be mixed with seven times its volume of the atmosphere, it will explode instantaneously when touched with a match. In gunpowder we have the same elements as gas—for instantaneous combustion—but in the solid state. Iron, when rusting,—oxydizing—developes heat, but this is not noticed, the action being slow, and the heat dissipated as fast as it is formed. But if *pure* iron be reduced to fine powder, and thrown into the atmosphere, it will fall down in sparks and burn at a glowing heat. If it were not for this quality of iron—its readiness to combine with oxygen, and thus burn slowly away, by the action called rusting—it would be more valuable in the arts. It is no doubt the most valuable of all metals as it is, but could it be so improved as not to rust, and still maintain its qualities of forging and tempering, its value would be greatly enhanced. The amount of heat produced in any body by combustion, depends on the relative quantity of oxygen absorbed in a given time. Boiled linseed oil absorbs oxygen with great rapidity—about eight times its bulk in twelve hours; hence articles saturated with this oil are liable to spontaneous combustion. A substance which, by its nature, is known to be combustible, that is, has a great affinity for oxygen, combines with it fast and slow according to the heat of one or both of the substances. Thus with anthracite coal, although it is a combustible substance, it will not produce combustion in contact with oxygen until it is exposed to a high heat, and every person knows that the higher the heat to which it is exposed, so much more rapidly does combustion go on. Ships containing bituminous coal have been consumed by spontaneous combustion in warm climates, but seldom, if ever, in cold. Cotton waste, saturated with boiled oil, will undergo spontaneous combustion at 120°, in about forty minutes, and from this cause, many factories have taken fire. Wood, in contact with hot water pipes, at 160°, has taken fire. Watchfulness against fires, therefore, is more imperative in warm than in cold apartments. A difference between 50° and 110°, trebles the tendency of painters' oil to ignite spontaneously. A piece of phosphorus, if placed on a plate of iron, will oxydize, without burning, because the iron conveys the heat away as fast as it is formed, while on the other hand, if it be put among some cotton wool, it will very soon ignite, because the cotton does not dissipate, but accumulates the heat, and produces an increasingly energetic action.

For spontaneous combustion, the following conditions are necessary:—1. A substance capable of uniting with oxygen with considerable vivacity, (or others capable of uniting together.) 2. A supply of oxygen. 3. A comparatively large absorbing surface. 4. Sufficient mass to prevent the heat formed from being readily dissipated; or a constantly sustained heat from 70° to 212°. The various things known to be liable to spontaneous combustion are sulphur and iron, pyrites, coal which contains the above iron, carbon, when in powder and mass, whether

lampblack or bituminous coal, especially when heated and moist. Compounds of phosphorus, lucifer matches, sawdust moistened and heated, all oils and things in which oil is much used, seeds containing much oil, are all liable to ignite.

It is our opinion that many fires take place in our cities every winter from a want of knowledge relating to combustion. We hope this information may be the means of preventing their frequency.—*Scientific American.*

IMPROVED KING PHILIP OR BROWN CORN.

The Patent Office Report for last year contains some interesting statements of the results of trials made with the seed of an early variety of corn called the "Improved King Philip or Brown Corn," furnished from the Patent Office. Of these statements, the following are some of the most remarkable.

"Robert Leighton, of Cumberland Co., Maine, planted the seed early in June, and harvested it on the 10th of September. The yield was at the rate of 120 bushels of shelled corn to the acre. We may here remark that if this variety of corn should ripen 20 days sooner than any other variety in common use, as is claimed on its behalf, it will prove of great benefit in Maine and other states, in which on account of early frosts or the shortness of the season, corn is a very uncertain crop.

Peleg W. Peckham of Bristol Co., Mass., states that he received a small bag of "Improved King Philip or Brown Corn," from the Patent Office, and that in order to test it fairly by comparison with the kinds he usually cultivated, he planted it at the same time (10th of May,) and in the same way. It eared low and was harvested twenty days before any of his other corn. This is the more remarkable as Mr. P. states that one of the varieties usually cultivated by him is the Yellow Canada Corn, an early variety, the seeds of which he obtains every fourth year direct from Canada, as the time of its ripening gets later by planting seed raised in Massachusetts. This Yellow Canada, Mr. P. has heretofore considered the earliest variety cultivated. The "Brown corn" must now be considered a still earlier variety, and one well adapted to the soil and climate of several of the states. Ephraim Montague, of Hampshire Co., Mass., planted some of this "Brown corn," on the first of June. The land was on a pine plain, light and sandy, on which he seldom raises more than 20 to 30 bushels to the acre. The "Brown corn," however, although injured by the drouth and by wire-worms, yielded at the rate of 62 bushels to the acre. This Mr. M. considers a greater yield on such a soil than 100 bushels would be on a rich or highly-manured soil. He thinks this new variety a valuable acquisition to that section of the country. Of a similar purport is the statement of J. E. Waters, of Worcester Co., Mass., who says that the "Brown or Improved King Philip corn," was fit for harvesting twenty days earlier than any other corn in the vicinity, and was very sound and good. The yield was at the rate of 85 bushels to the acre. He also thinks this variety superior to any early variety yet known in that region. James Dockeray of Kent Co., Mich., received a small package of this new variety of corn, after most of his other crops were planted. He was obliged, therefore, to plant it on a rather poor piece of timothy sod, which had been mown for five years previous. He planted it about the first of June. All the cultivation it received was one hoeing, and a handful of unleached ashes to each hill. "The amount of ground planted," says Mr. D., "was a square rod; and the product was one bushel of ears, which will undoubtedly furnish half a bushel of shelled corn, or at the rate of 80 bushels to the acre. My other crop of corn did not exceed 15 bushels to the acre." E. A. Philip of Chenango Co., N. Y., raised of this new variety at the rate of about 90 bushels per acre. N. Ormsbee, of Greene Co., N. Y., had a yield from this variety at the rate of 90 bushels per acre, which he thinks would have been one third greater but for the drouth. W. A. Mayhew of Oneida Co., N. Y., having received his package late, planted on the 9th of June. Hardly expecting it to ripen, he was surprised to find it fully ripe by the middle of September. Several others testify in a similar way to the superior value of this variety."—*Country Gentleman.*

IN HOW COLD WEATHER CAN ANIMAL LIFE BE SUSTAINED.

While we are waiting for Dr. Kane's official report of his last expedition to the Arctic ocean, there are some scientific results, the publication of which we may be permitted to anticipate. The first of these is the conditions of animal and vegetable life in a high northern latitude.

Dr. Kane's party succeeded in reaching latitude 80 degrees, a higher northern point upon the coast of Greenland than had been attained by any previous navigator. He found inhabiting this inhospitable region the Esquimaux Indian, the reindeer, and many varieties of the floral world, principally of the Alpine species. The latter were numerous, but diminutive. How far north the human race and animals exist, is not known; but Dr. Kane's observations clearly establish the fact, that the extreme cold of latitude 80 degrees is not the limit to their northern migration.

The habits of the Esquimaux are peculiar. They are essentially a migratory people and, with sledges drawn by dogs, undertake jour-

neys of hundreds of miles in extent, depending for their subsistence upon such nourishment as chance throws in their way. This the little party under Dr. Kane found to be sufficiently abundant to meet their own wants.

During the whole cruise they were never seriously in want of food but on one occasion, which was when on their return they were nearing Melville Bay. Here fortunately a fine fat seal presented itself, stretched at length on the ice. A boat was manned to go in pursuit of it, and Dr. Kane describes the excitement of the chase as so intense, that one of the most experienced gunners of the party could hardly command himself sufficiently to fire at it until the boat had neared within a few yards, and it was in the very act of escaping.

The temperature at which some of the explorations were conducted, was between 70 and 80 degrees below zero. So intense was this cold, that the alcoholic thermometers failed to indicate accurately the temperature, and even chloroform and the essential oils, which resist low temperatures, became thick and turbid. It was only by a careful observation and comparison of many instruments, that they were enabled to attain to any accuracy in regard to the degree of cold.

An opportunity has thus been given of testing the ability of the human body to resist a temperature of seventy degrees below zero, for several months together. The Doctor and his party were enabled to do this by an immense consumption of animal food, the ordinary daily allowance to each man being six or eight ducks, or an equivalent in several pounds of the fat seal.

Shortly after the discovery of the compound nature of the atmosphere by Priestly, Crawford broached the theory that the animal heat of the body is maintained at an uniform temperature of 98 degrees, by means of a liberal consumption of food containing carbon in excess, as animal food, where the cold is severe. The most beautiful and brilliant series of experiments prosecuted by Liebig, were those intended to establish this theory, which they do most successfully.

In this connection, the experiment of Dr. Kane and his party, in showing the kind and amount of food required to enable the human body to resist the depressing influence of a continued low temperature, for a period of time longer than any other recorded, is of the highest practical value.

We have in physical geography, as the results of this cruise, a newly-discovered land, flanked by lofty mountain ranges, a wide and iceless open sea, clearly pointing to an undiscovered region of large extent towards the north pole, and immense glaciers, before which those of Cyr and Chamouni dwindle into insignificance.—*N. Y. Evening Post.*

THE GULF STREAM.

The New York Evening Post gives a sketch of a recent address before the Geographical Society at New York, by Professor A. D. Bache, from which the following paragraphs are taken:

"In regard to the early history of the Gulf Stream, he would merely remark that the sagacious mind of Dr. Franklin had been directed to it by the English Admiralty, while in London on post-office business, in a very singular manner. It was found that the American trading vessels running from Newport to England made the journey in a fortnight less time than the regular English packets between New York and Liverpool.

It was proposed by the Admiralty to change the point of sailing from New York to Newport, and Dr. Franklin was consulted as to the propriety of so doing. He doubted the fact, and, under the belief that the English Government was misinformed, consulted a Nantucket sea captain then in London. The captain stated that it was true, but that the difference in sailing arose solely from the knowledge possessed by the American captains of the Gulf Stream, and the want of that knowledge by the English captains.

The English captains were frequently hailed by the American traders, and informed of the stream they were contending against, but they seemed to be unwilling to take advice of the Yankees, and so continued to make slow passages. A map delineating the Gulf Stream was made by Dr. Franklin from the information thus obtained, and extensively circulated by him. Notwithstanding the discoveries since made, the general line, as indicated on Dr. Franklin's map, remains unaltered, proving his admirable powers of observation, and accuracy in noting facts.

The speaker held in his hand a note book in which Dr. Franklin had made observations on this ocean river on his return passage, and which he (Mr. Bache) had discovered some years since among some old papers of his grandfather.

The observations under his own superintendence were first commenced by Lieut. Davis, in 1846, at Sandy Hook, and were continued from time to time by his late lamented brother, George D. Bache, and Lieutenants Craven and Maffit.

A section of the Gulf Stream had been made at Sandy Hook, another at Cape Hatteras, a third off Charleston harbor, and a fourth off Cape Canaveral, in Florida. Much difficulty was experienced in procuring instruments capable of registering the deep-sea temperature. The ordinary thermometer, even when enclosed in a brass tube or ball, whose lips were ground together and cemented with gutta percha, was broken under the great pressure of the weight of many hundred fathoms of water. They had at last hit upon a very ingenious and simple device, which enabled them to register the temperature at any distance and pressure.

They had likewise some difficulty in noting correctly deep-sea soundings. This difficulty has also been obviated, and he was positively certain as to the correctness of the result both of temperature and soundings, which were in the highest degree satisfactory. They had found that the bottom of the Atlantic ocean was traversed by a range of mountains similar to the chain some distance back from the coast, and that the Gulf Stream pursued its way over the tops of these, and had an evident connexion with them.

In the gorges of these ranges they had found bands of cold water, evidently from the polar regions. As far south as latitude 29 degrees the register indicated, at great depths, water at only two degrees above the freezing point. These polar streams seemed to be pursuing a course from northeast to southwest, and in a directly contrary direction to the bands of warm water which form the main feature of the Gulf Stream. How far this knowledge of the bands of cold water might be made available to commerce, he would not now pretend to say."

"THE LORD SEETH NOT AS MAN SEETH."

Wanderer from the narrow way,
Sorely tempted, gone astray,
All thy longing to return,
Mocked by doubt and cruel scorn;
When the world's cold righteousness,
Turneth from thee pitiless;
When the heart within thee dies,
Shrinking from unloving eyes;—
Let this good word comfort thee,
"God seeth not as man doth see."

Slaves, on sunny southern plains,
Wearing still your hateful chains;
Sons of Erin, trodden down
By the priesthood and the crown;
Suffering poor—where'er you pine,—
In the factory or the mine,
Toiling out your weary breath,
For the "meat which perisheth;"
Better days shall surely be:
"God seeth not as man doth see."

Brothers! who have nobly stood,
Stemming error's surging flood,
Bravely battling for the right,
Through the tempest and the night;
Though the timid stand aloof,—
Though the selfish sneer and scoff,—
Though, when slanderous tongues assail,
Friends, long loved and trusted, fail,—
Strong, and calm, and faithful be;
"*God* seeth not as *man* doth see."

Tyrants! whose relentless sway,
Crushes brave hearts, day by day;
Peopling God's fair earth with slaves,
Filling Freedom's martyr-graves—
When the lust of wealth and power,
Triumphs, in the evil hour;
When the world esteems you great,
When around you courtiers wait;
Let this word your warning be;
"*God seeth not as man doth see.*"

SUMMARY OF NEWS.

Foreign Intelligence.—The Arabia arrived at Boston on the 13th inst. with Liverpool dates to the 1st. She brings no tidings of the Pacific. A passenger in a steamer at Glasgow reported having seen, on the 7th ult., large quantities of broken ice, on which were broken furniture, cabin doors and other articles, such as would be found in a first class vessel, but nothing peculiar to a steamer; the report itself was rather doubted at Liverpool.

The Peace Conference at Paris opened on the 25th ult. It is officially announced that at the first sitting, it was agreed that an armistice, to expire on the 31st inst., should be concluded between the belligerent armies. It was not, however, to affect the blockades established or to be established. Only two sittings were held prior to the 1st inst., and the members having signed a written guarantee not to divulge the proceedings until the close of the Conference, their action did not transpire. A sincere desire for peace was generally believed to animate all the leading parties in the Conference. Orders have been forwarded to the allied Generals respecting the armistice. It is stated that Napoleon has intimated to the Generals and Admirals in Paris that they probably will not be required to return to the Crimea. Leave of absence is now freely given to the officers on duty in the Crimea.

England.—The excitement relative to an apprehended difficulty with the United States was entirely extinct. The Lord Mayor of London tendered a banquet to the American Minister, but the latter could not attend, having been invited to dine with the Queen on the same day.

Notice had been given in Parliament of a resolution disapproving of the course of the Government in refusing direct offers of troops from Canada, while at the same time making abortive attempts to enlist men from the United States, contrary to international law.

The returns of the Board of Trade for the first month of this year, show an increase in the value of exports over the preceding month of $7,549,950. This rise is attributed to the impulse given to commerce by the expectation of peace. The imports, except breadstuffs, were also much increased.

A series of forgeries, supposed to amount to nearly £1,000,000, is found to have been perpetrated by John Sadlier, M. P., chiefly in shares of the Royal Swedish Railway, and deeds for property in the Encumbered Estates Court of Ireland. He had also committed other frauds. The forger finding detection inevitable, committed suicide.

Russia.—An Imperial ordinance has been transmitted to the Minister of Finance, authorizing an immediate issue of seven series of treasury bills to the total amount of 21,000,000 roubles, to assist the treasury.

The importation of salt is permitted by the Austrian and Moldavian frontiers and by Odessa.

Three thousand men were employed day and night in constructing a triple row of piles across the Gulf of Finland, six miles from Cronstadt, behind which the Russian steam fleet was placed.

Turkey.—The Sultan's decree in favor of his Christian subjects had been read in presence of Turkish dignitaries at Constantinople.

India.—The kingdom of Oude has been formally annexed to the British possessions.

JAPAN.—A violent earthquake occurred at Jeddo on the 11th of 11th month, by which 100,000 houses are said to have been destroyed, and 30,000 lives lost; but the accounts are probably exaggerated.

SOUTH AMERICA.—An act abolishing the punishment of death, and limiting the maximum penalty to ten years' imprisonment, has passed the third reading in the Senate of New Grenada, and having passed the Chamber of Representatives last year, will doubtless soon become a law. From Peru there are still reports of disturbances, and difficulty is anticipated at the coming Presidential election.

MEXICO.—The Constituent Congress has elected Comonfort President for one year. The revolutionists still held the city of Puebla at the last accounts, but the outbreaks every where else had been subdued. Gen. Vidaurri has projected a league of all the northern States to sustain liberal principles.

CENTRAL AMERICA.—Walker has seized the boats of the Accessory Transit Company, annulled their charter, and granted a new charter to another company. The ground assigned is the failure of the company to pay to the government the annual sum required by the charter.

Guatemala, San Salvador, Honduras and Costa Rica, have formed an alliance, offensive and defensive, against Nicaragua. That State sent Commissioners to treat with Costa Rica, but the latter refused to receive them.

A volcano in Guatemala, on the 8th of 1st month, discharged a large quantity of fine ashes, which fell thickly over a great extent of country, being carried a distance of 120 miles from the crater.

DOMESTIC.—An earthquake occurred in San Francisco early on the morning of the 15th ult., which was the most violent that has been experienced since the settlement of the country by the Americans. No buildings were destroyed, but walls were cracked, plastering shaken off, furniture moved from its place, &c., and in one case a heavy parapet wall was thrown from the roof of a store into the street. The shock was not felt at Sacramento and other places to the north, but was quite severe at some points further south.

The severe winter in Texas is said to have done great injury to the wheat fields, and caused the death of many cattle. Cayuga Lake, N. Y., is said to have been entirely frozen over, a circumstance which had not occurred for forty years previously.

Three of the fugitives concerned in the recent slave case at Cincinnati, including the woman who killed her child to prevent its return to slavery, and her infant, were on board of a steamboat lately destroyed by a collision on the Mississippi, on their way to Arkansas. The infant was drowned; the lives of the others were saved.

Reports from Kansas state that the Free State Legislature had adjourned to Lawrence, and was in session there at the last accounts. Gov. Shannon had gone thither to observe its proceedings. Our latest news is to the 8th inst., when it was stated that fifty-six members were present. Ex Governor Reeder and J. H. Lane had been elected U. S. Senators. Robinson, the Free State Governor, in his message, advises that no resistance be made to the federal authority, should it interfere, at least until there is no hope but revolution.

A bill has passed the Georgia House of Representatives, by a large majority, which provides that the tax now imposed upon free persons of color, shall be set apart as a fund to be applied in transporting this class of people voluntarily beyond the limits of the United States, and those so disposed may voluntarily return to servitude.

A bill to establish a patrol on the Ohio river, to prevent the escape of slaves, is before the Kentucky Legislature. One of the members said $100,000 worth of slave property had escaped from the border counties since Christmas.

A melancholy accident, attended with fearful loss of life, occurred on the Delaware on the evening of the 15th inst. One of the steam ferry boats plying between this city and Camden, N. J., was found to be on fire while crossing the river. An effort was made to return to the wharf, but the rapid progress of the flames rendered the steering apparatus unmanageable when that point was nearly reached, and the boat drifted out again into the stream. No boats were on board, and the quantity of floating ice much impeded the efforts which were promptly made to render assistance from the shore. Many leaped overboard to escape the flames, and others were probably burned to death. The number on board was not exactly known, but was supposed to be nearly one hundred, of whom but little over forty were saved. Twenty bodies had been recovered up to the evening of the 18th, and 33 others were missing.

PENNSYLVANIA LEGISLATURE.—No business of general interest has been transacted in either House. Numerous bills have been passed, chiefly of a local or private nature. The Committee of Conference on the License bill not being able to agree, two additional members from each House have been appointed.

CONGRESS.—In the Senate, on the 12th, the Committee on Territories produced a majority and minority report on Kansas affairs; the former condemning the action of the Free State party, sustaining the legality of the original Legislature, and proposing the passage of a law providing for the election of a Convention to frame a State Constitution, as soon as the population shall amount to 23,420; the latter declaring the Legislature elected by the Missouri invaders fraudulent, and advising the repeal of the act of 1854, and a new organization of Kansas as a Free Territory; or if that cannot be done, that the action of the Legislature should be declared void, and a new government organized. Both reports were ordered to be printed, the number of copies being subsequently fixed at 31,000, being 500 to each member. A bill authorizing the people of Kansas to form a State Constitution, so soon as the population shall be sufficient, was reported by the same Committee on the 17th.

In the House of Representatives, 20,000 copies of the reports of the Committee on Elections relative to Kansas affairs were ordered to be printed. The resolution granting power to send for persons and papers was discussed on several successive days, without any action being taken, up to the 18th. The Committee on the Library was instructed to inquire into the probable character of Dr. Kane's forthcoming report on the Arctic Expedition, with a view of ordering copies for members of Congress.

FRIENDS' REVIEW.

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MEMOIR OF SAMUEL CAPPER.

(Concluded from page 435.)

We now approach the closing scenes of his labors, which were indeed almost unremitting to the last. He held many tent-meetings, at short distances from his home, during the 6th and 7th months. 7 mo. 4th, he remarks:—

"Frome. First-day morning, held a meeting of four hundred; in the afternoon seven hundred: telling meetings, as I apprehend, upon the minds of the people.

11, First-day. Two meetings at Hinton Charter-house.

12. Came home, much wearied."

He was indeed much worn with these labors, in addition to his solicitude about his son, who was now on his returning voyage. His wife writes thus respecting him, to her sister Mounsey:—

"*Bristol*, 14, 7 *mo.* 1852.

MY DEAR SISTER,—Thy lines of sympathy were very cordial to us. The accounts which we receive of our precious son are indeed a very bitter cup in prospect, and we are now anxious for the arrival of the vessel. Thou art not mistaken in supposing that it has been a painful duty to my dear husband to follow up his engagements, and I perceive that it has had a very telling effect on his health, for he came home much prostrated in strength. They have held about twelve meetings; some good, solemn ones: the chief part of what was in prospect is now accomplished. Perhaps thy brother may add a few lines.

Thy affectionate sister, E. C."

"As my wife has given thee expectation that I might add something, I do not like to omit it, though she seems to have said all that is material, on the absorbing subject of our dear Thomas's state. The only hope which we can encourage is that the voyage home, in a sailing vessel, may have been beneficial, and that he may arrive a little revived. But, although we may perhaps be allowed to indulge the hope, we cannot feel it as an expectation. I do not think that there is anything serious the matter with me; but if it prove a token of approaching dissolution, we could have nothing to complain of, when I am in my seventy-first year; having enjoyed almost uninterrupted good health, and being now able to do what many men of sixty could not accomplish.

Thy affectionate brother, S. C."

"*Bristol*, 5, 8 *mo.* 1852.

MY DEAR SISTER K. B.—I have had very constant, and somewhat important, occupations since I last wrote to thee. Twenty-three meetings have been held, at which it is probable that about ten thousand were present. Many trying circumstances attended of one kind or another, but it is a comfort to believe that the meetings were favored opportunities; and it is also great condescension that, notwithstanding a sense of our unprofitableness as servants, a degree of unmerited peace is permitted. Thomas has, of late, appeared to improve in several respects.

"*Bristol*, 7, 8 mo. 1852.

MY DEAR SISTER,—When I wrote last to thee, I did not think that I should have so soon to communicate the intelligence of the unexpected dismissal of my dear Thomas, from his state of languishing and weakness, we believe to a state of joy and rest. This morning early he had a copious hæmorrhage, which terminated life in a few minutes. His brothers were with him. Expression was scarcely possible; but it was not needed. My wife and I are able to look at the mercy which is vouchsafed to us in many ways, and to feel calm and resigned under the bereavement. It is most probable that the interment will be on sixth-day. We need hardly say how acceptable thy company would be on the occasion.

Thy affectionate Brother."

The death of his dear son deeply affected him; and we have only to watch him, through the few remaining days of his life, endeavoring to submit in meekness to his heavenly Father's

will, and to fulfil every duty of the passing hour, while he constantly felt that his own summons might be sent at any moment. For this he waited in reverent expectation.

8 mo. 23. Came to Weston-super-Mare."

This change was principally intended for the restoration of his wife's health; but he remarked, to one of his daughters, that he considered himself much more likely to be taken. Yet his watchful family could not discover any serious symptom; merely a general debility.

Full of affection to all his remaining ties, and desirous not to omit anything which he ought to do, whether of greater or less importance, he wrote to his sister Harris:—

"*Weston-super-Mare*, 28, 8 mo. 1852.

MY DEAR SISTER SARAH,—I have been thinking this morning that we have somewhat neglected thee, by not replying to thy kind letter. I now take up the pen, to make such amends as I can. I believe thou wilt be disposed to deal charitably with us on the occasion, sensible that one object has very much engaged our attention for many weeks past; from which, even yet, we are scarcely able to turn. A departure from Bristol, for a season, seemed almost needful, and I think we are deriving benefit from our sojourn here. We shall probably stay yet a week here. Eternity, a future life, the world of spirits, and analogous ideas, are those which much occupy our minds, though not so as to deprive us of the power of some enjoyment of the beautiful scenery of this place. But, when we see our children exchanging time for eternity, how can we do otherwise than dwell on our approach, or proximity, to another state of existence!"

The next day (first-day) he was strikingly and solemnly engaged in the ministry, in the morning meeting at Weston, and walked to the meeting-house in the evening; but, upon sitting down, it was observed that he fetched a deep breath, and immediately after he leaned upon his friend Robert Simpson, who sat next to him, and expired. Thus suddenly was he called to render up his account, which we thankfully believe that he could do with joy, through the redeeming love of Christ.

It appears that his two last communications in Bristol meeting were very striking. In one, he spoke of their stript condition, and added that they might become still more so; but concluded by quoting the words—

"But, while the dear Redeemer lives,
We have a boundless store,
And shall be fed with what He gives,
Who lives for evermore!"

On the other occasion, just before he sat down he quoted the words—

"But oh! eternity's too short
To utter all thy praise!"

In reflecting upon his character, it is deeply instructive to remember his humility; his caution in speaking of holy things; his entire dependence at all times, and especially in the exercise of his ministry, upon the teachings and guidance of the Holy Spirit; and his earnest love to souls, and desire to win them to Christ. His reverent and fervent engagements in vocal prayer, often conveyed in few words, and in deep prostration of soul, so manifested the advanced Christian, that they are worthy to be recorded as a lesson of instruction to survivors.

The following extract from the letter of a friend, received by one of his near connexions, during the solemn days which elapsed between his death and the interment, may suitably bring this memoir to a close:—

"3, 9 mo. 1852.

. . . Thou wilt not wonder that we should deeply feel with your large family circle in such a bereavement, and that, on the church's account also, our sympathy and concern should be awakened. But, infinitely wise, and abounding in love, as are all the dealings of our heavenly Father, though his children may weep, and the church may mourn, who shall say unto Him, 'What doest Thou?' when, like shocks of corn fully ripe, He is pleased to gather his saints into his garner.

Having so recently, and so largely, shared in the gospel labors of thy dear brother, and had so much cause for thankfulness in witnessing the unction which attended his ministry, in clearly setting forth 'the word of the truth of the gospel,' we can, in some measure, appreciate the loss sustained by his nearest connexions in life, and a large circle of friends, by whom he was much beloved and esteemed. To me, from a variety of circumstances, the solemn and unexpected event comes home with peculiar force; and I can, very readily, place myself in your midst, now that you are assembled in the house of mourning, and share with you in the varied emotions which, like waves, may succeed each other, in the heart of a bereaved widow, the dear surviving children, and brothers and sisters; sustained, through all, by the strong consolations of the gospel of Christ.

Like a good soldier, the veteran has sunk on the field, with his armor on, and has, no doubt, exchanged the banner of the cross for the palm of victory and the crown of glory, vouchsafed to those who endure unto the end.

On his account we can humbly rejoice, and his dear family and near connexions have many sweets mingled in their cup of sorrow; but oh! what shall we say for the church! 'The fathers, where are they! and the prophets, do they live for ever!' Would that it might please the Lord, when, in his inscrutable wisdom, He sees meet to call away the few remaining Elijahs, to prepare many more of the Elishas to catch the mantle as it falls; and to pour out a double portion of his good Spirit upon many of our beloved youth, and those in the meridian of life, that they might be rightly qualified to uphold

and to magnify the cause of His blessed truth; the cause of the gospel, full and free; the cause of genuine Quakerism, which, rightly understood and well guarded, is nothing less (with reverence be it unpresumptuously spoken) than the cause of our God and his Christ."

HENRY TUKE, *of York, England, died 3mo. 4th, 1855, aged 41 years.*

For the last ten or twelve years of his life, Henry Tuke's health was such as to withdraw him entirely from the pursuits of business. In his youth he had manifested much of the waywardness natural to the unregenerate mind, and the corrupt tree brought forth its evil fruits. To him, as to many others, disappointed hopes, and a visitation of sickness, proved the means of "opening his ear to discipline." Those who observed the evidences of the change wrought in our beloved friend, by the power of divine grace, could say in the words of John Woolman, that they found "no language to convey an adequate idea of it." Though in the remaining years of his comparatively short course, he was no stranger to conflict and discouragement, yet, ever "forgetting those things which were behind, and reaching forth to those which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus." Having had much forgiven, he loved much; this was manifested in various ways. He loved, and was ever ready to serve those who were called to public service in the promotion of the Redeemer's kingdom. He frequently ministered to our late friend Hannah C. Backhouse, when engaged in her visits of gospel love amongst Friends and others. In the year 1844, he accompanied William Forster, whilst engaged in a religious visit to some of the northern departments of France. Like Paul and Timothy of old, the veteran soldier of Christ and the young recruit became united in the indissoluble bonds of Christian love. The following farewell letter, addressed by William Forster to his young friend, previous to his departure for his last visit to America, from which he never returned, evinces the strength of his attachment.

Earlham Road, Norwich, 8mo. 24, 1853.

"My dear Henry,

Pray write me one more letter before I go, and think of me when I am far away, and now and then send me a few words, if no more. Thy last was very precious, the hymn, and thy dream too. I hope and intend to take it with me: it may help to comfort me, and I shall often want to be comforted. . . . . I enclose a copy of two little Scripture books, which, to tell the whole truth, I put together under some little feeling of duty, and with the hope, if my days should be prolonged, I may be able to get them printed in some of the continental languages, for circulation, where the volume of Holy Scripture is, to a great degree, or, (sad to say,) entirely prohibited. I should have been glad to have got them and some others printed before my departure, in Spanish and French; in French for the Roman Catholics in Canada and Hayti, and in the strong hope that I might find some channel open, through which I could send them in Spanish for Mexico, &c, and I long to do something of the sort in Portuguese for Brazil, &c. All this to thyself, or friends might be apt to think I am running wild in my latter days.

The thought of my voyage brings thy brother James to my remembrance with gratitude and love. It is too much to expect that I ever meet with such another friend. Give my best love to him, and to thy father, my dear and honored friend! It is pleasant to me to think of the Christian fellowship I have enjoyed with him, in that unity which is in the truth, (and no where else,) in many times of deep suffering, and under the outpouring of the Divine anointing, as I have believed it to be, richly vouchsafed to him from above. If at last, through the grace of our Lord Jesus Christ, I am permitted to enter within the gates, (and what a wonder of mercy *that* would be), it cheers my old heart to think of meeting him, and thee too, my precious, tender child, where neither death nor sin, nor any other thing whatsoever, will separate us one from the other, nor from the presence of our Lord. Always thy very affectionate friend,

WILLIAM FORSTER."

During the last few years of his life, whilst bodily ability was granted him, Henry Tuke's voice was occasionally heard in our religious meetings, in few, but appropriate and acceptable words of Christian exhortation. His attachment to the young, and his religious concern for their welfare, were striking features in his character. Many of the scholars of the British School at York, as well as many of those in the Friends' Boys' School, will entertain affectionate remembrance of his assiduous kindness. The poor and afflicted of his neighborhood were also the objects of his care and sympathy. He visited them at their houses, and often cheered them with food, clothing, or fuel. A poor and worthy woman, on being told of his death, observed, "We have lost a kind friend. Many a basket of coals has he sent to our houses. He met me one day in the street, and said, 'Nurse, thou seemest very cold, and thou hast no gloves,' and do you know he took a new pair from his own hands, and made me put them on." But it was not their temporal good alone that he sought. His Scripture readings, his words of consolation, and the warm sympathy of his loving spirit, have cheered the fire-side, the sick bed, and the dying hour, of many an humble follower of their common Lord. The cause of temperance was dear to him, and he was, for many years, a patient, faithful laborer in this

field of service. He was an active member of the committee of the York Friends' Tract Association, and a diligent distributor. He occasionally added a tract to the series, and sometimes published, on his own responsibility, some pertinent message of warning or counsel. He availed himself of various public occasions, to distribute tracts in York and its neighborhood. The assizes, the races, and other times of large gatherings, witnessed his diligence, both by his personal exertions, and by the agency of others, in warning sinners to flee from the wrath to come. During the last three years of his life, when seldom able to leave his room, his sick chamber was often a scene of much mental activity; his bed strewn with books and tracts, and himself busily engaged in writing. When no longer equal to this fatigue, he frequently employed an amanuensis; and from his bed side his messengers were often dispatched on errands of mercy, which he could no longer perform in person. Of an extremely discursive mind, his labors in preparing tracts were subjected to much clipping and pruning; these processes he bore, not only with cheerful good nature, but with grateful acknowledgments to his friendly censors. He was well read in church history, not only in the records of our own Society and of its worthies, but in the general history of the church from the earliest times, and more especially in the stirring narratives of the Reformation. Wiclif and Tindal were the objects of his warm admiration. He delighted to trace in the writings of these great and good men, the seeds and buddings of those vital principles of religious truth and religious freedom, which George Fox and his coadjutors so fully developed and illustrated. To these researches, his acquaintance with the Greek, Latin, French and German languages afforded him great facilities.

During his long illness, mercifully exempted from acute suffering, his quiet chamber was often a place of peaceful, cheerful enjoyment. Living closely on the confines of the unseen world, often permitted to realize his Saviour's presence, and trusting in his promise, "Him that cometh unto me I will in no wise cast out," when the day of his departure came, death was disarmed of his sting, the grave had no victory. On the afternoon of First day, the 4th of 3d mo. whilst life was fast ebbing, listening to the verse,

> "Poor though I am, despised, forgot,
> Yet God, my God forsakes me not:
> And he is safe and must succeed,
> For whom the Lord vouchsafes to plead!"

he expressed his renewed confidence in his heavenly Father's love.

In the evening of that day he was preserved in a composed and peaceful state of mind, and sent farewell messages of love to his relations and friends. His last audible words feebly uttered were, "To God—I commend—my—spirit!" Shortly afterwards the slender thread of life was severed, and our beloved friend's last Sabbath on earth was, we undoubtingly believe, the prelude to an entrance upon an everlasting Sabbath in heaven.—*Annual Monitor.*

REMARKS ON THE CLIMATE OF NEW ENGLAND.

BY J. C. GRAY, OF CAMBRIDGE, MASS.

It has been a general, and perhaps is still a prevailing impression among the inhabitants of New England, that our climate is much warmer now than two hundred years since. This position has been distinctly assumed by some of our best historians and naturalists, and many ingenious reasons have been given for the change. The explanation which seems to have met with most favor, is that which ascribes the alleged softening of the winter's cold to the clearing away of large tracts of forest trees. It is believed, however, that the position itself may be fairly called in question, and that philosophers, by a mistake not unprecedented in the observers of natural phenomena, have employed themselves much more diligently in accounting for a striking phenomenon which they have assumed to exist, than in collecting precise evidence to determine the fact of such existence. Much less of this evidence exists than could be wished, or than is now customary to collect and preserve on all scientific topics. The science of meteorology, or the observance of the weather, in the largest sense of the words, is even now in its infancy, and the instruments necessary for carrying on such observations with precision are of very modern date. The thermometer was little used in this country, or even in older countries, previous to the last century, and all instruments of this kind employed in the early part of that century were very imperfect. Till after the year 1750, the only thermometer used in New England was Hawksbie's. Not a single specimen of this instrument is now known to exist. There is good reason, however, to believe that it was much less accurate than any thermometer now employed. During more than half a century, however, that of Fahrenheit has been in general use throughout New England, at least, and we possess an exact register of observations made with it during more than forty years on one spot, and by one individual, the venerable Dr. Holyoke, of Salem. A particular account of this register may be found in a valuable paper by the late Dr. E. Hale, in the "Transactions of the American Academy," vol. i., New Series. The temperature of the day was thrice noted at the same hours during the whole period. As a comparative statement, therefore, of the earlier and later portions of that period, it is of singular value. No conclusion can be drawn from it, as Dr. Hale has clearly shown, favoring, in the least, the popular impression respecting the amelioration of our climate. On the contrary, it seems evident from Dr. Hale's es-

say, that from the year 1786 to the year 1839, the climate of the vicinity of Boston has continued essentially the same. It should be recollected, that in no previous period of equal length were the changes greater, or more extensive in the face of our country, as well as the condition of its inhabitants, or greater inroads made on our ancient forests.

There is another interesting, as well as important mode of procuring light upon this question of change of climate, namely, by observing for years in succession the periodical changes in the vegetation of our trees and shrubs. It has been observed by the late Mr. Lowell, that "had there been precise records kept of the date of flowering of trees in certain specific locations from the first settlement of the country, very much would have been done for the decision of the whole question as to change of climate." The venerable pear tree of Governor Endicott, had its times of flowering been punctually recorded by its seven successive generations of proprietors, might have put all dispute at rest. We possess no ancient registers of this description kept with the exactness which Mr. Lowell recommended, and which he actually put into practice at Roxbury, through a period of thirty-two years. But we have a similar record kept, on the whole, with great regularity, by the late Thomas Smith, of Portland, Maine. His diary of the seasons extends, with a few unimportant exceptions, from 1722 to 1786, thus reaching back to a century and a quarter ago. It appears from several observations made by him between the years 1751 and 1773, that the average time of the blossoming of the cherry at Portland during that period, was between the 12th and 13th of May. Mr. Lowell stated that the average at Roxbury, for several years since the commencement of this century, was May 8; and from observations made by Gen. Dearborn in the same city, from 1835 to 1847, inclusive, it appears that this average should be fixed precisely at the same date within a fraction of a day. When we consider that Portland lies north of Boston by more than one degree, these facts, to which many of a similar purport might be added, would seem to form evidence as conclusive as, under the circumstances, could reasonably be expected, against any supposition of a perceptible change in our climate since the settlement of our country. Besides, had such a change occurred to any material extent, we should find some proofs of its existence in what are called our half-hardy plants—that is, plants which are a little, and only a little, too tender to be exposed without protection throughout the year. Could it be shown, for example, that the most beautiful evergreen, the English ivy, which has been cultivated by our florists for more than half a century, could now endure our winters better than formerly, this would furnish a proof of the softening of our climate which it would be difficult to set aside. But we shall search in vain for any instance of this description. Among the many species of trees and shrubs which have been cultivated in our gardens for two or three centuries, it may be safely asserted that there is not one which appears to have increased in hardiness. But it may be asked in what way we are to account for the impression that our climate has been growing warmer since the settlement of our country, since neither the existence nor the strength of the impression can in any degree be gainsaid? A sufficient answer has been given by Dr. Hale, namely, that extraordinary seasons are remembered, when the intermediate years which are not marked by any unusual prevalence of heat or cold are forgotten. As strong instances in confirmation of Dr. Hale's remark, we need only call to mind the repeated references which we find in our annals, and which many of us recollect in the conversation of our predecessors of the last generation, to the long and dreary winter of 1779–80, to which Virgil's highly ornamented description of Scythian cold might be applied with prosaic exactness. Those of us who have passed the middle age, retain an equally distinct recollection of the cold summer of 1816. Both these extraordinary seasons dwelt tenaciously and distinctly in the memory of many who could give no other account, however general, of most other summers and winters of their time. It is not to be doubted that the severe winter which occurred a few years since, when a channel was hewn through the solid ice in Boston harbor, in order to let the steam vessel proceed on her regular voyage, will be often appealed to by writers of the next generation as positive proof of the extreme rigor of our winters at the present day.

Impressions of this description are particularly vivid in our younger days. We can all recollect those made upon us by such striking natural phenomena as occurred just within our recollection, and more especially by those of our early winters. When we recall the mountainous snow-drifts, huge icicles, and nipping blasts of those periods, we can hardly realize that any winters of our later days are both equally severe and equally magnificent; and yet all the precise evidence which we possess compels us so to admit. It may be further observed, that the severe winters of the last century have been recollected the more vividly because they were more severely felt than any winter of the same severity would now be. Our people are better clothed, our dwellings better fortified against cold, and, what is of still more moment, our roads are far more quickly rendered passable after heavy storms. A mass of snow, which sixty years since, might have rendered travelling in our thinly peopled country all but impossible for weeks together, is now cleared away or beaten down in a very few days.

A single extract from Smith's Diary (the work above referred to) will show that former generations had their mild as well as their severe winters. Under date of March 7, 1775, he remarks that the frost seemed out of the ground in the streets of Falmouth, (now Portland,) and this he calls a wonderful winter, and so it would now be considered. It was not, however, unexampled, for Mount, in his relation of the affairs of Plymouth, as quoted in Prince's Chronology, says, under the same date, in the year 1621, "We begin to sow our garden seeds." Had we fuller records on this subject, many more such instances might be brought to light.*

But, unfortunately, such observers as Smith and Holyoke have been at all times rare, though there is every reason to hope that they will be much more numerous in the present condition of the natural sciences. It may be safely asserted, however, that this idea of the gradual softening of our winters finds less and less support in proportion as we descend from general impressions to precise statistics. This is not the only alteration supposed to have occurred in our New England climate. It is a common impression that our summer droughts are more frequent and of longer continuance than formerly. If we could believe that there existed such a tendency in our climate, it would certainly be a most unwelcome conclusion. But the fact may be, not that these droughts are more severe than formerly, but that their effects have become of more consequence, and have been perceived in more ways by our present far more numerous and wide-spread population. To say nothing of these effects as exhibited on a wide extent of cultivated land, they are rendered still more striking in the lowering of the streams which move our factories, and still more of the great rivers through which so much of our vast internal commerce is carried on. But that droughts are, in truth, more frequent and severe in any part of our country at the present day than a century ago, is a proposition for which we find no countenance in any statistics which have come down to us. Smith's diary is, on this point, an important if not unique document. Though it seems to stand alone, its testimony is as frequent and precise as could be desired in any reason, or as the case could well admit. Years are repeatedly noticed at short intervals as marked by a want of seasonable rains, in language which, though of necessity less precise than a modern register of temperature, is yet altogether distinct and unequivocal. No one can read the diary attentively without a conviction that long and severe droughts were a hundred years since, as now, the great trial of the patience and confidence of the New England farmer. Thus we find such dry spells noticed as occurring in the following years: 1743, 1746, 1747, 1748, 1749, 1752, 1754, 1757, 1761, 1762—being ten years out of twenty.

[To be continued.]

* Macgregor, in his elaborate work on the Progress of America, vol. 2, p. 42, observes, "That the Baron La Hontan is recorded to have left Quebec, in 1690, on the 20th of November. He adds that this is as late as any vessel can or will leave that port at present. Potrincourt and Champlain, on a Sunday early in January, 1607, sailed in a boat six miles up to Port Royal, (Annapolis, Nova Scotia,) to visit a field of winter wheat, dined in the sunshine, enjoyed music in the open air, &c. No winter since has been milder."

THE WANDERING BEE.

"High mountains closed the vale,
Bare, rocky mountains, to all living things
Inhospitable; on whose sides no herb
Rooted, no insect fed, no bird awoke
Their echoes, save the eagle, strong of wing;
A lonely plunderer, that afar
Sought in the vales his prey.

"Thither towards those mountains Thalaba
Advanced, for well he ween'd that there had Fate
Destined the adventure's end.
Up a wide vale, winding amid their depths,
A stony vale between receding heights
Of stone, he wound his way.
A cheerless place! *The solitary Bee,*
Whose buzzing was the only sound of life,
Flew there on restless wing,
Seeking in vain one blossom where to fix."
—*Thalaba*, book vi. 12, 13,

This incident of the wandering bee, highly poetical, seems at first sight very improbable, and passes for one of the many strange creations of this wild poem. But yet it is quite true to nature, and was probably suggested to Southey, an omnivorous reader, by some out-of-the-way book of travels.

In Hurton's *Voyage to Lapland*, vol. II. p. 251, published a few years since, he says that as he stood on the verge of the North Cape,—

"The only living creature that came near me was a *bee*, which hummed merrily by. What did the busy insect seek there? Not a blade of grass grew, and the only vegetable matter on this point was a cluster of withered moss at the very edge of the awful precipice, and it I gathered at considerable risk as a memorial of my visit."

So in Fremont's *Exploring Expedition to the Rocky Mountains*, 1842, p. 69, he speaks of standing on the crest of the snow peak, 13,570 feet above the Gulf of Mexico, and adds:

"During our morning's ascent, we had met no sign of animal life, except the small sparrow-like bird already mentioned. A stillness the most profound, and a terrible solitude, forced themselves constantly on the mind as the great features of the place. Here on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated life: but while we were sitting on the rock, a *solitary bee* (*Bromus*, the humble bee) came winging his flight from the eastern valley, and lit on the knee of one of the men.

"It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier, a solitary pioneer to foretell the advance of civilization. I believe that a moment's thought would have made us let him continue his way unharmed, but we carried out the law of this country, where all animated nature seems at war; and seizing him immediately, put him in at least a fit place, in the leaves of a large book, among the flowers we had collected on our way."—*Notes and Queries.*

THE RAILWAYS OF GREAT BRITAIN.

Robert Stephenson, the celebrated engineer, recently delivered an address on British Railways. He described them as spreading like a net-work over England and Ireland, to the extent of 8054 miles. In length they exceeded the ten chief rivers of Europe united, and comprised more than enough of single rails to make a belt of iron round the world. The cost had been £286,000,000 sterling, or about one-third the National Debt. Already, in two years, more than one-fourth of £286,000,000 had been spent in the war; and yet, how small were the advantages, in comparison with the results secured by the railways! There were eighty miles of railway tunnels, eleven miles of viaduct in the vicinity of the metropolis alone, 550,000,000 cubic yards of earthworks, the earth of which would form a pyramid a mile and a half in height, on a base larger than St. James' park. Trains run eighty millions of miles annually, with a working stock of 5000 engines and 150,000 vehicles. In a straight line the engines would extend from London to Chatham, and the vehicles from London to Aberdeen. The railway companies employed 90,400 officers and servants; the engines consumed annually two millions of tons of coals, so that in every minute of time four tons of coal flashed into steam twenty tons of water, an amount sufficient for the supply of the domestic and other wants of the town of Liverpool. The coal consumed was almost equal to the whole amount exported to foreign countries, and to one-half of the annual consumption of London. In 1854, the railways conveyed 111 millions of passengers, each travelling an average of twelve miles. The old coaches carried an average of ten passengers, and for the conveyance of 300,000 passengers a day 12 miles each, there would have been required at least 10,000 coaches and 120,000 horses. In 1854, railways receipts amounted to £20,215,000; and there was no instance where receipts had not been of continuous growth, even where portions of traffic had been abstracted by competition or new lines.

The foregoing embodies a glowing picture of the railway movement in Great Britain and Ireland, but it constitutes only one chapter in the history of this modern mode of travel and transportation. By the way, we perceive that a system of railroads is about to be introduced into Turkey.—*Pa. Inquirer.*

SHUTTING DOORS.

"Don't look so cross, Edward, when I call you back to shut the door; grandpa's old bones feel the cold wind; and besides, you have got to spend your life shutting doors, and might as well begin to learn now."

"Do forgive me, grandpa, I ought to be ashamed to be cross to you. But what do you mean? I ain't going to be a sexton. I am going to college, and then I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C—— will have a good many doors to shut if he ever makes much of a man."

"What kind of doors? Do tell me, grandpa."

"Sit down a minute, and I'll give you a list. In the first place, the 'door of your ears' must be closed against the bad language and evil counsel of the boys and young men you will meet at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s future prospects.

"The 'door of your eyes,' too, must be shut against bad books, idle novels and low, wicked newspapers, or your studies will be neglected and you will grow up a useless, ignorant man. You will have to close them sometimes against the fine things exposed for sale in the store windows, or you will never learn to lay up money, or have any left to give away.

"The 'door of your lips' will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to *blow open*; and if not constantly watched, will let out angry, trifling or vulgar words. It will backbite sometimes worse than a March wind, if it is left open too long. I would advise you to keep it shut much of the time till you have laid up a store of knowledge, or at least, till you have something valuable to say.

"The 'inner door of your heart' must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post; and when you think you are doing very well, you are fast going down to ruin. If you carefully guard the outside doors of the eyes, and ears, and lips, you will keep out many cold blasts of sin, which get in before you think.

"This 'shutting doors,' you see, Eddy, will be a serious business; one on which your well-

doing in this life, and the next, depends."—*Am. Mess.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 29, 1856.

As we may confidingly hope that we have now arrived nearly at the close of an unusually severe and protracted winter, during which a large amount of suffering has fallen to the lot of the poor, it may, perhaps, be profitable to consider, and we accordingly invite the attention of our readers to the consideration, whether some more effectual mode may not be devised and carried into execution, to prevent the recurrence of similar scenes. The duty of relieving the distresses of the poor, seems to be inculcated both by the feelings of our nature and by the precepts of the religion which we all profess. Among the admonitions of the forerunner of the Messiah, the following is not the least conspicuous: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Our Saviour also exhorted his hearers to give alms of the things they possessed; and of the pious Roman centurion, it is stated, that he "gave much alms to the people," a very fit accompaniment of what immediately follows, that he "prayed to God always."

It is, however, to be observed, that in the performance of the duty of alms-giving, a large portion of care and discretion is indispensable. A careless and promiscuous distribution of alms may readily, and no doubt often does, increase and aggravate the misery it is intended to remedy. The injunction of the Baptist, like other general precepts of Scripture, is to be construed according to the spirit, rather than the letter of the maxim. Probably very few sober, calculating Christians, however disposed to conform to the spirit of the injunction, would adopt the conclusion, that it is their duty, under all circumstances, to divest themselves of the second coat whenever another person can be found who has none. Constituted as civil society now is, even among those most favorably circumstanced, the care of a large majority of men to provide for their own wants and for those of their families, must necessarily absorb their principal attention; and were this duty in general properly attended to, there would probably be no great amount of suffering to relieve. Still, we have the poor always with us, and a spirit should always be cherished to commiserate and relieve distress wherever it appears.

There is, however, one class who are entrusted by the all bountiful hand with means beyond what the rational wants of themselves and their families can demand, and on this class the duty of relieving the necessities of the poor would appear, in a great measure, naturally, if not necessarily, to fall. In every effort tending to this object, a sound discretion, as well as a philanthropic spirit, is of the highest importance. A primary object in every effort for the relief of the poor, should be to assist and instruct them, as far as possible, how to provide for themselves. Gratuitous alms are very liable to produce a dependence on the part of the recipients, upon the care and labor of others, rather than on their own. Such alms naturally tend to exhaust the sources from which they flow; but those supplies which are the product of the labor and care of those who procure them, are like an exhaustless spring, which always continues flowing.

It may, perhaps, be safely asserted that in this country at least, poverty, when it reaches the verge of destitution, is, with a few honorable exceptions, the result of indolence or neglect; but that indolence or neglect is frequently the consequence of ignorance, rather than of aversion to labor and care. Those who have never known what the comforts of life actually are, but have passed the period of childhood and of youth amidst poverty and rags, can form but a very inadequate conception of any other mode of life than that to which they have been accustomed. Thus we sometimes find individuals and families passing along from youth to age, and from one generation to another, destitute and ignorant of those comforts which are every where scattered around them. This is strikingly exemplified in the case of our North American Indians, whose ancestors, from time immemorial, have traversed this extensive continent in almost utter ignorance of its resources, and seldom possessing anything more than the lowest wants of their nature demand. The paths which their feet have marked, and the wigwams which shelter them from the storm, are, where European civilization has not extended, but little superior to those which existed when Cabot first landed upon our shores. Smith, in

his account of his captivity among the Indians, about one hundred years ago, informs us that, when about nineteen or twenty years of age, he was left at an Indian encampment in company with an aged chief and a boy, while the rest of their company went to a distance in search of game. The chief was disabled by rheumatism from hunting, and the boy was too young for the service; Smith was therefore their only dependence. The ground became covered with snow, on which a crust was formed, too weak to bear the weight of a man, but strong enough to make considerable noise by breaking under the feet. While things were in this condition, their provisions ran out, and absolute starvation appeared the only alternative, unless relieved by the very precarious success of the chase. After a day of unsuccessful labor, Smith returned weak and disconsolate to the Indian encampment. Upon his arrival, the chief produced a bowl of soup, manufactured by long boiling from a quantity of bones which the boy had collected about their camp. This soup, inadequate as it probably was to the wants of the suffering youth, served to procrastinate, for a time, the dreaded result of the existing famine. The chief then commenced a kind of sermon, in which he informed his young hunter that he was himself an old man, and that in almost every year of his life, he had been reduced to a situation nearly similar to that in which they were then placed, but that relief had always come at the moment of extremity. He thought he saw the hand of the Great Spirit in the relief thus appropriately furnished, "which," said he, "the white people do not perceive as the poor Indians do, when the former have their storehouses and barns, which are never empty." He accordingly admonished Smith not to despair, but to renew, on the following morning, his search for game. Thus encouraged, Smith set out in the morning, and in the course of the day was enabled to waylay a company of buffaloes, from which he selected a cow, and by the aid of his rifle brought her to the ground. Having taken such portion of the body as he could carry to the Indian encampment, and returning on the following day for a further supply, he discovered the retreat of a bear, whose body he soon added to his previous supply of buffalo meat. Thus the confidence of the poor Indian was amply verified, and this seasonable supply probably satisfied his mind that gratitude to the Great Spirit for what he would necessarily regard as a special interposition, was all that his duty required, and the circumstance would probably be regarded as an encouragement to a similar reliance in future.

This would appear to constitute the amount of the old chief's reliance on the favor of Providence. But however we may admire the piety of the poor Indian, a little reflection must convince us that it would have taken a more useful, as well as more rational direction, if he had applied his powers of body and mind to the cultivation of the soil, and beheld, in the sunshine and the shower by which the fruits of the earth are brought to maturity, long before the supplies of the former year were exhausted, the same Divine interposition which, according to his apprehension, brought the buffalo or the deer within the range of his rifle in the moment of absolute destitution.

When Count Rumford, between sixty and seventy years ago, undertook, with the concurrence of the local authorities, to put an end to mendicity and absolute pauperism at Munich, in Bavaria, his philosophical mind soon perceived, that to render any plan effectual, the consent of the paupers themselves must be obtained; and that consent was secured by showing them that reasonable industry on their part might be rendered a more certain, as well as more ample means of supply for their wants, than any thing which could be extorted by importunity from a reluctant community.

But to return to the more immediate object of this essay; it is obvious that any plan which ingenuity or philanthropy may suggest for relieving the wants of the poor, ought to embrace the radical idea, of raising their standard of comfort, not only above the contact, but considerably above the proximity, of absolute destitution. Let the laboring classes be taught to understand, that by industry and care, they may be put in possession, not only of the necessaries, but of the comforts, and a share of the refinements of life, and they may be expected to attain a position, from which, in case of unusual pressure, they may fall back without reaching the verge of destitution.

Some recent examinations respecting the situation and lodgings of the poor in large cities, such as London, New York and Philadelphia,

have produced some painful and startling disclosures. A few extracts from some of these reports, as well as a few brief notices of the efforts which have been used, and of the results of those efforts, to remedy this condition of things, will probably appear in our future numbers. E. L.

Silent Worship and the Scriptures.—In the London *Friend* for the present month, we find the annexed remarks by its Editor, and have much satisfaction in transferring them to our columns. They refer, as our readers may perceive, to a communication in the preceding number of that paper, upon which we animadverted two weeks since.

It is not easy to prescribe the exact limits which should be observed in a periodical like *The Friend*, as to the character of the correspondence admitted into its columns. Established as a journal especially devoted to the interests of our Society, with the desire to advance the principles and support the testimonies of Friends, we have declined to insert communications calling those principles in question. We have thought at the same time that the discussion, how far the *practices* of the Society are in all respects the legitimate result of the pure principles professed, might be attended with benefit, and lead many of our younger readers to the examination of those truths, which have been the profession of their forefathers, and of which it is needful that they should have more than the nominal possession, if they are to be Quakers indeed.

While, then, we cannot admit a discussion of the fundamental principles of our faith, simply because we think the columns of a periodical of this character are not the suitable medium for such discussion, it is no feeling of illiberality which suggests this course, still less any doubt of the truth and importance of those distinguishing views which are the characteristics of the Society of Friends. But a professed organ of a religious community must assume, as its stand-point, the truth of the principles of such community. Thus we could not consistently admit letters or articles advocating war, oaths, or a hireling ministry, or calling in question that testimony to the authority of Christ in His Church, and to the essential spirituality of the religion of the New Testament, which at first, amidst much opposition, and frequently, in later days, amongst much weakness and discouragement, has been faithfully borne by Friends, whether in their larger assemblies, or by the "twos" or the "threes," gathered up and down in the name of the Redeemer, who has promised His life-giving presence to the truly gathered in His name.

These remarks have been prompted by a communication from an esteemed correspondent, which was somewhat inadvertently admitted into our last, advocating the introduction of the reading of the Scriptures into our meetings for worship. There is, probably, no body of Christians who evince greater anxiety and concern that their members should observe the practice of the frequent private and family reading of the Bible than our Society. The subject is brought before the notice of our Preparative, Monthly, Quarterly, and Yearly Meetings; and if we object emphatically, as we must do, to the suggestion of our friend, it is not that we value less than he does, the inspired contents of the sacred volume, or that we would urge less strongly than he, their diligent and devotional study; but it is that we desire to maintain in its integrity our testimony to the spirituality of true worship, and to the authority of the *Head* over His own Church.

Our correspondent suggests that "judiciously selected passages of Scripture" should be introduced into our meetings. We say, that if our meetings be rightly gathered and rightly held, then the food convenient will be provided by Him who can and who does gather his own into his "banqueting-house," and give them to know his "banner over them" to be "love;" and whether by the quotation of "judiciously selected passages" by some of His servants, or by the immediate quickening, reproving, consoling, enlightening influences of his Holy Spirit, He will be known amongst us by the "breaking of bread." And all unworthy as we are to speak thus, our correspondent must excuse us, if—in common, as we trust and believe, with the large majority of our members—we prefer, decidedly and unhesitatingly, our silent meetings, however small, to an uncalled, unauthorized, and unbaptizing ministry, or to the reading of "judiciously selected passages" of Scripture. We know, probably, as much as our friend does, of the barrenness and low estate of many of our meetings. We know their discouragements; but we cannot look for help in the direction which he indicates, but in the increase of that individual faithfulness which would qualify for husbandmen in the Lord's harvest-field, and for the right wearing of the spiritual "Urim and Thummim" in the service of the tabernacle.—(*London*) *Friend*.

Died, on the 11th of last month, John Pressnall, a member of Duck Creek Monthly Meeting, Indiana, aged nearly 78 years, whose end we humbly trust was peace.

——, in Danvers, Mass., on the 10th of 2d mo. Abigail, widow of Edward Southwick, in the 92d year of her age; a member of Salem Monthly Meeting.

This dear Friend retained her faculties bright, and although for many years she had been deprived by weakness in her limbs from mingling with her

friends in a social or religious capacity, yet she retained a warm and affectionate interest in and for them, often expressing, "that though deprived of this privilege, she never loved her friends more." She keenly felt the sundering of the nearest and tenderest ties of nature, but was enabled to bear these, and other trials, with meekness and patience, appearing as one calmly waiting her departure. About two weeks before her decease, she was violently attacked with the disease which terminated her long life.

Died, at Muscatine, Iowa, 2d of 11th mo. last, Charity, wife of Jacob Kinzer, in the 47th year of her age. Her residence for several years had been within the limits of Honey Creek Monthly Meeting, Indiana, of which she was an active and useful member. While passing through Illinois, in the 10th month last, with her husband and family and other relations, on their way to Iowa, she was attacked by fever, and during the remainder of the journey experienced great bodily sufferings. Her mind was preserved in calmness and Christian resignation, notwithstanding the peculiarly trying circumstances of her illness, giving satisfactory evidence to those about her that her end was peaceful.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution will meet in Philadelphia, on Sixth day, the 11th of next month, at 7 o'clock, P. M.

The Committee on Instruction, and the Committee on Admissions, meet on the same day, the former at 4, P. M., and the latter at 5, P. M.

The Visiting Committee attend the semi-annual examination of the school, on third, fourth and fifth days of the same week.

Thomas Kimber, *Clerk.*

Philada., 3mo. 29th 1856.—2t.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford School Association will be held at the Committee Room, Arch Street Meeting House, at 4 o'clock on Second day afternoon, 5th mo. 12th, 1856.

Charles Ellis, Sec'y.

WEST-TOWN BOARDING SCHOOL.

The winter Session of the School will close on Sixth day the 11th of Fourth month.

The Summer Session will commence on Second-day, the 12th of Fifth month.

Application for admission must be made to Joseph Snowdon, Superintendent at the school, or to Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia.

West-town, Third mo. 3d, 1856.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second-day, Fourth month 7th, and terminate on the Fourth day following.

The Summer term begins on Fourth day the 14th of Fifth month next.

Friends wishing to enter students are requested to apply *immediately* to Jonathan Richards, Superintendent at the School, *West Haverford*, Delaware Co., Pa., or to Charles Yarnall, Secretary of the Board, No. 39 Market st., Philadelphia.

The connection of the applicant with the Society of Friends, his age and attainments, should be distinctly stated. Evidence of good moral character will be required in all cases.

THE LATE CATHERINE CLARKSON.

The busy world generally takes very little heed of the quiet, unobtrusive labors of the wives of eminent men. Yet it is undeniable that the faithful and affectionate partners of their joys and troubles do frequently materially aid them in achieving those public triumphs which render their names celebrated.

Time, however, reveals these secrets of the domestic hearth, and the tribute of honor is awarded to the gentle helpmate, but for whose wise counsel, sometimes, and untiring zeal, and assiduous labors in the closet, the man renowned might have sunk under the burden of his mighty task.

The late Mrs. Clarkson—the subject of this notice—was a woman of great energy of character and vigor of intellect, and, it is generally known, was a most efficient co-worker with her revered husband, Thomas Clarkson, in the plans he benevolently devised and carried out, for the benefit of his fellow-men, and especially of the slave. Like him, she has now passed away, but the memory of their good deeds will live in the annals of this country, and their names be household words in many an African heart, long after the abomination they sought to eradicate has ceased to pollute the earth. A brief notice of this distinguished lady will, we believe, prove acceptable to our readers; and we therefore transfer the following from the columns of the Bury Post of the 6th ult.

"Our obituary to-day contains a name which ought not to be unaccompanied by a notice, somewhat more extensive than can be granted to most of these mortuary records. On Thursday, the 31st ult., died at Playford Hall, near Ipswich, aged 83, Catherine Clarkson, the relict of Thomas Clarkson; of him who stood in the front of that noble band of laborers which, after many years of seemingly hopeless toil, effected the abolition of the African slave trade. This venerable lady was a native of our town. She was the eldest of the six children of William Buck, from Yorkshire, many years a resident of considerable influence, and who was the younger brother of the Recorder of Leeds.

"Mrs. Clarkson was for many years confined to the couch of an invalid, but her peculiar qualities rendered her the fit companion, the solace, and the support of her husband in his long labors and trials. She was distinguished by her social virtues, her animation, and her colloquial eloquence. It was by these qualities, when T. Clarkson was compelled to suspend his labors, and take up his residence in Westmoreland, that she, as well as her husband, obtained the warm and permanent friendship of Wordsworth, Coleridge, and Southey, the allied

poets, and of Charles Lamb, their congenial friend; as appears in numerous passages of their several works. She was by no means the passive comfort of her husband during his long labors. Thos. Clarkson, destined to the church by his education, had taken deacon's orders, when he renounced the functions of a clergyman, in order to discharge the special duty he had imposed upon himself. He had at the same time embraced opinions in favor of civil and religious liberty, which afforded a pretext to the supporters of slavery to accuse him of *Jacobinism* (the *Radicalism* of the generation). He found allies in the family and dissenting connections of his wife. Among the most active members of the Abolition body was William Smith, M. P. for Norwich, whose family were through life the dearest friends of Mrs. Clarkson. When her health permitted, she was the companion of her husband on his several Missionary journeys. She attended him to Paris, when he in vain strove to obtain from the assembled sovereigns of Europe a declaration that the slave-trade was piracy, and enjoyed with him his triumph at the close of his career, when he received from the hands of the Lord Mayor the record of his admission to the freedom of the City of London, in recognition of his Abolition services. Mrs. Clarkson had been declining for many years. But her faculties remained sound till within a short time of her departure, which was without suffering, but not without hope. She attained an age beyond that given to mankind in general, and has left as large a number of friends, who honored and loved her, as those can expect who survive their proper generation, the companions of their youth."—*Anti-Slavery Reporter,* [*London.*]

AN OCEAN RIVER IN THE PACIFIC.

Lieutenant Bent, of the United States Navy, read an interesting paper before the Geographical and Statistical Society some time since, on the existence of an ocean river in the Pacific, flowing to the northward and eastward along the coast of Asia, and corresponding, in every essential particular, with the Gulf Stream of the Atlantic. By a series of careful observations with barometers and air and water thermometers, together with abstracts from the logs of the winds, currents, and daily positions of the ships of the Pacific squadron, the data from which were made diagrams of various passages between different points on the Asiatic coast and the eastern half of the Pacific ocean were obtained.

These diagrams show an increased temperature of both air and water the moment this stream is entered, but that of the water is generally the greater, and so continues until the stream is left. On the northwestern edge, the transitions are comparatively abrupt, but less so on the southeastern; and along the whole line of the stream, as well as in the middle of it, strong tide rips, resembling heavy breakers on shoals or reefs, are constantly encountered.

The existence of a strong northeast current on the coast of Japan was noticed by Cook and other early navigators, and the Japanese have given it the name of the "Kuro-Siwo," or "Black Stream," from its dark blue color, as compared with that of the adjacent ocean. Springing from the great Equatorial current of the Pacific, the oceanic stream extends from the Tropic of Cancer on the north to Capricorn on the south, with a width of three thousand miles, and a velocity of from twenty to sixty miles a day.

Upon reaching the coast of Asia, it is diverted to the west, and in passing through the great Polynesian Archipelago is split into innumerable streams, which diffuse a fertilizing warmth over all that portion of the globe. The "Kuro-Siwo," which extends from the southern end of the island of Formosa to the Straits of Sangar, is, consequently, an off-shoot of the parent stream. It washes the whole coast of Japan as far as the Straits of Sangar, separating Niphon from Jesso, with an average velocity of from 35 to 40 miles, and a width varying from 100 to 500 miles. At this point a current of cold water, running counter, and intervening between it and the southern and eastern coast of Jesso, is encountered. It is supposed to proceed from the Arctic Ocean, and is so powerful that a vessel attempting to make headway against it is almost sure to be drifted to the southwest.

Striking resemblances between the "Kuro-Siwo" and the Gulf Stream may be traced—such as the coincidences in their recurvation, and in the strata of cold water lying in the longitudinal direction of each of them.

The influence of the Kuro-Siwo upon the climates of Japan and the west coast of North America, is, as might be expected, as striking as that of the Gulf Stream on the coasts bordering the North Atlantic. From the insular position of Japan, with the intervening sea between it and the continent of Asia, it has a more equable climate than we enjoy in the United States; and since the counter-current of the Kuro-Siwo does not make its appearance on the eastern shores of the islands south of the Straits of Sangar, and as these islands, in their geographical position, have a more eastwardly direction than our coast, the Kuro-Siwo, unlike the Gulf Stream, sweeps close along this shore, giving a milder climate to that portion of the empire than is enjoyed in corresponding latitudes in the United States.

The softening influence of the Kuro-Siwo is felt on the coasts of Oregon and California, but in a less degree, perhaps, than that of the Gulf Stream on the coasts of Europe, owing to the greater width of the Pacific ocean over the Atlantic.

Still, the winters are so mild in Puget's Sound, in lat. 48 deg. north, that snow rarely falls there, and the inhabitants are never enabled to fill their ice-houses for the summer, and vessels trading to Petropaulowski and the coast of Kamtschatka, when becoming unwieldy from accumulation of ice on their hulls and rigging, run over to a higher latitude on the American coast, and thaw out, in the same manner that vessels frozen up on our own coast retreat again into the Gulf Stream until favored by an easterly wind.—*N. Y. Eve. Post.*

THE MONSTER STEAM SHIP.

Many of our readers are aware that there is now growing into form and shapeliness, upon the Isle of Dogs, opposite to the town of Deptford, a fabric of enormous dimensions, which has lately begun to assume the proportions of a ship. Unlike all other ships, however, it has not been cradled in docks or suspended on framework, but built on the solid earth; and from this cause, as well as from the uncouth appearance it presented for many months, that portion of the public who passed up and down the river between London and Greenwich were slow to believe that it was intended for a ship at all. Gradually the huge mass began to speak for itself: the lofty walls that threatened to enclose an extensive factory, or unite in a range of warehouses or a formidable fortification, vanished by degrees behind an outer covering which, assuming the unmistakable contour of the swelling hull of a vessel, dispelled all doubt upon the subject, leaving in its place only amazement at the grandeur of the design and the vastness of the undertaking.

Impelled by the same curiosity which has already led multitudes to examine this new and astounding experiment in marine architecture, we this morning alighted at the Westminster dock station of the Blackwall Railway, and leaving the docks behind us, proceeded across the Isle of Dogs, to the works of J. Scott Russell, Esq., armed with an order of admission kindly forwarded by that gentleman.

The Isle of Dogs is a curiosity in itself, and stubbornly defies any attempt to pass over it without notice. It is the region of a remarkable kind of industry, and has a voice which rises into the sky unceasingly with the clang of ten thousand hammers, the grinding and groaning of heavy machinery, the crash of wheels and the echoes of the forge. Then it has odors comparable to nothing in any other island that we know of—odors of fire and smoke, of molten metal and fluxes, of old rotting wood, of oil and glue and white-lead and "turps"—and, worse than all, of open sewers stagnating in filth, and hopeless of a drain or current to carry it off; and of black fœtid ditches mantled with duck-weed which once was green, but which has decayed and putrefied into slimy veins of sanguinary purple and crimson, beneath an atmosphere combined of the fogs of the river, the fumes of the furnace, and the exhalations of noisome manufactures. Strange to say, the inhabitants of the district, with all these physical disadvantages, show no signs of unhealthiness. The reason may be that the place, though sufficiently populous, is not crowded, and that the whole flat level is constantly swept by the breezes from the river, which insure a continual current of air.

Passing down Millwall, we caught a first view of the monster ship at the distance of about two-thirds of a mile. From this point, whence its details are not distinguishable, it resembles a row of lofty buildings, and we noticed that a row of brick-built eight-roomed houses, standing midway between us and it, did not obscure half its length, while it towered far above their roofs.

On approaching the theatre of operations, the clink of "hammers closing rivets up," after a fashion never heard of in knightly times, produced a din, which, reverberating from the surrounding houses, deafened the ear, but of which the denizens of the district appeared as insensible as are the dwellers beside a cataract of its unceasing roar. Entering the yard and presenting our credentials, we were soon in front of the object of our search. It is not easy to impart a correct idea of magnitude by description, especially as it is not easy for a spectator to realize it himself until after some interval for observation and comparison. We might compare the broad and towering hull of the leviathan vessel to the prostrate body of an elephant, and the men at work upon its sides to flies crawling over its hide; but we are not sure that even then the vessel would not be disparaged by the illustration. The reader must judge for himself, by the actual measurements which we shall give from authorized data for his satisfaction. The length of this new steamer will be six hundred and eighty feet, its breadth eighty-three feet, and its depth sixty feet. According to measurement, it will be capable of floating a weight, including engines, machinery, coals, cargo, and everything, of twenty-five thousand tons. Recollecting that this is more than double the length of the largest vessels now afloat, that the tonnage is six times that of the largest man of war, the reader will be in possession of some materials to assist his imagination. A writer in the "Builder" has calculated that the whole of the fifty-six houses in Tavistock Square, if compressed into one block, would not enclose a larger area than will be enclosed within the hull of the monster steamer.

First walking round the astonishing fabric, glimmering with a hundred portable forges, by means of which the bolts, at a white heat, are driven through the iron plates, and swarming

with workmen plying their ponderous hammers, we follow our guide up the outer ladders, from scaffolding to scaffolding, to what will constitute the upper deck. Here we have a noble prospect of the winding Thames and its opposite shore; but we have no time for indulging in the picturesque, and prefer to look about us. It is now that we are first profoundly impressed with the real magnitude of the structure. We perceive that it is built in compartments, of which there will be room for ten, each being over sixty feet in length. Standing above these, and looking down into them, reminds us of looking into the central courtof an old-fashioned Paris hotel from one of the upper windows. Each compartment is separated from its neighboring one by a wall of iron, water-tight; so that, in case of leakage from accident or collision into one, the others would have sufficient buoyancy to sustain the vessel afloat. We observed as we mounted the side, that with a further view to safety, the outer coating of the vessel is built double below the water-mark; so that if one covering is fractured, the other and inner one presents a second safeguard. In case of necessity, moreover, the water can be let in between these coverings, to the weight of two thousand tons, to serve as ballast.

The conception of this extraordinary vessel is due to the genius of Brunel, whose success in every department of engineering on a grand scale is a guarantee of the eventual prosperity of the undertaking. She is intended for commercial and emigrant purposes, and for the performance of long voyages, and is calculated for becoming to India, China, Australia, or Japan, what the Cunard liners are to America. The great drawback in the case of long voyages by steam has been hitherto the expense of carrying coals out to the different coaling stations, and the loss of time involved in reaching these stations, which lie out of the steaming track, and the delay occasioned by taking the coals on board. The new steamer will be exposed to no such retarding causes. She will carry twelve thousand tons of coal in her hold, which it is expected will be more than sufficient to circumnavigate the globe, and will thus effect a vast saving in the cost of fuel as well as in time.

An indispensable condition to remunerativeness, in a voyage, long or short, is a tolerably quick passage—and the elements of speed have therefore not been lost sight of in the construction of the leviathan. The old round bow and broad waist, devices to secure an amount of tonnage far exceeding the registered measurement, rendered speed impossible. The repeal of the navigation laws has left shipbuilders at liberty to study and to execute the principles of their art; and we now have sharp concave bows and long hulls cleaving the water with more than double the velocity of the old tubs. In this vessel the new principles will be fairly carried out, and, in addition to such advantages of construction, she will carry within her a propelling power such as the world has yet never witnessed. Her engines will have cylinders eighteen feet long, six feet in diameter, and weighing twenty-eight tons each. She will be propelled both by paddles and by screw. Her paddle engines will be fed by forty furnaces, generating steam equivalent to a thousand horse-power, and her screw engines by sixty furnaces, supplying steam to the amount of fifteen hundred horse-power.

As we stand upon her upper deck, and revolve these things in our mind, while gazing down the perspective of iron ribs and girders, and into the huge square cavities beneath us, we cannot help recalling the fate of more than one fine vessel, now "in the deep bosom of the ocean buried," which we have visited from motives of curiosity within the last few years. With these sad memories on our mind, we express a hope to a communicative gentleman at our side, that, considering the number of lives which will probably share her fate, whatever it may be, all the precautions that are possible will be taken to insure safety.

"Safe," said he, "not a doubt of it—as safe as anything can be that incurs the dangers of the sea. You see, in the first place, she is built of iron, and cannot be destroyed by fire, and it is said, further, that they are going to employ fire-proof materials for the fittings-up. Then, as to rocks and shoals, remember, she is not intended for an exploring expedition in that quarter: though she is twice as long as any vessel going, she will draw no more water than many a man of war; some of them stand as high out of the water, and dip as deep into it, as she will when she is afloat. Then I don't see how she is to founder, looking at her water-tight chambers; and as for getting on her beam-ends, if she had such things, she must be a conjuror to do that, looking to her width."

"But as to storms?" we suggested.

"It is not a little storm that would trouble her, at any rate," said he. "If she were built of timber, I should fear she would go to pieces in the first gale she met; but the case is different with iron. She is constructing on the same principle as the Britannia Tubular Bridge, and to all intents and purposes will be as much a single mass: I think she will stand the strain of any tempest."

"Have you any idea as to what the cost of her will be to the company?"

"Not much less than half a million, perhaps. They say there will be ten thousand tons of iron plates in her, and above three millions of bolts or rivets, which must cost something in the driving. Then her fittings will be expensive. She is to carry a thousand first-class passengers, each with a separate berth, and as many second class. Her saloons will be roomy and lofty

apartments from ten to fifteen feet high; and her culinary and commissariat apparatus had need be something extraordinary, considering the multitudes which she will have to provide for. But cost is a secondary object in such an undertaking as this. If she answer the end proposed, she will pay her proprietors handsomely. She is expected to save twenty or thirty days in the voyage to Australia, and if she does that she will command both freight and passengers at her own terms."

While my companion was talking thus, we had descended the ladders, and stood again beneath the shadow of the vast bulk on the river's bank. "Do you know," I asked, "how she is to be got into the water—one can hardly say launched?"

"Oh, that will be managed well enough. The ground she is standing on now is new ground. That will be dug away as close as possible to where she stands, the river let in, and she forced into the water, broadside on, by means of hydraulic engines."

"What sail will she carry?"

"None—so it is said. There will be a pair of paddles sixty feet in diameter, and a screw of still greater power; and sails will not be wanted. Her crew will be nearly all employed below, you see."

Our companion wished us good morning; and then, making the best of our way to the ferry, we caught the Hungerford boat and were soon threading the Pool on our route back to the city, casting now and then a look on the great leviathan, till a veil of masts and spars and rigging hid her from our eyes.—*Leisure Hour.*

Professor Ehrenberg's Microscope has been made use of in Prussia, to detect the thief that stole a barrel of specie, which had been purloined on one of the railways. One of a number of barrels, that should all have contained coin, was found on arrival at its destination to have been emptied of its precious contents, and refilled with sand. On Professor Ehrenberg being consulted, he sent for samples of sand from all the stations along the different lines of railway that the specie had passed, and by means of his microscope identified the station from which the interpolated sand must have been taken. The station once fixed upon, it was not difficult to hit upon the culprit in the small number of employees on duty there.

THE TIME OF PRAYER.

"Prayer reveals the blessings of the day!
Prayer drives the dangers of the night away!"

When the morning sunbeam shineth
On the fragrance laden air,
And thou art refreshed with slumber,
Then should be a time of prayer.
When the sun with noon-tide splendor,
Fills all vision everywhere,
And thou needful rest art taking,
That may be the time of prayer!

When the day's declining shadows
End thy labors, toil and care;
Ere thou seekest wonted slumber,
Bow the knee in humble prayer;
Should the midnight ever find thee
Wakeful on thy couch—oh! there,
There's a time for solemn musing,
That's the time for secret prayer!

When in health and buoyant gladness,
Life is joyous, bright and fair,
That should be a time to utter
Thankful gratitude in prayer!
When afflicted, pained and wounded—
Yea, when sickness lays thee bare,
Doubt not, fear not, but confiding,
Breathe thy soul in earnest prayer!

Should'st thou ever be exposed
To the world's delusive snare
Or its wily arts perplex thee—
That's the time for urgent prayer!
When the Holy Spirit wooes thee—
In thy closet, lonely there,
Or before assembled thousands,—
Then engage in fervent prayer!

In the walks of life, wherever
They may lead, through dark or fair,
In the forest, on the highway,
Ever keep a heart of prayer!
Thou wilt find it a consoling,
All sustaining guardian here;
'Tis the master-key of heaven—
Pure, confiding, ardent prayer.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Persia arrived at New York on the 20th, with news from Liverpool to the 8th. No tidings of the Pacific had been received in England.

The Peace Congress was still in session, but its proceedings were kept so secret, that nothing was known as to the actual progress of negotiations. The French Emperor's speech, at the opening of the Senate, expresses the hope of a favorable result, from the spirit of moderation and equity evinced by the representatives of the different governments.

The resolution of the Congress relative to an armistice being made known in the Crimea on the 28th ult., a conference was held next day between the proper officers of the two armies, and a suspension of hostilities was agreed upon.

Russia.—A new levy of 23 men in 1000 is about to be made throughout the Empire, as "a measure," it is stated, "of precaution, and not of menace."

The Russian Admiralty has ordered all buoys, beacons, &c., to be removed, and all coast lights extinguished, along the Russian coasts of the Baltic.

France.—The price of grain has fallen materially, but much suffering exists among the poorer tradesmen, owing to high rents and the extreme dearness of most of the necessaries of life.

Spain.—In the Cortes, a remarkable speech was made by a member, denouncing the conduct of the Pope and of the ecclesiastics of the country, especially in resisting the civil authorities and opposing the circulation of the Scriptures. One of the Ministers defended them, but his remarks caused evident dissatisfaction.

Denmark.—The government has proposed to the various representatives assembled at the Con-

ference on the Sound Dues, to abolish those dues on receiving a fixed sum, to be paid by the different States interested, according to a table drawn up by the Danish government. The Russian representative accepted the proposition at once, although Russia's share would be about one-third of the whole, and it was thought probable that it would be adopted by the other governments.

Egypt.—The agent of the Eastern Electric Telegraph Company has made arrangements with the government for the construction of a telegraph line from Alexandria to Suez. He may affix as many wires as are needed to the posts erected by the government, or, if he prefer, may place the wires underground at his own expense, and he is to have entire control of those employed by him. He hopes eventually to extend the line to India, and the sub-marine telegraph from Constantinople to Alexandria is expected to go into operation in the course of next summer.

Persia.—The Shah is preparing to repel by force any attempt which may be made by an English fleet against the Persian coasts.

China.—The rebellion appears to be still making progress. The British Admiral has organized a system of monthly convoys, connecting the five ports open to foreign commerce, with a view of protecting trade and suppressing piracy.

Arabia —Disturbances have taken place at Jeddah, on the western coast, owing to an attempt by the Turkish authorities to carry into effect a decree of the Sultan, prohibiting the slave trade hitherto carried on between that coast and Abyssinia. The Arabs rose in insurrection, a fight ensued, and at the last accounts the town was in a state of siege, though not in immediate danger.

Australia.—The new constitution has been proclaimed at Melbourne. The population of Victoria has increased 50,000 within the last year, and the yield of gold averages 50,000 ounces per week. The commercial condition both of Victoria and Sydney has improved.

Mexico.—A decree has been passed declaring null the bonds of the English debt which had been renewed by Santa Anna. The editor of a newspaper has been sentenced to a fine of $800 and imprisonment for six months, for one of his articles.

Nicaragua.—Walker is stated to have had upwards of 1,200 men under his command on the 28th ult. The line of steamers for California via Nicaragua has been suspended, owing to Walker's extraordinary proceedings. An application has been made to our government on behalf of the Transit Company, for its interposition to obtain redress, but no action has been taken upon it, nor is it thought likely that any will be.

Domestic.—The schooner Falmouth was seized in New York harbor on the 18th inst., on suspicion of being intended for the slave trade, all the necessary fixtures for that purpose being found on board. The crew, who were all Portuguese, were placed under arrest, and the vessel taken charge of by United States officers.

The Free State Legislature of Kansas has adopted a resolution declaring that the laws enacted by it are to go into effect only when the State is admitted into the Union. It was expected to adjourn on the 15th inst. to the 7th month next. The spirit of invasion and mob violence appears to be subsiding in the border counties of Missouri, and a disposition is expressed to try the question of freedom in Kansas fairly by actual settlement, for which purpose a "Pro-slavery Emigrant Aid Society" has been organized in Platte County.

The unusually severe winter has destroyed much of the sugar cane in Louisiana. It is stated that at Mackinaw, and near the eastern end of Lake Superior, the winter was milder than usual.

The House of Representatives of Georgia, at its recent session, passed a bill giving to judges of superior courts the power to commute the punishment for capital offences from death to imprisonment for life in the penitentiary, should the jury recommend the prisoner to the mercy of the court.

The Kentucky Legislature has passed a law making all the cities and towns of the State responsible to the owners of property destroyed by mobs; and also a law designed to suppress gambling, prohibiting billiards, ten-pin alleys, &c.

The Massachusetts House of Delegates has adopted the new amendment to the State Constitution, which provides that voters in that Commonwealth must be able to read and write. The amendment originated in the Senate.

The Cincinnati Slave Case, though settled by the delivery of the fugitives to their claimant, has left behind it some serious legal complications. The local Court issued a writ of habeas corpus for the fugitives, but the Marshal returned to it the answer that, as the production of the persons before the court would serve no practical purpose, he took the responsibility of disobeying the writ, and delivering them over to the claimant. The Court has since taken this answer into consideration, and, believing that the writ of habeas corpus cannot be constitutionally suspended, has directed the Prosecuting Attorney to file specifications upon which a rule should issue against the Marshal, to show cause why he should not be attached as for a contempt.

The number of lives lost by the burning of the ferry boat on the Delaware on the 15th inst., is now supposed to exceed sixty. The officers of the boat have been arrested on a charge of manslaughter, by a warrant from the U. S. Commissioner.

Pennsylvania Legislature.—The proceedings have been of merely local interest

Congress —The Military Academy Appropriation Bill passed the Senate on the 19th. A resolution was adopted on the 20th, inquiring of the President whether the boundary, according to the treaty with Mexico in 1853, had been established, and whether the remaining three millions had been paid, and to whom. A substitute for the bill authorizing the people of Kansas to form a State government, was submitted, and a bill also reported modifying the tariff law.

In the House of Representatives, the debate on the resolution to empower the Committee on Elections to send for persons and papers on the Kansas election, was closed on the 19th, when a substitute was adopted, authorizing the Speaker to appoint a committee of three members to take testimony, and to investigate the whole subject, appropriating $10,000 to defray the expenses, and requesting the President to give military protection to the committee, if necessary. Campbell, of Ohio, Howard, of Michigan, and Oliver, of Missouri, were announced as the committee, but Campbell requesting to be excused, Sherman, of Ohio, was appointed in his place.

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A Testimony of Ferrisburgh Monthly Meeting of Friends, Vermont, concerning CLARK STEVENS, *deceased.*

To preserve a memorial of the lives of those who have been devoted in their day to the cause of Truth and Righteousness, and whose example has adorned their profession, has ever been considered a tribute due to their faithfulness, and an encouragement to those who have set their faces Zion-ward. It is from these considerations, that we are led to preserve some memoir of the pious and exemplary life of our late beloved friend, Clark Stevens.

He was born in the town of Rochester, State of Massachusetts, on the 15th of Tenth month, 1764, of religiously disposed parents.

It appears from incidents of his own relating, and from other reliable sources, that in his early years he was visited with the day-spring from on high; and being of a tender and conciliating disposition, he was led to sympathize with those who appeared friendless, to comfort his associates when in affliction, and often preferring the society of sober elderly people, to the prevailing pastimes of youth. Although the early bias of his mind seemed to be of a religious character, yet, as he advanced towards manhood, his pathway led into exposure and temptation. He was drafted as a soldier at the age of 18, and for a while served in that capacity, trusting to his own firmness to avoid the profanity so common among soldiers; yet, after leaving the army, further experience taught him to acknowledge that the natural man is not subject to the law of God—the irreverent word would occasionally escape him; and it was not until the tear of repentance that quickly followed the unguarded word had flowed, and he had leaned upon "the Lamb which taketh away the sin of the world," that he was enabled to overcome this habit.

After quitting the army he spent a few years upon the ocean, in the coasting and whaling business; during which period, on one occasion, in the discharge of his duty as a seaman, he narrowly escaped drowning. This event was made instrumental in reviving the tender impressions to which his mind had been subject, and did much towards inducing him to seek a more retired life, for which purpose he removed to the State of Vermont, and purchased a farm, then in the wilderness, and now in the town of East Montpelier; which proved his residence the remainder of his life, embracing a period of more than sixty years. In the course of this time, on more than one occasion, he assisted in the duties incident to the formation of a town organization; and so much reliance was placed upon his judgment in secular affairs, that his fellow citizens conferred upon him the office of judge, in a subordinate court within the jurisdiction of the State, which appointment, from conscientious motives, he refused to accept.

While engaged in the laborious business of subduing the forest, and in the twenty-eighth year of his age, he was married to Huldah Foster. Soon after entering into this important engagement, his mind appears to have been more seriously concerned for his spiritual welfare; and as he continued to cherish this concern, and became willing to follow the pointings of Him who teacheth as never man taught, he was led in a good degree to embrace the principles and adopt the habits of Friends—suggesting to his neighbors the propriety of meeting together on the first day of the week, for the purpose of Divine worship. This proposition was acquiesced in by many of the adjoining inhabitants, some of whom still bear witness that they proved precious seasons to them.

From memorandums left by the subject of this memoir, it appears many of these meetings were held in silence; and that it was while thus engaged in the year 1794, his mind became impressed with the obligation to bear vocal testimony to the beauty and excellency there is in the Truth. In this isolated situation he and his companions were visited by Henry Hull, a minister of the gospel in the Society of Friends, from the State of New York, by whom they

were informed of the establishment of a monthly meeting at Danby, in the southern part of Vermont. Soon after this, in the year 1796, Clark Stevens and his beloved companion requested the care of Friends, and were received into membership with them, by that meeting.

It appears the aforesaid meeting for worship, which he had been instrumental in opening, was afterwards adopted by Friends, and continues at the present time. Although the Monthly Meeting of which he had then become a member, was held at the distance of nearly one hundred miles from his residence, yet on horseback he cheerfully performed the journey; and the records show he was soon called upon to bear a portion of the burden of Society, which he willingly submitted to—travelling many thousand of miles to attend the meetings, and visit his brethren in lonely and scattered situations.

As time advanced, meetings for discipline as well as those for worship, were established nearer his own neighborhood. For many years he was a member of Starksborough Monthly Meeting; and by that meeting was acknowledged a minister in 1815. Up to this time, his communications had been short and unfrequent, yet clothed with that power that gives ability to labor successfully in the church of Christ. In attending to this gift, an enlargement was soon experienced.

Besides being a regular attendant of the usual meetings near his home, he often felt constrained to appoint meetings among those not in membership with us; for which service he was peculiarly qualified. In the year 1818 he paid a religious visit to the members of our own Society, and some others, within the northern part of New England Yearly Meeting; and in 1820 he felt constrained to pay a similar visit to the southern part of the same Yearly Meeting. In 1834 he visited the western part of his own Yearly Meeting, and paid a like visit, in 1840, to most of the Quarterly Meetings constituting New England Yearly Meeting, in all of which he had the approbation and near sympathy of his friends at home; and on his return, produced testimonials that his company and gospel labors had been acceptable to those among whom his lot had been cast.

But the field in which he was called most frequently to labor, was within his own Quarterly Meeting, among those not associated with him in religious faith; and having himself been enabled to discover the uselessness of forms without the power, he was well prepared to open to their understandings the unsearchable riches of Christ; so that, whether they embraced the gospel thus set forth before them or not, those labors were generally well received—leaving in their minds feelings of regard and esteem.

Having through adorable mercy experienced that peace that passeth understanding, he was prepared to labor assiduously for the promotion of harmony amongst others, and was often instrumental in settling differences between them. Being well versed in the school of Him who is altogether lovely, his labors and example were strongly marked with love and meekness; so that, while he zealously labored for the promotion of true Christian principles, in pure simplicity, he was preserved from censuring others who differed from him in opinion.

In 1852 he attended his own Yearly Meeting, as well as that of New England, which he said he considered an evening sacrifice; and on both occasions, he was enabled to show much greenness in old age.

He derived much comfort in reading and meditating on the truths contained in the Holy Scriptures; and in advanced life, when nature required but little sleep, they would often appear visible to his mental eye, and prove a sweet companion in the silent watches of the night; and hence he was often led to encourage the young to cultivate a habit of reading them, believing that if they were to make the statutes of the Lord their study, they would also become their delight.

A short time previous to his decease, he travelled forty miles to attend the Quarterly Meeting, where he appeared in his wonted vigor of body and mind; and his labors were attended with gospel authority, to the comfort of many present. As he advanced in years, he evidently ripened for the heavenly garner.

His last illness was of short duration; he retired to rest on the evening of the 19th of Eleventh month, 1853, feeling, as he expressed it, unusually comfortable, but was soon taken with a violent pain in his right side, and for nearly two hours his distress was so great that his mind seemed wandering; but becoming conscious, he desired his attendants to make due allowance, if in that time he had uttered any thing amiss. On being assured that he had not, but had twice audibly repeated the Lord's prayer, he expressed a joy that he had been so preserved, saying he did not think he should survive this attack, but desired patiently to wait until his change came. This request was mercifully granted; he seemed happy, and even cheerful, as the time of release approached; and at this hour the same cause that had been so precious to him through the journey of life, claimed his earnest solicitude; and addressing one of his sons, he said—"I can truly say, that I have craved the prosperity of truth more than my meat and drink; and for *years* have thought, if I could see the members of our religious society engaged to discharge faithfully their allotted duties, especially the children, and those of *this* meeting, I could say with Simeon of old, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

On being told he appeared to be near his departure, he replied: "I see nothing in my way;" and after a pause, added—"I have endeavored to do what I apprehended was required of me as I have passed along from day to day; and although it hath been in a broken manner, I rejoice that I at this time feel so comfortable—have nought but feelings of love to all mankind—yet for this unspeakable favor I feel myself unworthy;" and calling his son by name, said, with emphasis, "I wish thee to give my love to all my friends, and tell them I wish it *distinctly* understood, that in looking over my past life, my hope of salvation is based on the *mercy* of God, through his Son Jesus Christ;" and thus, in ascribing all praise to Him who sitteth on the throne, he quietly departed this life, on the 20th of Eleventh month, in the ninetieth year of his age.

The funeral, held on the 24th, was attended by a large concourse of people, and marked by much solemnity. To show that the loss we have sustained in the death of this dear friend is felt by others, as well as by ourselves, and the general esteem in which he was held by them, the following account of him, published in the Montpelier journals, is subjoined:

"Another of our patriarchs has fallen—and a life which we could ill afford to lose from among us, has mingled itself with the higher life of a better world. With the sadness of one who hears of the death of a father, have we just heard of the death of the venerable Clark Stevens of East Montpelier. He had lived to the ripe old age of his ninetieth year, and was gathered to his fathers 'as a shock of corn cometh in his season.' He had wrought out his work, and wrought it well. To the last he was the simple, sensible, child-like, humble man of God—full of philanthropy—full of zeal in the cause of humanity—full of ardor for the welfare of his race. He was among the hardy and early pioneers in the settlement of Montpelier, and one of its intelligent and active officers at the organization of the town on the 29th of March, 1791. He was extensively known and greatly beloved among the Society of Friends throughout the country, as eminently a good man and a preacher of righteousness. He died as he had lived, peaceful and tranquil, full of hope—full of love to all mankind, and asking his mourning friends to give his love to all. Over the grave of such a man as Clark Stevens, it is pleasant to reflect how truly all good men, of whatever sect or denomination, are one in Christ; and how narrow and frail are the differences that divide the children of light from each other. Mr. S. was a consistent Quaker, and the writer of this humble tribute to his memory is a Congregationalist. Yet when our hearts burned within us as we talked together on congenial topics, every shadow of difference in theological opinions was forgotten, and our hearts melted into one. Venerable man! we hope to meet thee again within that purer realm, where all sectarian hues shall be gently laid aside for the 'white raiment' of the redeemed before the throne."

EXTRACTS FROM MEMORANDA OF JOHN BARCLAY.

The very important decision, as to the line of life which I am to pursue, has often for this year past given me much anxiety and inward exercise,—it has often been the cause of restless nights and anxious days, and even, I have reason to believe, to the injury of my health of body, as well as of mind. The anxiety which it excited in me, seems however to have been misplaced; because I ought to have been desirous to know what was right to be done in the case, and how, and when, rather than to find out what could be contrived or thought of by my own skill and management. There ought to have been more of that simple reliance and dependence, that trust and confidence, which is the behavior and feeling of a babe towards its mother; how quiet, how calm it slumbers in her arms,—how safe and happy it is whilst there. My soul, take heed, lest after having experienced marvellous deliverances,—after having been, like the Israelites of old, led in the day-time "with a cloud, and all the night with a light of fire,"—after having been fed as with manna in the wilderness, and thy thirst quenched with water as from the rock,—take heed lest after all that has been done for thee, thou shouldst, through unwatchfulness or unbelief, in the least degree doubt the strength of that hand that upholds thee, the depth of that wisdom which is directing thee, the providence of that eye which slumbers not, the extent or continuance of that love, from which nothing but sin can disengage thee.

Whatever is to be thy lot, whatever task is assigned thee in the vineyard, wherever may be the scene of thy earthly tarrying, whether afflictions surprise thee as a flood, or thy pleasures be as a full flowing fountain, "hope thou only in God," for "from him cometh thy salvation." Neither give place to doubt or disbelief, nor to very much anxiety or disturbance of mind, respecting what may befal thee: never fear,—there is one that provideth for the sparrows, there is one to whom every event is in subjection,—He is good: from his hand "proceedeth not evil;" and he hath said, "there shall no evil happen to the just." In the mean time, in all thy watchings and waitings, in all thy wants and weariness, cease not to think of his mercies, his goodness, his tender dealings with thee; be mindful of these things; hide them not, be not ashamed of them; but show "to the generation to come, the praises of the Lord, and his strength and his wonderful works that he hath done." Surely, my soul, if thou doest thus, if thou rememberest that God has been

and will be thy rock, and thy redeemer,—if thou trustest in the Lord, and makest him thy hope, —thou shalt "be as a tree planted by the waters, and that spreadeth out her roots by the rivers;" thou shalt prosper in thy day, and be established.

REMARKS ON THE CLIMATE OF NEW ENGLAND.

BY J. C. GRAY, OF CAMBRIDGE, MASS.

Concluded from page 454.

As we have derived the greater portion of our agricultural knowledge from English writers, and almost all our cultivated plants from English gardeners, we can scarce avoid comparing, at every step, our own climate with that of England, and on the slightest acquaintance with the subject, are struck with the great contrasts which exist between them. These are generally known, and may be stated briefly as follows:

1. Much more rain falls annually in New England than in most parts of Great Britain,* though the impression of common observers is probably the reverse. This difference may be more precisely understood from the following comparison of the fall of rain in twelve months at Chiswick, near London, taken from the registers of the Horticultural Society, and at Cambridge, Massachusetts, as stated from the American Almanac. I have selected, for the first statement, the year 1836, which seems to have been an uncommonly rainy year in England; and for the second, the twelve months from May, 1847, to May, 1848, merely changing the order of the months. Rain in inches and decimals: Chiswick, England, 28.73; Cambridge, Massachusetts, 43.049.

Yet nothing is more common than the remark that our climate is a drier and brighter one than that of England; and this is perfectly true. Their rains fall in moderate and drizzling showers, while ours are more violent, and are followed by fair and cloudless days. To this frequency of rainy days, and the great rarity of the blazing weather which we often experience during our summer for weeks together, is England indebted for the deep emerald green of her verdure, which we should in vain strive to imitate. In return, our bright summer suns give us a striking advantage over England in the raising of fruit. The apple, pear, peach, cherry and plum can be raised in the climate of New England, as far north as Boston, on standard trees. Artificial modes of training are, with very few exceptions, not considered as worth employing, while in a large portion of Great Britain there is not one of those trees, except the apple, which does not require, or at least will not amply repay, such artificial facilities. If Duhamel is right in his unqualified assertion that fruit raised on standard trees is decidedly better than the same fruit raised in any other way—and his authority on the subject of fruit trees is of the highest order —the fruit of this country must surpass that of England in flavor as well as in abundance. Such seems to be the fact, so far as specimens of the fruits of the two countries have been compared, (though it must be admitted that such comparisons have not been very numerous nor thorough,) and such is certainly a probable inference, if we admit the position, to say the least a plausible one, that the juices of all vegetable products derive their highest flavor from the rays of the sun.

2. The temperature of the winter in every part of England is unquestionably much higher than in Massachusetts. With some very rare exceptions—that is, about once in a generation —the zero of Fahrenheit may be considered as the minimum of the thermometer at London. In the year 1830, which seems to have been considered at that place as an average year, the mean temperature of the following months was:

January - - -	31.75°	February - - -	36.6°
March - - - -	48.33	December - - -	35.49

The average temperature of the same months for forty-three years at Salem, Massachusetts, deduced by Dr. Hale from Dr. Holyoke's observations, (Transactions Am. Academy, vol. 1, New Series,) was as follows:

January - - -	25.59°	February - - -	27.75°
March - - - -	35.38	December - - -	30.29

Thus we perceive that near London, the temperature of the coldest month of the year is barely below the freezing point. Accordingly, we learn that in England proper, the ground is often sufficiently open for ploughing during the whole year—an operation very rarely practicable in the vicinity of Boston during any portion of the months of January or February. As the year advances, this difference of temperature in favor of England disappears, and in the month of May the average heat of the weather in the environs of London and Boston is nearly the same, or about 56°. In the summer months, the excess of heat is on the side of New England, and that to a higher degree than may generally be supposed. Thus, in the summer of the year 1827, which I have selected as an unusually warm one in England, the average height of the thermometer at Chiswick was, in June, 61.7°; July, 67.7°; August, 63.3°; while, according to Dr. Hale, the average temperature of these months at Salem for forty-three years was, by Dr. Holyoke's observations, June, 67.19°; July, 72.49°; August, 70.53°. In September, the excess of heat continued to be on the side of our

*I say in most parts of England. We are told, in a prize essay on the English climate (published in the Journal of the Royal Agricultural Society, 1850,) that in some of the western counties, the mountainous district of Cumberland, for instance, fifty, a hundred, or even a hundred and twenty inches of rain sometimes falls in the course of the year. As a general rule, nearly twice as much rain falls on the southwest part of England as in the neighborhood of London.

own climate, and the thermometer generally stands, on an average, about 5° higher with us than at London, and in October the temperature of the environs of Boston and London is very nearly on a level, or at about 52° of Fahrenheit. In Nov., the balance again inclines in favor of London, the average temperature being about 43°, and that of our own November about 40°.

Thus it would seem that our autumnal temperature approximates much more nearly to that of England than our vernal, since at the autumnal equinox our temperature is probably a little the higher of the two, while the average heat of the month of March at Salem is about 35°, and that of London may be safely estimated as between ten and twelve degrees higher. From the greater intenseness of our summer's heat and winter's cold, the earth, and consequently the atmosphere, recovers more slowly—so to speak—both from the one and the other, than in England. From this excess of heat in summer, and deficiency of it in winter, in our climate over that of London, it may naturally be conjectured that the one is nearly a counterpoise to the other, and that the average heat of the whole year at London and Boston, and in their respective vicinities, is not very different. Such seems to be the fact, as nearly as such a fact can be ascertained; the average heat of the year at London being estimated at about 49° Fahrenheit, and that of Boston very nearly the same. It results from the greater coldness of our winters, that our spring begins, on an average, three or four weeks later than in the neighborhood of London; and those who quit England in March or April, and arrive in Boston after a passage of a month, sometimes find the vegetation in the one country precisely at the point where they left it in the other. So thoroughly, as already stated, is the ground cooled by our severe frosts, that it requires the action of the sun for several weeks after the equinox to call our trees into full life. But such is the heat of our May and June, that vegetation, when once fairly started, advances with rapid strides, and by the middle of June our growing season is probably on a level with that of the south of England. We find that many of our fruit trees which blossom, generally speaking, two or three weeks later than those of the same description near London or Paris, ripen their fruit at about the same time. Thus, from observations made for several years near Cambridge, in England, it appears that cherry trees which flowered, on an average, April 14th, ripened their fruit June 27th; by no means an earlier period than with us. All seasons, early and late, says the late Mr. Lowell, are nearly on a level on the 10th of June. "It is familiar to every one, that in Russia and Canada the seasons are as forward as ours by the beginning of July." Mid-summer probably occurs at precisely the same time throughout the whole of the northern temperate zone.

The most striking circumstances, however, which distinguish the climate of every part of our country from that of Great Britain, are our fierce extremes, and the sudden and extensive changes of our temperature. The zero of Fahrenheit has been stated as the minimum of the thermometer at and near London. Putting out of the question, however, extraordinary seasons, this minimum may be fairly placed ten degrees higher. With the same qualification, the greatest degree of cold in the vicinity of Boston may be fixed at about 10° below zero—being 20° lower than the London minimum. This degree of cold is reached or approached in our vicinity almost every year.

We very rarely pass a winter which is not distinguished by a few days of extreme cold, by which is meant days on which the mercury sinks below zero. The number of these days varies, rarely exceeding five or six, and averaging three in a season, and they often occur in immediate succession. Few as they are, they are amply sufficient to test the hardiness of our trees and shrubs; for it is not likely that any plant that could endure two or three days of such weather, would sink under a longer continuance of it. This occasional degree of cold alone would be sufficient to deprive us of many of the shrubs which ornament the gardens of every part of England. But our winters would probably be far less dangerous to vegetable life, if our climate, severe as it is, were more uniform. On the contrary, it deserves any other title. The average range of the thermometer, in the three winter months of December, January and February, is not less than 60°, while that of a London winter is less than 40°, and the change in the course of one of our winter days sometimes amounts to 30°. The difference between the greatest degree of heat and cold in our spring months, (March, April and May,) the most critical of the whole year, so far as vegetation is concerned, is not less, on an average, than 74°. When these facts are considered, it will seem much more surprising that the list of exotics which habitually endure our winters should be so large as it is, than that we should be compelled to exclude from this list so many of the ornamental plants of Europe.

Our extremes of heat are equally striking as those of cold. They occur with equal suddenness and with more frequency. The number of days in each year in which the thermometer rises above 90°—a heat all but unknown in England—is not less, on an average, than 10 annually. These, occurring, as they do, near mid-summer, produce much less effect of a permanent kind upon vegetation than days of extreme cold, and are of little moment to the farmer or gardener, except as they serve to increase our summer drought.

No country, however, is entirely exempted from these extraordinary visitations of severe

and changeable seasons, which overleap the usual boundaries of heat and cold; and occurring, as they do, once, perhaps, in a score of years, destroy, in many instances, the growth of a generation. Such a season occurred in England in the winter of 1837, which, for the greatness and suddenness of its changes, might fairly be denominated a New England winter. This resemblance must give additional interest to any full and accurate account of its effects on the vegetable kingdom, and such an account has been given by Professor Lindley, in the London Horticultural Transactions, vol. 2, New Series.

Whether any winter as extraordinary, all things considered, has occurred in New England, we have no sufficient data for ascertaining. The cold summer of 1816 was, however, an instance of equally rare and extraordinary deviation from the usual course of our seasons, and if not unexampled, has certainly been since unparalleled. It is probable that every period of twenty or thirty years has exhibited, with a very few, if any, exceptions, all the varieties of which our seasons are susceptible. Much of this able paper of Professor Lindley is, as might be expected, principally interesting to English gardeners; but there are some deductions which may be drawn from it of a more general character, and applicable to our own or any other climate. Professor Lindley's statements go far to overthrow the position of Mr. Knight, that the English winters have softened during the last century. The thermometer is stated by Lindley to have sunk, in many places of the counties of Kent and Middlesex, from 3° to 13° below zero, and at Chiswick it stood at 4½°. Had Mr. Knight lived to that time, it can scarcely be doubted that he would have seen reason for a great, if not entire, change in his impressions. There is, I believe, no instance on record of a degree of cold materially greater in the southern part of England. This paper clearly shows, or rather strikingly illustrates, the fact that extremes of temperature, *especially those which occur suddenly, and last but a little while*, are often confined within very narrow local boundaries, and that the heat or cold of places within a very short distance of each other may vary exceedingly at any given moment. The temperature of any spot is materially affected by large objects, natural or artificial, within the immediate vicinity; and so great effects are produced by the radiation of heat on the one hand and by shelter on the other, that we often find thermometers in different parts of the same city or village, or even of the same garden, differing several degrees. Mr. Daniel states (Horticultural Transactions) that he has known a difference of 30° of temperature between the top of a hill of moderate height and the valley at the foot. Not the least interesting of the facts observed this winter, says Lindley, was this: that in those places where the cold was very severe, the more plants were exposed, the less they suffered, while the more they were sheltered without being fully protected, the more extensively they were injured. Of this he proceeds to give several striking instances. Had he experienced a few of our changeable winters, he would scarcely have thought the fact extraordinary. It seems to be a settled principle, that all tender plants which can bear our winter weather at all, are safer in a northern exposure than any other, and that the winter's sun is, with respect to all those plants which are called half-hardy, far more dangerous than the winter frost.

It is impossible to read Lindley's essay without being convinced that much of the devastation which it commemorates was owing, not to the actual severity of the cold alone, but to the fact that this cold was preceded by an uncommonly warm winter. The cold was certainly such as is rare in any part of England, but in all probability, as Lindley himself intimates, far from unprecedented. But the preceding weather had kept the fluids of the trees in activity, and the sudden check was sufficient to test their powers of endurance to the utmost. Lindley himself does not seem to adopt this conclusion, or, at least, to state it distinctly, but rather to consider the actual degree of cold as the prime and sufficient agent. Doubtless, there is a limit in every exotic to its power of enduring cold, however prepared by the previous state of the weather. But when we find that our hardy ash (*Fraxinus americana*) was severely injured by a temperature of 4½° below zero, while with us it seldom passes a winter without experiencing this degree of cold, and is often called to meet one much more severe, it seems impossible to deny that no injury would have occurred, had not the tree been strongly and unnaturally excited by the previous warm weather.—*Patent Office Report.*

THE COLORED POPULATION OF CINCINNATI.

The Cincinnati Sun says that the colored people of that city number about 5000 souls. Of their occupations and wealth it is stated—there are five physicians, one of whom has a very large practice among both whites and blacks; twelve grocers; thirty music and school teachers; five daguerreotypists; one patent roofer; five brick-layers and stone-masons; two trunkmakers; twelve dealers in market; five or six boot and shoemakers; a number of excellent tailors, blacksmiths and carpenters; and one hundred milliners, dress-makers, shirt-makers and tailoresses. Among them are Henry Boyd, one of the largest and best cabinet manufacturers in the city, who is worth at least $40,000; J. P. Ball, R. G. Ball and J. C. Ball, who take as fine daguerreotypes as are taken in the world, and who are worth $30,000 at least. The names of 13 of these colored people are given, whose property is valued at $10,000; three $6,000;

five $5,000; one $4,000; one $3,000; one $9,000; one $8,000; one $12,000; one $14,000; six $15,000; four $20,000; five $30,000; two $40,000. The names of twenty-five others are given, and it is stated that these and many others, whose names are not mentioned, have property ranging in value from three to twenty thousand dollars.—*North American.*

LIFE IN NEW YORK; OR, THE PLAGUE SPOTS OF A GREAT CITY.

A Committee of the State Legislature recently visited New York City, with the object of examining into the houses of the poor, and devising some better plan of ventilation. They made some curious discoveries. Thus, in Cherry street, they found two buildings six stories high, twenty feet in front, and sixty feet deep, each of which contained twenty-two families, or eighty-four persons. The rooms rent at from four to six dollars per month. In one there were nine persons. Another house in Water street, twenty-five feet front, sixty feet deep, and seven stories high, was occupied by twenty-five families, or sixty-one persons. The Express says:—

"The first floor is some six feet underground, and is used by four families. On entering one of them a candle held up by a splinter of wood on a little piece of board stood on the window sill. The greenish tiles were everywhere visible, the partitions were plastered with mortar blackened by time, and covered with cracks and rents, through which the laths often made their appearance. In front of the fire-place, suspended from the mantelpiece, was a quilt torn in several strips, which was intended to keep the cold out as much as possible. About a quarter of a ton of coal lay in one corner, and upon the fuel sat a little Dutch woman eating a bowl of soup. She said that her husband and a friend boarded with her, but as they had no work she was keeping them for the coal and wood they brought in. In the adjoining room was a family of six persons, who appeared to be in a very destitute state."

Another house, called the Goerck Barracks, was occupied by 542 persons, but 12 of whom were Americans.

The Committee also visited "the Rag-pickers of Paradise," in Sheriff street, which is thus described:—

"This building is what may be called the settlement of the Hook and Basket Company. It is a two-story house, built twenty-five years since, and occupied by Germans, who obtain a livelihood by picking up rags and bones in the gutters. Extending from this to the front buildings were about fifty lines covered with little pieces of rags, which had been washed and hung to dry. We counted over sixty dogs in the yards, which the Germans kept to draw their carts. The people were all at work, even the little children, washing and hanging up the old rags. The rents here are higher than in any other house in the city, on account of the business privileges the occupants enjoy. In front of this building is a large rag depot, where they sell their rags and bones. From this place the Committee were conducted to

36 and 38 Clinton street, corner of Stanton street. These are six story houses with a yard of 12 by 25 feet. These are most dangerous houses in case of fire, and are inhabited by 35 families, in all 225 persons. The rent realized per annum is $1312."

In Third street two buildings, very old, were occupied by 64 families. Another one on the same street was occupied by 600 persons in all. The Committee then proceeded to Bagdad Hotel, in Stanton street. It is a great building—a perfect village in itself. It was once a match factory, but the company having failed, it was turned into a tenant house. There is a large open court in the centre. About fifty families occupy apartments in this building, they having a grocery and barber shop exclusively to themselves. There are some twenty rooms nearly eight feet under ground, all of which are occupied.

New York evidently abounds with plague-spots, and the above may be regarded as a few of them.—*Pa. Inquirer.*

George Godwin, Editor of "The Builder," gives the following in his pamphlet entitled "London Shadows."

"It may be useful to note, where practicable, the class of persons who occupy the various places visited. One of the rooms is occupied by a married couple of about twenty-two or twenty-three years of age, and a little girl about two years old. The young man had been brought up amongst poor persons in the neighborhood; his education had been neglected, but he had been employed in various ways until he obtained a situation as light porter. He married a respectable young woman, a servant. A short time after marriage, he lost his situation, and failed to obtain another. By some means he and his wife got into the method of cutting thin wooden splints, which are used in public-houses and cigar-shops. This, he says, is 'poor work; the price has become so much reduced, we are glad if we can manage to get two meals a day, and then but poor ones. We seldom can afford to get a fire except on Sunday, and perhaps on part of Monday; and this place is very cold, there are so many holes. I have spoken repeatedly to the landlord, but he has done nothing. I pay 1s. 6d. a week. I am 6s. 6d. back in my rent. The rain during the last wet weather poured into the room, sometimes upon the bed. In the morning and during the wet days, we have a pool of water under the bed and on the floor. No one lives below; it is a kind of stable, and very dirty. The little child is often ill. I have parted with many of my things.' The

child was small, drooping, and bleached, like many of the plants which attempt to vegetate in such places. Yet this is not an example of the direst stage of London poverty. It is but a step in the story. Here are fire-irons, and various matters which would bring a price; there the neat hand of woman—the world's blessing, and who, in her lowest degradation, has a perception of the beautiful,—has given a dash of taste to the arrangement. The cupboard without a door contains an odd collection of crockery; a candlestick, with the extinguisher on the last snuff; no food visible, except a small crust on the shelf beside the tea-pot. Poor as this place is, it is *still a home;* and there are several thousands of these struggling homes in London. It is painful to think what may be the next stage of this young couple's poverty. The husband may, perhaps, not get another situation as porter, or anything more profitable than the employment in which he is at present engaged. His family will probably increase. The various illnesses of his wife, and perhaps children, will cause his little property to be periodically parted with. The landlord will see when there is barely enough left to pay arrears of rent, and the cost of bringing an execution. The goods will be seized, and conveyed away to a neighboring broker, and then the still young couple and children are thrown houseless upon the world. The next refuge is the lodging-house, with all its horrors, vices, and temptations. We will not at present follow them.

[To be continued.]

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 5, 1856.

In pursuance of an expectation held up at the close of an editorial in our last number, we have introduced into the present one a few extracts from the numerous startling disclosures respecting the sufferings and privations of the poor in two of the great cities alluded to. Many of the facts reported, when given in their details, are too disgusting to be presented to the delicate ear. The disgust, however, naturally excited by the details, does not change or diminish the force of the facts themselves, nor lessen the duty of a Christian community to devise and apply an early and efficient remedy. From the statistics given, it must be obvious, that many of those miserable habitations, not fit for the occupation of human beings, are still made to produce to their owners an extravagant income on the capital invested. If such hovels can, by any art or management, be rendered productive of a high degree of profit, we may fairly infer, without much reasoning upon the subject, that lodgings for the poor, possessing a good degree of comfort, might be provided by capitalists, and let out on such terms as to furnish a reasonable interest on the outlay. The object of these publications in the Friends' Review is, to invite the attention of our readers to this momentous subject, and to stimulate the exertions of such of them as are favored with the possession of means for extending relief.

E. L.

We introduce into the present number, an address of Joseph G. Harlan, to an association of the students of Haverford school; and we do it the more readily, on account of the important movement in that ably conducted seminary to which it alludes. The objects of the association appear to be the maintenance of order and a ready obedience to the rules; the promotion of harmony amongst the students and of feelings of mutual respect between their instructors and themselves, and the discouragement of all selfish and objectionable habits.

It is deeply to be regretted, that frequently, if not generally, in seminaries where pupils of various characters and descriptions are concentrated, there are some, and frequently no small number of the students, who seem to regard the interests and objects of the conductors of the seminary, especially in relation to morals and order, as antagonistic to those of the pupils; hence, frequently arises a disposition, sometimes pervading nearly the whole school, to conceal from the heads of the departments a knowledge of the disorders which inadvertency or a propensity to vice, may introduce among them. It is even sometimes held as a point of honor, to shield from discovery such acts, and their actors, as may tend to prostrate the order of the seminary. Now, a little reflection must convince any rational mind, that, in schools, particularly boarding schools, as well as in larger communities of men, law and order are, and must be, established and maintained, not for the sake of those who maintain and support that order, but particularly for the sake of those who are subject to it.

The honor of the pupils can be no more concerned in shielding the guilty from such detection and exposure as are necessary for the maintenance of order, than the honor of a witness in

a court of law can be required to conceal or disguise the facts of the case in which he is called to testify.

In every community, whether large or small, it may be fairly presumed that there is a considerable sprinkling of virtuous dispositions; and if those, thus inclined, in our seminaries of learning, would associate, with the open and avowed intention of not only exercising their influence in the promotion and maintenance of order and sound morality, but likewise in the exposure, for correction and redress, of such disorders as might, at any time, arise among them, their influence, in all probability, would be such as would leave few disorders to detect or expose.

We, therefore, hail with satisfaction the association to which the address in question alludes, and would willingly hope the example, or, at least, the principle of it, might be followed, in other literary and scientific institutions.

E. L.

THE RIGHT OF MEMBERSHIP.

In reference to any Society or body politic, the first questions to be settled are, what are its objects? and who constitute it? Until these points are determined, its existence can scarcely be recognized, certainly not maintained. Hence, whenever there has been an organization, the terms of membership have been agreed upon. Certain persons are spoken of as members; others as having no claim to such right. So obviously is this a necessity of the case, that to state the fact is to have it allowed. The terms on which membership may be claimed being agreed upon, it follows that every society or organization must have the power to decide the question as to the right of the individual asserting his claim.

At the rise of our religious Society, the necessity of an organization does not seem to have been clear, at first, to *all* who were convinced of its doctrines; but to the enlightened mind of George Fox, it soon became evident that a polity or system of church government was indispensable. The conditions of membership were defined, and the right to reject such as persistently violated those conditions, was plainly asserted. Thus Friends became an organized or associated body. In the progress of the Society, the value of the right of membership became increasingly obvious. But from the first establishment of the discipline, primary importance was attached to the power of admitting or rejecting the claims of those who desired to be members. To see that those who were associated with Friends were truly convinced and of pure lives, and to declare of such as persisted in violation of the discipline, that they had no right of membership, were duties recognized as imperative upon the meetings established under the fundamental law of the new Society. Not only was the right of members to partake of the benefits of religious association with true Friends secured to them, but they were also to be protected from the unwarrantable interference, in the concerns of the Society, of those who had never been recognized as members, or who having been so recognized, had, by persistent violations of the discipline, incurred the censure of the church. In truth, it is quite clear that the enjoyment of the first, depended on the maintenance of the last. What would have been the advantage of association with a religious body, if that body were suffered to include an indefinite number of those who were plainly and avowedly rejecting its admitted objects? The right of membership, therefore, guaranteed the privilege of meeting together for the purposes of the discipline, free from the intrusion of disowned members; and this right was a fundamental one.

There could not consistently arise in the Society any serious difficulty in determining the right of membership. At an early period, the privilege of appeal from the judgment of inferior meetings to that of the Yearly Meeting was recognized, and the mode of conducting such appeals prescribed. The judgment of the Yearly Meeting was necessarily final; not because that Meeting might not err, but because in religious, as well as in civil cases, there must be an end to litigation. However pure the principles of our discipline, its management was through human instrumentality, and that management might, therefore, be faulty. When large bodies of Friends became scattered over "the American Continent," it was deemed needful to establish several Yearly Meetings, and each of these meetings having the powers of the original meeting in London, all the Yearly Meetings of our religious Society became co-ordinate bodies. There could be no appeal from or revision of the decisions of these meetings

in regard to the disownment of their own members, from the simple fact, that there was no recognized body superior to either of them. To appeal from the highest established judicatory, to "Society at large," is plainly to appeal from a government of law and order to some usurping or revolutionary tribunal.

When, in 1846, the Yearly Meeting of Philadelphia was unhappily induced to suspend its correspondence with that of N. England, there were two classes of its members who united in this conclusion; one which desired the recognition of the separate body there as a Yearly Meeting, and another, which was led to believe that a suspension of epistolary correspondence did not necessarily suspend the intercourse between the Monthly Meetings for the purpose of transferring rights of membership, &c. The whole proceeding was so utterly without precedent, that some confusion of ideas was perhaps to be expected. But the result was as injurious to the interests of our religious body as an enemy of its Christian principles could have desired. The difference of view which had obtained in the Yearly Meeting was, of course, found in the subordinate bodies. No instructions had been sent to those meetings, and perhaps none could have been sent in the divided condition of the superior body. Each Monthly Meeting, therefore, pursued its own course. In some, persons who had been disowned by Monthly Meetings in New England, were still considered as entitled to be received as members by certificates from Meetings of the Separatists; while members of the Society, in connection with New England Yearly Meeting, were refused that privilege. In others, the latter were received and the former were deemed inadmissible; in others again, both sets were declared to be entitled to recognition. In at least, one case, a certificate on account of marriage, issuing from a true Monthly Meeting of Friends, was held to be sufficient to justify the proceeding in marriage, but the Monthly Meeting which allowed the marriage has ever since refused to grant a removal certificate for the wife to the meeting of which the husband is a member.

When, at length, the importunity of those who demanded, and if their premises had been right, very properly demanded that this state of things must be terminated by a recognition of the Separatists' Yearly Meeting, had become urgent, the subject was referred for inquiry to the Meeting for Sufferings. The result of this proceeding was the recording upon the Minutes of the Yearly Meeting, as its deliberate judgment, that certain proceedings of New England Yearly Meeting, wholly disciplinary in their character and having exclusive reference to its own members, had produced such a state of things that, in substance, unity could not be restored "until they were rectified or annulled;" and that a number of individuals vaguely spoken of as "Friends who compose the smaller body," and who were well known to be persons who had either been disowned by authority of New England Yearly Meeting, or had never been members with Friends, but admitted by the Separatists, were "entitled to the rights of membership."

In accordance with this decision, persons of the class alluded to have continued to attend our meetings for discipline, and may have their right of membership transferred by certificate to Monthly Meetings within Philadelphia Yearly Meeting, and, subsequently, from such Meetings, to others subordinate to those Yearly Meetings which utterly repudiate the body of Seceders, to which they truly belong.

If the positions assumed at the commencement of this article are indisputable, and to dispute them seems not only to call in question the wisdom of our discipline, but to conflict with the simplest dictates of common sense, no greater blow could have been aimed at our religious organization than the adoption of measures which utterly confound all the rights of membership. By the wisdom of our enlightened forefathers, a simple, but most effective system of church government had been devised. It was capable, as long experience had shown, of indefinite expansion; it secured, so far as institutions controlled by men could secure, all the rights of members; it conflicted with no just claims of others. In an evil hour the spirit of separation took possession of individuals; meetings were set up to redress supposed private wrongs; their claims were listened to, until in a zeal to correct fancied present or impending evils, the authority of a co-ordinate body was invaded, a great principle was overthrown, and the fundamental rights of meetings and individual members everywhere were put in jeopardy. It could not surprise any one that other Yearly Meetings, happily preserved from

the infection, should look with alarm on this anomalous condition of things. So long as Philadelphia Yearly Meeting confined its proceedings to its own members, although there might be Christian interest and sympathy, there could be no interference except by brotherly remonstrance. But when, by an invasion of the rights of one co-ordinate body, the rights of all the others were placed at hazard, when an unheard-of prerogative was asserted, which might be used to introduce disowned persons into the Society, not only within her own borders, but indirectly within the limits of other meetings; when Friends could no longer be ascertained of the constituency of their own body, but the door was thrown open for the admission of any persons whom a Monthly Meeting might choose to consider as coming within the class so vaguely described upon the record; it is no wonder that all the other Yearly Meetings in America, excepting one which had fallen into the same snare, felt it their duty urgently to remonstrate against a proceeding so destructive to our religious organization, and to point to the serious results of such a course.

Subsequent events are well known. The separation in Ohio, whatever other points were involved, turned upon this question. The Separatists claimed to permit disowned persons not only to sit, but to take a part in the business of the Yearly Meeting. Friends felt that this was a vital question, and one which must be met. The essential correctness of their course has been recognized by all the Yearly Meetings, with the exception of that of Dublin, which has not yet acted, and that of Philadelphia, a large portion of whose members were unhappily, and we cannot but think, unwarily, entangled in the fundamental error to which the Seceders were committed.

At the last Yearly Meeting of Philadelphia, many Friends, aware of the complication which a recognition of a separate meeting in Ohio must introduce, earnestly entreated that the whole subject might be postponed. Their entreaties were disregarded, and their rights as members of a Society whose discipline required that its deliberations should result in united action or in abstaining from any action, were trampled upon. Thus fundamental issues have been forced upon the Society.

It remains to be seen whether this separation of Philadelphia from the other Yearly Meetings of Friends is to be continued. From the principles involved, it cannot be confined to a mere withdrawal of epistolary correspondence, but it must extend to all intercourse of subordinate meetings by certificates or minutes. For the questions at issue refer to rights of membership, and, however painful the necessity, there would seem to be no means by which other Yearly Meetings can protect themselves from intrusions fatal to their organization, but by an entire cessation of intercourse. P.

MARRIED, On the 27th of 2d month last, at Friends' meeting, at Gilead, Ohio, WILLIAM L., son of ELIJAH and CHRISTIANA DEXTER, of Canada West, to ELIZA C., daughter of Jesse and Mary Hartley, of Gilead.

——, at Cedar Creek Meeting House, Va. on the 14th of 2d month last, GILBERT CONGDON, of Providence, R. I., to ELIZABETH A., daughter of Nathaniel C. Crenshaw, of Hanover County, Va.

DIED, the 13th of last month, at the house of Gideon C. Smith, in North Providence, R. I., HENRY A. TUCKER, son of the late Abram Tucker, of Dartmouth, Mass., aged 14 years.

He bore a painful sickness with Christian fortitude, without murmuring, retaining his mental faculties to the last, expressing a belief that he should not continue long. His patient endurance and resigned deportment afford a consoling hope and trust that through the mercy of our Heavenly Father in Christ Jesus, he has been admitted into the mansions of rest and peace.

——, near Thorntown, Indiana, on the 4th of 9th mo. last, CELIA ARNOLD, in the 72d year of her age, an esteemed member of Sugar Plain Monthly Meeting. She was a bright example of faithfulness in attending her religious meetings, through much bodily fatigue, during many years of delicate health. When prostrated by a painful disease, she was favored with a peaceful mind, and as she passed from time, the song of praise and love was on her lips.

——, on the 6th of last month, at the residence of her mother, in Pleasant Plain, Iowa, WELMET HINSHAW, Jr., daughter of Isaiah and Welmet Hinshaw, (the former deceased,) in the 21st year of her age; a member of Pleasant Plain Monthly Meeting. She bore her protracted illness with much patience and resignation, and left the consoling evidence to her friends and relatives that her end was peace.

——, Near Lynchburg, Virginia, on the 19th of 12th mo. last, in the 89th year of his age, NEWBY JOHNSON, a member of Cedar Creek Monthly Meeting. His brother ROBERT deceased near the same place, the 3d of the 3d mo., 1854, also in his 89th year, and two other brothers died near Leesburg, Ohio, viz., ASHLEY, the 26th of 6th mo., 1848, aged nearly 92 years, and WILLIAM on the 29th of 8th mo., 1854, in the 83d year of his age.

J. J. GURNEY'S MEMOIRS.

J. B. Lippincott & Co., No. 20 North Fourth street, Philada., have issued a reprint of the cheap

edition of J. J. Gurney's Memoirs. Price, for single copies $1.25, $12 per dozen

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution will meet in Philadelphia, on Sixth day, the 11th of next month, at 7 o'clock, P. M.

The Committee on Instruction, and the Committee on Admissions, meet on the same day, the former at 4, P. M., and the latter at 5, P. M.

The Visiting Committee attend the semi-annual examination of the school, on third, fourth and fifth days of the same week.

THOMAS KIMBER, *Clerk.*

Philada., 3mo. 29th 1856.—2t.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford School Association will be held at the Committee Room, Arch Street Meeting House, at 4 o'clock on Second day afternoon, 5th mo. 12th, 1856.

CHARLES ELLIS, Sec'y.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second-day, Fourth month 7th, and terminate on the Fourth day following.

The Summer term begins on Fourth day the 14th of Fifth month next.

Friends wishing to enter students are requested to apply *immediately* to Jonathan Richards, Superintendent at the School, *West Haverford*, Delaware Co., Pa., or to Charles Yarnall, Secretary of the Board, No. 39 Market st., Philadelphia.

The connection of the applicant with the Society of Friends, his age and attainments, should be distinctly stated. Evidence of good moral character will be required in all cases.

Address delivered before the Haverford Euethean Association, Second Month 20th, 1856, by JOS. G. HARLAN, Professor of Mathematics.

YOUNG MEN OF THE EUETHEAN ASSOCIATION:

It is with unfeigned pleasure, my friends, that I am before you this evening, upon invitation, to aid, according to my little measure of time and ability, the truly commendable moral movement which you have recently made. I enter into this duty with all the more willingness, because an experience of several years, in connection with the practical operation of boarding-schools, has convinced me there is much that needs improvement in the general moral sentiment pervading them.

There is no more truthful remark than the one we often hear, that a similarity of pursuits, and a community of interests, tend, alike, to the imperative necessity for the teacher and the pupil to work hand in hand. The peculiar relation which binds them for the time together, is one that *should* be marked by kindness, by respect, and by an earnest co-operation in the important work for which their temporary compact is made. Yet, how often do we find that this condition of things does not exist. Instead of that free and agreeable social intercourse, which always characterizes the connection of a preceptor with a respected and respecting pupil, how numerous are the instances in which a tacit hostility is manifested, on the part of the student, towards him, whom every consideration of interest or advancement, or of temporary welfare, should point to as his *friend*.

Among the various forms in which this manifests itself, are those of personal distrust, of selfishness, betraying itself in a disregard for the feelings or the rights and privileges of others, and in other manifold ways, which, without specializing, serve collectively to impress the idea, that the paths and duties of the scholar and the teacher are unavoidably, *necessarily*, antagonistic. There is, resulting from all this, a want of co-operation, a diminished confidence in the rectitude of each other's intentions, a constantly increasing disposition toward that bane of candor, *eye service*, and a consequent obstacle to the student's successful intellectual advancement.

It is, however, only to the vicious and the depraved that the above remarks are strictly appropriate. For, though little incidental occasions may arise, producing a momentary estrangement in feeling between a teacher and an honest, upright lad, yet, the occasion past and forgotten, its consequences are soon forgotten with it. But with the vicious, the artful, and unprincipled, there is a continual fountain of ill-feeling towards those who, he knows, must condemn his faults, and who, from their peculiar relation to him, are compelled to administer justice for his transgressions.

This feeling of antagonism is, therefore, not the natural result of the connection between teacher and pupil, but is the necessary consequence, either directly or indirectly, of immorality. And just in proportion as the tone of thought, of feeling, of action is immoral or base, will be the unpleasantness, the uncomfortableness, and the want of success in the satisfactory conduct of a school.

It has frequently been my lot, and no pleasant one, to observe the footsteps of a single-hearted lad, when first he entered school, led off, by little and little, from the path of rectitude. Fresh, perhaps, from his mother's side, her gentle words of advice and counsel still sounding in his ears, and her fervent aspirations for his welfare still vibrating upon the chords of his uncontaminated heart, he regards with horror the profane or ribald jest of the initiated schoolmate beside him. He turns with a look of wonder, mingled with disgust from the barefaced falsehood of another companion, who, to screen his faults, has added that of lying to their number. And it is with pain and regret that he observes a third engaged in acts which he well knows to be improper, and for which the utmost vigilance is maintained, lest the teacher's eye should detect him in their commission.

Such as these are too frequently the influences that surround the unsuspecting youth when first he enters school. In the midst of such an infected atmosphere, unless he be proof against it, through the panoply of a mother's or a sister's affection, or the protecting influences of home associations and remembrances, his own first wandering footsteps are soon made. The hedge once broken, the pathway beyond it becomes rapidly easier. Every departure from the course of honor blunts the moral sense. Its warning voice is raised more and more feebly at each successive transgression; and just in this manner, have I seen more than one artless, inexperienced, but most sterling boy, led onward in the incipient steps towards disgrace and ruin.

When I look upon the countenance of such an one, yet unpolluted by contact with sin, and ask myself if the lineaments of his guileless face are to be warped and moulded by the insidious influences of vice and immorality, it is with *earnestness* that I ask: "*Why cannot this be prevented?* Why cannot something be done that the quicksand pathway, over which the shrinking and unpractised school-boy *must* travel, may be provided with its guide-boards and its warnings, or freed from its pitfalls and its mire?"

These inquiries, young men, I put to *you*,—because they are questions of moment, because your own important interests are involved in their successful issue, and because I am gratified in the belief that you have already taken a step in the right path for their solution.

Although it is too true that human nature is nowhere infallible, and that we must consequently expect to find vice, in some more or less developed form, in every community, yet it may safely be presumed that *few*, if any, are *born* with developed viciousness. There must, therefore, have been a point in their lives, about which the controlling influences for good and evil have had a fearful and, perhaps, protracted struggle for the mastery.

It is about this point that influences for *good* are needed; that a companion in his hours of temptation is wanted, to persuade and reason with him, to point out the evil consequences of the one course, and the satisfaction and happiness of the other; in short, to be unto him as a brother, a counsellor, and a friend.

The youth of twelve or fifteen years takes leave, perhaps for the first time in his life, of the parental roof, to avail himself of the advantages of a distant school. With the warm kiss of affection, prompted by a mother's or a sister's love, and with the wise and prudent counsels of a cherished father, he enters the arena of his future career, with noble impulses for good. He sees before him the broad domain of knowledge, and is eager to embrace her calls, and cull at her invitation from the rich, ripe fruits that weigh down her branches.

Good resolutions have been formed for the government of his conduct, noble aspirations have been breathed, that he should come forth unscathed from every demoralizing influence that may be encountered in his pathway, and with the buoyancy of innocence, and the high hopes of youth, he looks with pleasure to the day that is to return him, laden with the treasures of wisdom and knowledge, to the home of his childhood.

But, alas! how little does he know of the manifold byways, and dangers, and snares that are lurking around him! How little he anticipates that ere one year has passed, that ingenuousness of character, that open, confiding nature may be replaced by pertness and dissimulation! And how little, perhaps, would *you* expect those frank, open features to assume and wear the unmistakable impress of deceit and guile! Yet such, too frequently, is the case. Such, in too many instances, is the downward progress of a promising boy, surrounded by the poisonous atmosphere of an immoral and demoralizing school.

If I were asked why such is the case, I would answer, because that in most that relates, in his intercourse with his fellows, to influences for good, he is too much left to himself; while in the influences for evil, he is plied and twisted, and cajoled and persuaded, by the designing and unprincipled, whose ultimate object is to render him a fitting companion, by making him as worthless and as contemptible as themselves. Had the same efforts been made to preserve him in the innocence and integrity with which he entered school, that were exerted to seduce him *from* the path of rectitude, by vicious associates, he would have passed the critical ordeal unscathed; he would leave the institution, an honor to it, and to himself; and he would go forth into the arena of manhood, with a character moulded upon the principles of virtue, formed and strengthened by a love for the good, and with your own noble motto—"*Mens sibi conscia recti*," constantly cheering him to deeds of duty and honor.

Young men, the objects of your organization are of a noble and praiseworthy character. It is for *you* to throw around such a youth the influence of your example, of your sentiments, of your earnest wishes to prevent the wandering of his footsteps from the paths of virtue. It is for you, and such as you, to stem the torrent of corruption that, if unchecked, ever tends to swell and overcome the good.

"Among the most serious errors in the important work of education, is the undue development of the intellectual above the moral faculties. In colleges and academies, prizes await the successful labors of the student of mathematics, and honors are showered upon him who has surpassed his fellows in Latin or Greek; but the young man who has nothing of which to boast but his goodness of heart and his faithfulness to

principle, receives few favors, and little attention. He is too often considered weak-minded, and a fit subject upon whom his less scrupulous classmates may lawfully exhaust their sharpest wit and keenest ridicule. Public opinion sets great value upon intellectual culture, and the chief places of public trust and public favor are freely open to those sufficiently fortunate to have obtained it. Our great men are great *intellectually*, but not always, I regret to say, *morally* great. Moral greatness is not an essential ingredient of his character, who, in the world's estimation, is called a great man. This being the estimate set upon brilliant talent and well-developed intellect, and the manner in which their possessor is rewarded, it is not strange that most of our young men are dazzled by the prize, and spend all their strength in efforts to obtain it. Many institutions of learning, also, quickly alive to similar influences, arrange their course of study with a view, in this respect, to secure the popular favor. It is true that most of them *profess* to impart moral instruction; but the methods are too frequently vague and ill-defined, and the time thus employed too limited to effect the object. In a word, it cannot be doubted, that the principal strength of many of our schools is, and has been devoted to the education of the intellect. The consequence is, as might be expected, that the public standard of morals is low; there is too little regard for principle among men; *selfishness* is the ruling motive in society, and vice and crime run unbridled over the land."

This injudicious and exclusive cultivation of the intellect is characteristic of our age and people, and its effects are already too apparent in the number of *smart* men among us; of sharp, keen business men—of men with an eye always to the *main chance*, who are every where around us, and almost in every pursuit of life—thin, excitable, quick-moving, sharp-visaged men, a prey to dyspepsia and weak nerves; men whose recreations are sensual, and whose very religion is based on business calculations.

The moral training of the youth of a democratic government like ours, is particularly important, because its stability rests upon the virtue of the people. Intelligence, *without* moral principle, is not sufficient for its preservation. *That* may build cities, may dot the country over with cultivated farms and pleasant villages, may bind its different parts together by chains of railroads, or spread telegraph wires over it like a great network, may erect colleges and schools, may establish armies and build navies, but without virtue there is no basis, and the whole superstructure must, therefore, eventually fall.

Amid much that is good, no discerning eye can fail to see among us much, also, that is wrong. Monster evils fester in the very heart of society; peculations of the public funds are committed by those into whose hands they are entrusted; unscrupulous men are elevated to places of power and trust; mobs and riots defy authority, and trample private rights in the dust. All this calls loudly for reform, and such reform as only the virtuous education of youth can effect. Every school should become the nucleus of an extending principle of morality, and every well disposed student therein should aim for the qualifications of an agent in the good work.

An error into which too many of our youths are very liable and prone to fall, is that of too great impatience under restraint, too eager a desire for personal liberty and independence, and too little respect for the authority of those in whose care they may for the time be placed. This spirit leads inevitably to discontent and murmurings; a feeling of hostility is engendered between the teacher and his pupil, and a serious obstacle thereby interposed to his successful advancement. And not alone during his school-days will its disadvantages be felt. When he shall go forth on the arena of manhood, he will necessarily find, if he find it not earlier, that his own particular convenience and pleasures must frequently give place to the general good of society. As a member of the community, he is bound to support its good order, and to obey, even if it be sometimes irksome and restraining upon his propensities to do so, the laws enacted for the general weal. Every immoral habit which he indulges, therefore, just so far unfits him for social life, as it is adverse to those fundamental principles upon which society is founded; and just in proportion to the number and the nature of his vices, will be the inferiority of the ingredients which go to form the particular level he will assume in his intercourse with men.

Young men, the task you have assumed is a noble one, and cannot fail in due time to bring forth its good fruits. Let your influence then be felt in reclaiming the erring from the path of sin, in encouraging the feeble-hearted to struggle onward yet a little longer for mastery over his propensities, and in stern, unflinching admonitions to the defiant and self-proud reprobate, who glories in his wickedness and shame.

Let your usefulness extend not merely to the present, but let future years feel it in the healthy tone of moral sentiment that will be engendered, and future scenes be made happier, that *here* were formed the good resolutions, here were laid the substantial foundations for a character of honor and integrity, and for a future life of rectitude and usefulness in the community.

Go forth, then, my friends, hopefully, into the field of service which lies so broadly before you. Gird on your armor of integrity, and like the youth of the Alpine snows, press forward with your "banner and its strange device." Let the weary contests which you will encounter serve

only to animate you to still greater deeds of moral valor. Still press forward in

"The great career of virtue;
Exalt your generous aim to all diviner deeds;
Expel each partial purpose from your breasts;
And through the mists of passion and of sense,
And through the tossing tide of chance and pain,
Hold on your course, unfaltering; while the voice
Of truth and virtue, up the steep ascent
Of nature, calls you to your high reward,
The applauding smile of Heaven."

THE SLEET.

Awake, awake, the sun is up; awake and sally forth;
We've had a rain of jewelry from out the frozen north;
The earth is robed in dazzling white, each tree is hung with gems,
And diamonds in ten thousand shapes are hanging from their stems.

Each bush and every humble shrub with precious stones is strung,
And all the purest, brightest things, by handsful round are flung;
The em'rald, and the amethyst, the topazes, behold!
And here and there, a ruby red is sparkling in the cold.

The chrysolite and jasper see, and that bright sardine stone,
The holy Patmos-prophet saw, upon the heavenly throne.
Here all the gold of Ophir shines, with all Golconda's store,
And who could ever number up the countless myriads more?

The holly in its darkest green, with crimson fruit looks gay,
Enchased in solid silver too, how rich is its display!
In green and gold the shaggy pine seems almost in a blaze,
With all the sun's reflected light, yet softened to the gaze.

The cedar! O, thou favored tree! in Scripture it is told,
They laid thee in the house of God, and cover'd thee with gold!
But great as was King Solomon, he nor the house he made,
Were dressed in such magnificence as thou hast here displayed!

The beech tree stands in rich array of long and shining threads,
Its brittle boughs all bending low to earth their drooping heads,
And now and then some broken limb, comes crashing from on high,
And showering down a world of gems that sparkle as they fly.

The lofty oak, the hundred-limb'd Briareus of the trees!
Spreads out his pond'rous icy arms loud crackling in the breeze,
And, as the roused-up lion shakes the dew-drops from his mane,
So does the woodland monarch shake his crystals o'er the plain.

But time would fail to tell of all that bright and starry host,
The north wind brings to witch the world from out the realms of frost;
The meanest thing—the most deformed—the dry and sapless bough,
The bramble rude, the rugged thorn, are pure and spotless now.

Ye counsellors of earth, come forth, ye princes who have gold;*
Your diadems, ye kings, bring here, the jewelled crowns ye hold;
Come, woman, in thine ornaments, in all their costly sheen,
And let them be the loveliest ones that ever graced a queen;

This grass you tread beneath your feet, this weed with branching arms,
Thus glistening in the morning sun, hath fifty-fold their charms;
Then cast your baubles vile away, and bend in solemn thought,
To Him who has this gorgeous scene from storm and tempest wrought.

Yet this fair pageant soon must fade before the breath of noon;
And by the fiat from on high, your wealth shall fade as soon.
O! lay not worthless riches up, which "moth and rust" assail,
But those which at the judgment day, through Christ, will then avail.

What though the sun so soon must melt this frost-work and its forms,
He speaks them into life again, who rides amid the storms;
So, in the twinkling of an eye, at his last trumpet dread,
With bodies fashioned gloriously, shall we rise from the dead.

The sun goes up his destined way—how few will heed my calls!
In tears the vision melts away, the baseless fabric falls;
I, too, could shed some tears, alas! that this sweet scene is passed,
For scenes as sweet, it brings to mind, which fled away as fast.

Sunday School Journal.

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival at Boston of the Emeu and Canada, we have Liverpool dates to the 12th and 15th ult. respectively. Nothing has been heard of the Pacific, and all hope of her safety is said to have subsided in England, it being believed that she has been crushed in the ice.

Nothing definite had transpired respecting the proceedings of the Peace Conference, but a general expectation prevailed that the negotiations would be successful. Dispatches from Berlin and Vienna state that Prussia had been invited to send representatives to the Conference, that she accepted, and that one of the plenipotentiaries would leave Berlin for Paris on the 14th ult., the Prussian Minister at Paris acting as a second.

Advices from Kiel of the 14th ult., state that a dispatch from the British government had been received, requesting Admiral Watson not to engage in hostilities in the Baltic. The British squad-

* Job iii.

ron was said to be pushing towards the Gulf of Finland.

A neutral line has been traced between the armies in the Crimea. Numerous invalids have been sent to Constantinople.

England.—G. M. Dallas, the American Minister, arrived at Liverpool on the 12th ult. No excitement existed respecting American affairs.

France.—A strong disposition to commercial speculation has prevailed for some time past, and the more cautious fear that peace will be followed by financial difficulties.

The works for laying down the electric telegraph from France to Algeria are in progress. The wires have already been laid down from Marseilles to Cagliari, on the island of Sardinia.

Austria.—An Austro-American Commercial Company is about to be formed, the principal object of which is to open a direct trade between the United States and Austria, instead of carrying it on, as now, through Liverpool and London.

Turkey and the Principalities.—Accounts from Constantinople are to 2d mo. 28th. An Austrian officer, the bearer of propositions relative to the Danubian principalities, had arrived in the Turkish capital. The Danube was reopened, and the Lloyd steamers had commenced their service on that river.

A financial crisis had occurred at Constantinople. Exchange on London had risen to 137, and on Vienna to 520. The French piece of 20 francs was worth 111 piastres, and the English pound sterling 140 piastres, the usual value of the piastre being five cents. The Minister of Finance had appealed to the merchants, and invited them to devise some remedy for the evil.

The Allies were constructing wooden huts on both banks of the Bosphorus for their troops, and English engineers were laying out a camp on the Asiatic coast.

Norway.—A serious commercial crisis had occurred. In the city of Bergen alone, twenty houses had suspended payment.

South America.—The cholera has been prevailing in several places in Venezuela. The legislature of that State has authorized the President to negotiate with New Grenada and Ecuador for the re-establishment of the Colombian confederation. A Chilian war steamer was lost on the 8th of 1st mo., and of 358 persons on board only 44 were saved. The American schooner Maria E. Smith was captured by a Brazilian war vessel, while attempting to land 320 negroes, brought from the coast of Africa. She had left that coast with 500, but 180 died on the voyage, from close confinement and bad food, and 64 died a few hours after being landed by the captors. The captain and crew, all Americans, were committed to jail at Bahia, and the negroes would be taken care of till their ultimate destination was determined. This vessel left Boston last Autumn. An attempt was then made to detain her on suspicion of being a slaver, but she escaped after having been seized by the U. S. Marshal.

Mexico.—Tamarez, the leader of the revolutionists in favor of an imperial government, was hemmed in at Puebla by the government forces, at the last accounts. A company for building a railroad from Vera Cruz to Mexico is forming.

British America.—The Legislature of Nova Scotia has passed a Prohibitory Liquor Law, to go into effect immediately.

Sandwich Islands.—The volcanic eruption continued, and the lava stream was still approaching the village of Hilo. The immense fiery river is said to present a grand sight, rolling over a precipice fifty feet high, and falling in an unbroken column. The election for members of the House of Representatives took place in the 1st month. The government party were successful. Only five of the members elect were foreigners.

Central America.—The government of Costa Rica has formally declared war against Nicaragua, and Walker has retorted in like manner, and has dispatched 300 men against Costa Rica. An ambassador from San Salvador has arrived at Grenada with dispatches of a pacific character.

Domestic.—The Legislature of California has adopted a joint resolution expressing profound regret at the election of N. P. Banks, as Speaker of the U. S. House of Representatives. A bill has been introduced into the Legislature, erecting three new States out of California.

A number of slaves have been taken to Kansas since the opening of navigation. The emigration from the Northern States is becoming active, and many Missourians, also, are taking up land and claiming to be citizens. The U. S. District Court is to meet on the 7th inst., when the question of the legality of the election of State officers will be presented to the Grand Jury.

The Indian war in Oregon and Washington Territories continues. Twenty-five persons were murdered at the mouth of Rogue River, on the 23d of 2nd mo. On the 21st, an attack was made upon Whitby's Island, in Puget Sound, and the U. S. Custom House was robbed, as well as private individuals. The Legislature of Oregon has requested the President to remove Gen. Wool, commander of the U. S. troops in that region, on account of his not acting energetically enough, as they think, against the Indians.

Pennsylvania Legislature.—The Committee of Conference on the Liquor Bill, reported on the 29th ult., in both Houses, and the bill thus reported passed in the Senate unanimously, six members being absent, and in the House by 64 yeas to 32 nays. It substitutes a license system for the prohibitory law.

Congress.—The Senate has passed the Deficiency Appropriation, and the Invalid Pension Bills. The Committee on Post Offices was instructed to inquire into the expediency of discontinuing the franking privilege of members of Congress. The Kansas question and the action of the Naval Board have been under discussion, but no action had been taken on either to the 1st inst. The Committee on Foreign Relations reported a joint resolution amending the Act of last year to remodel the Diplomatic and Consular system, which was adopted.

In the House of Representatives, a bill was introduced by the delegate from Oregon, for appropriating three hundred thousand dollars to secure the services of friendly Indians, in Oregon and Washington in aid of the white settlers against the hostile tribes. It was referred to the Committee of Ways and Means, which reported a substitute authorizing $300,000 to be expended under the President's direction, for restoring and maintaining a peaceable disposition among the Indians on the Pacific coast, and $120,000 for the purchase of gunpowder. The bill was passed on the 1st inst.

FRIENDS' REVIEW.

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Cursory view of some of the obstacles to the right apprehension and full reception of the spiritual nature and blessings of Christianity. By JOHN ALLEN.

When we consider the powerful effect on the human mind of the outward circumstances by which we are surrounded, and the abstractedness and apparent remoteness from our senses of spiritual things; we feel that it is not an easy process to turn the mind continuously, and without some sensible medium, to the contemplation of the all-glorious and ever present Deity, and to the performance of that mental homage which is due and acceptable to Him. The disposition of man, in his fallen state, is low and depraved; and the things of time and sense, whether wholly unlawful or lawful only in a moderate degree, are some of the most powerful baits, presented in various ways by the enemy of human happiness, to captivate and destroy us. These considerations will prevent us from feeling surprise that a strong bias has been evident, from the early periods of time, inclining mankind to sensible objects, and outward performances, in relation to matters of religion, and drawing them away from spiritual views of its exercises and worship. Idolatry, in its numerous forms, presents a striking example of this continued bias; while the religious ceremonies of many professing Christians may, perhaps, to a great extent, be attributed to the same cause.

In past ages of the world, it pleased the Almighty to condescend to manifest his presence sensibly to his chosen people, in a house made with hands, and to be worshipped with outward ministrations and sacrifices, as appointed in the Jewish ritual;—with "meats, and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation;" when the law given by Moses was fulfilled by the grace and truth which came by Jesus Christ.

These two dispensations evidently form connected parts of one infinitely great, wise and gracious design, for the full redemption of sinful man; yet in various respects they are clearly distinguishable the one from the other, according as the spiritual purpose became, by degrees, more clearly developed. The former was ceremonial and typical, and its law was written outwardly on tables of stone: the latter was the manifestation of Christ, both personally and by his Spirit, as the eternal substance who had been prefigured; his law being written inwardly on the fleshly tables of the heart. And it is worthy of particular notice, that the contrast, as foretold by the prophet Jeremiah, and explained in the Epistle to the Hebrews, is not between the outward precepts of Moses or the Old Testament, and the outward precepts of Christ or the New Testament; but between the external law of Moses, and the internal law or revelation of the Spirit of Christ. It is not, of course, intended to imply that the internal law had been unknown before; on the contrary, this is fully acknowledged; but to show that it was more fully and clearly revealed, after the coming and death of Christ: as it is written, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Again, the temple of God under the Christian dispensation is that of the heart, wherein are offered up spiritual sacrifices acceptable to God by Jesus Christ; typified by the outward temple, and sacrifices, and priests. These also specially pointed to the one great sacrifice or "offering," by which "he hath perfected forever them that are sanctified." For, "neither by the blood of goats and calves, but by his own blood, he entered into the holy place, having obtained eternal redemption for us."

The parallelism between the Jewish and the Christian economy may be traced in many particulars, as set forth in Scripture, tending to show the eminent spirituality of the latter. Thus the rite of circumcision, and the various purifications and baptisms, practised under the law, were emblematical, not of another emblem or type, but of that spiritual purification and bap-

tism with the Holy Ghost, which John the Baptist declared that our Saviour came to administer.* Again, the feasts of the passover, unleavened bread, &c., are fulfilled by the Christian, not in the observance of days, and months, and times, and years; but in the partaking of rich spiritual blessings, occasionally vouchsafed, when a table is spread for him as with the dainties of the Lord's house.

The children of Israel, in their wilderness journey to the land of Canaan, were fed with manna falling daily from Heaven; and our Lord himself, as declared in the sixth chapter of John, draws a striking comparison between this and himself "the true bread from Heaven," of which if any man eat, "he shall live for ever." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;—for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Our holy Redeemer appears to have alluded in this passage, not only to the manna, but also to the eating of the Paschal Lamb, as practised by the Jews, and to his own sacrifice for sin. But to guard against a misapprehension of his spiritual meaning, and to answer the objections of some of his hearers, doubtless dictated by their natural bias to sensible objects, he thought proper to declare in explanation, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Hence it is evident, that his object was to enforce the necessity, not of any outward ceremony, but of true faith in Him, the promised Messiah; and of that participation of the quickening influences of his Holy Spirit, and that forgiveness of sins through his blood, which are as essential to the life of the soul, in the moral wilderness of this world, as the manna was to that of the body in the desert.† Illustrative of this view is the language in the Revelations, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." Here, indeed, is the true supper of the Lord under the Gospel dispensation,—the real participation by the soul of the high privileges procured for us by the breaking of his body, and the shedding of his blood: by which, propitiation was made for the sins of the whole world, and the gift of the Holy Spirit in a larger measure was purchased.

It is evident that the difficulty, prevalent at other periods, to discern the spirituality of the services which are acceptable to God, existed in full force at the time when our Saviour was personally on earth, and in the first age of the Christian Church. His early disciples, being Jews, had been educated in the practice of many ceremonies; their views were outward, and they neither understood nor were able to bear, according to his own representation, many of the things which he had to say to them. It was only by degrees, that the full light of the Gospel, and a clear apprehension of its spiritual character, broke in upon them. They thought he spoke only of material leaven, and water, and bread, when his own meaning was spiritual; and under expectations of a very outward kind, they inquired of him, even after the crucifixion, "Lord, wilt thou at this time restore again the kingdom to Israel?" Hence, also, long afterwards, they debated much on the necessity of enforcing circumcision on the Gentiles, and were themselves permitted to continue for a time in the practice of this and other legal ceremonies. Indeed, no positive general command to cease from them was delivered, so far as we know; but they were laid aside very gradually, and earlier by some than by others.

Christ himself, the Lord of all, being, as to his humanity, a Jew, declared that he came, not to destroy the law or the prophets, but to fulfil them, and that this should be effected even to every jot and tittle; yet the fulfilment was after a manner quite different from that which even many of his followers had expected. Though he was pleased to observe those ceremonies, it was not as a pattern for us to do the same things literally; or as establishing one ceremony in fulfilment of another previously abrogated; but that he might complete and terminate the legal dispensation—often explaining that its rites should be thenceforth spiritually understood, and fulfilled by his death; who was the anti-type of its types, the substance of its shadows, and emphatically "the Truth" itself. Thus we find him submitting to the ceremony of baptism, attending the feasts, frequenting the worship in the temple and synagogues, and the same night in which he was betrayed, eating the passover with his disciples.

Nor can we wonder at his turning their attention, on that occasion, from the Paschal Lamb to himself, "the Lamb of God which taketh away the sin of the world;" the slaying of the

*While the great work of sanctification, or the purifying and renewing of the mind and affections, is pointedly indicated under the term of baptism with the Holy Ghost; that of justification, or, as it is usually understood, the forgiveness of sins that are past, appears to be more especially alluded to in the solemn language of our being washed from sin in the blood of Christ. Worthy indeed is this great theme of admiration and reverence. And oh, that having experienced sanctification, by submission to the operations of Divine Grace, we may, at the end of our days, through infinite mercy, be permitted to unite in the triumphant language, "Unto Him that loved us and washed us from our sins in his own blood—to Him be glory and dominion for ever and ever!"

†Our Lord, when he spoke of the necessity of eating his flesh and drinking his blood, alluded, we may reverently believe, to the soul's participating by faith in *all those benefits*, which his flesh or body was broken, and his blood shed, to procure for the human race, viz., spiritual light, forgiveness of sins, reconciliation, the sending of the Spirit of Truth, and complete redemption.

one having evidently been a standing type of the death of the other, then about to be accomplished. "This do," said he, "as oft as ye drink it, in remembrance of me;" or, in other words, as often as ye eat the passover, or drink the wine (being part of the same ceremony,) do it not with reference to the blood of the lamb spilt in Egypt, for the deliverance of your fathers from temporal death; but do it in remembrance of me, and of my blood, shed for the deliverance of your own souls from death eternal. We must recollect that those whom he was addressing were Jews, then met to celebrate an ancient rite, which was figurative of Himself; and that the idea of its being so, which he expressly wished to enforce, was perhaps in a great degree new to them. He gave them no instructions, such as would doubtless have been minutely provided, had he designed to found a new ceremony; and he was not so particular in this case, as in his directions to his disciples, given probably on the same occasion, to wash one another's feet, a practice which is not deemed necessary by Christians in general. The spiritual lesson which he thus intended to convey, is generally acknowledged, his declaration to Peter being applicable to every one of us, "If I wash thee not, thou hast no part with me;" which clearly alluded to the one saving baptism, or purification of the heart through the Holy Ghost. But spiritual as was the lesson designed to be conveyed, we here see that our Lord condescended to the weakness of his followers, in employing external actions and emblems, and using familiar terms and ideas, to illustrate and enforce it; hence it becomes necessary to guard carefully against mistaking these for the Divine truths which they were merely employed to indicate.

When we contemplate the perfection of the Christian dispensation, we cannot doubt the entire adaptation of our Saviour's instructions to the wants of his followers, and to his own gracious purposes. Had he designed to inculcate a system of religion, in any respect essentially or decidedly ceremonial, he would, doubtless, have been most minute and specific in explaining the necessary details. The rites of the law were laid down by Moses, with the most scrupulous enumeration and accuracy. If, therefore, any rite be positively required under the Christian code, would it not be injurious to its great Author to suppose that his instructions are less complete, or that they are unsuited to that character of plain intelligibility, yet high perfection, which marks every other part of his Divine declarations and commands?

In considering, generally, the observances of the disciples of our Lord, and whether they were designed for our imitation, various circumstances must be taken into account. We must recollect their twofold characters—that whilst they were the instruments in promulgating the free and perfect dispensation of Christianity, they were at the same time, until the death of Christ, under the Jewish law of carnal ordinances and bondage, and naturally practised, down to that period, the various rites of their law; we must, therefore, endeavor to distinguish the acts which they performed as Jews, from those which clearly appertain to the new covenant of grace and freedom. But we are told by the apostle Paul, about thirty years after the death of Christ, that he had blotted "out the handwriting of ordinances that was against" the Jews, and had taken "it out of the way, nailing it to his cross." And if blotted out, surely they were then no longer to be observed even by them; the apostle thus implying, as our Lord himself probably did, when he said, "It is finished," that the Mosaic dispensation and its typical ceremonies were then at an end.

[To be continued.]

REMARKABLE INCIDENT.

Stephen Grellet being in the South of France, at Marseilles, met with a young man of the name of Kothen from Sweden, under religious exercise, who had lately lost his only child, and had withstood the persuasion of his friends to have it baptized. He kept with him during the several religious opportunities he had in that place, and continued afterwards to attend a small meeting that J. E. Mollet kept at Marseilles. When writing to Stephen Grellet some time after, he says nearly as follows:—

"I have just returned from our little meeting, where J. E. Mollet has spoken on a subject on which I preached about two years ago, on a rock in the Baltic Sea, and as this circumstance may raise thy curiosity, I proceed to give an account of it. I was going on business from Stockholm to Copenhagen; when passing along with the captain in order to get on board the vessel, the cry of fire induced us to turn back, immediate attention being necessary in order to render assistance. The captain and myself parted in the crowd, and he not meeting with me, and the tide being nearly exhausted, sailed without me. When I got to the wharf, finding the vessel gone, and not being able to obtain a passage in any other, I engaged a fisherman to take me in his vessel. After being a little while at sea, I heard the captain speaking to his men in the Fin language, (which they did not apprehend I understood,) saying that what I had in my trunks must be valuable goods, and concluded the easiest way to get possession of them was to throw me overboard, which for the first time brought me to remember that there was a God, and caused me earnestly to put up my prayers to Him for protection and deliverance, yet without letting the men know that I understood what they said. After awhile, I ventured to say to the captain, that he did not steer a right course; at which he said, 'Are you a mariner?' 'No,' I replied, 'but I know enough of navigation to

ascertain in what direction Copenhagen lies, and that we are not going thither.' Then the captain queried, 'Have you been at college?' 'Yes,' I said, 'I have.' 'Have you studied divinity?' 'Yes, and many other branches, too,' I answered. 'Can you preach?' 'It is likely I could,' I replied. 'What have you in these trunks?'—(then remembering I had put many books on the top of one of them)—I said, 'A scholar ought to have a good supply of books.' After a while, in a careless manner I opened that trunk, thereby giving them an opportunity to see the books, and taking out one as if to read it. I heard them in the Fin language say one to another, what should we do with the books? We, however, continued to sail the same course, and towards night came to a rock in the midst of the Baltic Sea, where we landed, and the captain taking me to a cave, introduced me to an old woman, saying, 'Mother, I bring you a young man, and a preacher, too!' To which she replied, 'I thank you, my son, for to-morrow is Sunday, and he will preach to us, for we have not heard the Word of God these twelve years;' which brought me into a very great strait. Seeing I had committed myself, I endeavored to prepare something, but could not put two thoughts together, nor remember a single scripture passage,* and continued toiling all the evening, but in vain. After dark, about fifteen more of the sea robbers came to the rock, and I passed the night, with the conclusion that the next day would be my last. However, next morning pretty early I walked about the rock, still endeavoring to put a few thoughts together, but with no better success, when amidst the darkness attending the prospect, the old woman called me, saying it was time to come and preach. I went to the cave, and sat down among them for awhile in great agony, apprehending my last moments were come, when the feeling of the power of the Supreme Being, and what man owes to him, opened to my view, and I began to speak on it in such a manner that I was melted into tears, and great was my astonishment on looking over these people, to observe they also were reduced to the like situation, whereupon I felt a boldness to lay before them their situation, and to state to them that, although they might escape human justice, they could not the Divine, simply inviting and encouraging them to return and repent. After the conclusion of the meeting, the old woman took me in her arms and kissed me, saying, 'My child, after dinner I will let you go.' She had my trunks put into an open boat, managed by an old woman and a young girl. We were three nights and two days going to Copenhagen. My mind was much humbled under a sense of the great preservation I had experienced, and the affecting consideration that one like me, who had lived out of the fear and knowledge of God, should have been made an instrument of good to these poor people."—*The London Friend.*

*This was the more remarkable, he being a great scholar, and understanding many languages.

For Friends' Review.

"Even so, Father, for so it seemeth good in thy sight."

The following beautiful and touching incident, related to the writer recently, affords a lively and practical exemplification of resignation to the Divine will under affliction. A gentleman in London, on visiting a Deaf and Dumb Institution, inquired of one of the pupils, a little boy, whose intelligent and interesting countenance had attracted his attention, "My son, who made the world?" The child with his pencil on the black board wrote, "In the beginning God created the Heavens and the earth." Being alike pleased with the source and correctness of the answer, he proposed another question, "For what purpose did Jesus Christ come into the world?" He again wrote his reply, which was, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." A more appropriate answer could not have been made than in the expressive words of Holy Writ that he employed. The gentleman was forcibly struck with these beautiful answers, evincing the rich mine of thought that disclosed itself to the outward world only by a slow and laborious method, and also his ready acquaintance with Scripture. There was one more question which he wished to propound, though he feared to wound a chord that might vibrate painfully in a mind so delicately constituted, yet he ventured to ask, "Why is it that God in his rich mercy has bestowed upon me the gifts of hearing and speech, and has denied you these senses?" The little mute, who had never listened to the sweet harmonies of sound of the outward creation, and who never knew the influence of the human voice in social converse, yet whose inward ear had been opened to understand the mysteries of that glorious kingdom that is within us, again took his pencil and wrote, "Even so, Father, for so it seemeth good in thy sight." What language could more appropriately express his full submission to the Divine will in his great deprivations, and what abundant food for reflection does the answer afford to all who, perhaps, amid many mercies, are disposed to repine at the dispensations of an all-wise Providence. Let us then, when a doubt arises, or we feel like inquiring, why is this permitted or that sent, adopt the language, "Even so, Father, for so it seemeth good in thy sight." B. J. C.

Always adhere strictly to truth; but while you express what is true, express it in a pleasing manner. Truth is the picture; the manner is the frame which displays it to advantage.

For Friends' Review.

PEACE IN EUROPE.

The following notice of the effort of the Peace Congress Committee to procure the insertion of an article into the treaty about being concluded at Paris, requiring that all future national differences shall be decided by arbitration, is extracted from the foreign correspondence of the North American and U. S. Gazette, under date of the 18th ult.

"The Peace Congress Committee of London and Manchester, finding the Conferences, from all that can be gathered, likely to terminate in the completion of a Treaty of Peace, determined that an auspicious moment had arrived for the establishment of their principles, so that in future, so far as Europe is concerned, no wars may again take place. A deputation of this Society, composed of members of Parliament and gentlemen headed by the Right Hon. T. Milner Gibson, waited on Lord Palmerston, at his private residence, for the purpose of presenting a memorial praying for the insertion in the treaty negotiating at Paris, of a clause binding the contracting Powers to refer to arbitration any subsequent causes of difference. Mr. M. Gibson, who introduced the deputation, stated to his Lordship, whatever might be the difference of opinion among the gentlemen there assembled, on the abstract question of peace or war, there was none as to the desirableness of substituting arbitration for war as a practical proposition. The memorial was then read, and Lord Robert Grosvenor, M. P., followed, by pointing out to Lord Palmerston the favorable character of the moment for the advocacy of such a proposal. A Congress of Nations were now assembled, and it might be impossible to get them together again for any such purpose, and it would be a great misfortune to humanity if such an opportunity were lost. Lord Palmerston expressed his readiness to give the memorial all the attention it deserved, but he doubted if the object proposed would be obtained. Abstractedly between individuals, arbitration by some impartial third person of matters in dispute was practicable, but it was not so with nations, because it was almost impossible to find disinterested arbitrators. Who was the impartial judge between Turkey and Russia? In the case of the dispute between England and the United States, in which the King of the Netherlands made an award, the Americans viewed it rather as a recommendation than a decision. The result of former attempts was not very encouraging.

Mr. Cobden, M. P., who was present, reminded his Lordship of the treaty concluded between England and America upon the fisheries question, in which the stipulation was introduced, and at this very moment, the Government had proposed a reference to arbitration in the Central American question. The Committee regarded it as of the highest importance that future misunderstandings should be referred to a Court of Appeal before the disputes had become unmanageable, through the excitement of passion. Lord Palmerston did not object to arbitration as a principle, and he believed that now neither England, France, nor Austria would let small matters involve either of them in a war, and though he could not go with the deputation to the full extent of their opinions, yet he thought they would have much influence on that of mankind, and with a full rounded period he bowed them out. They retired feeling they had been well received, but that no more notice would be taken of their memorial than if they had not presented it at all."

The subjoined extract is derived from the same source, dated the 21st ult.

"Peace is certain; it is all but declared. On Wednesday, at the Cabinet Council, which was held at the Foreign Office, it was determined not only to stop further enlistment, but to discontinue sending stores and material to the Crimea. Yesterday, in conformity with this determination, orders were issued to the various departments.

This is the most significant sign that has yet appeared, for the British Government has never, from the commencement of the conferences, ceased to act as if it doubted the possibility of the consummation of a treaty of peace. It has been energetic in continuing to increase its means to prolong the war; it has been cold and reserved at every phase of the conferences; it has been more ready to predict an unfavorable solution to the meetings of the Congress than even to appear to hope for that which has occurred; and when, therefore, it takes the initiative in stopping the war supplies, it may be very reasonably concluded that peace is restored. The preliminary treaty, in fact, has been drawn up. It will be signed on Saturday, and rumor says that on Easter Monday peace will be proclaimed.

There cannot be much doubt that the parties chiefly interested in bringing about this desirable end of the conferences, have been the Emperors of Russia and France; first, because Russia has, without question, suffered enormously from this war, not alone in men and treasure, but in other points, which it will take many, many years to recover; and, secondly, because the Emperor Napoleon has set his heart upon extending the greatness of France by largely increasing its commercial prosperity, rather than by adding to its military glory. A strong admirer of the free trade policy of England, he seeks to apply it to the commerce of France. A believer in the idea that the material strength of the United Kingdom of Great Britain lies in its vast commercial, manufacturing and financial resources, rather than in its maritime or military supremacy, he seeks to emulate its policy. He is anxious to greatly improve and extend his capital, by increasing its buildings and decorating its principal

places.' He wishes to enlarge the principal cities and ports of France, and to push forward in the true spirit of civilization and social progress, at a more rapid rate than has hitherto been adopted; and he believes, with undoubted justice, that these important results can only be accomplished in a period of profound peace.

The Emperor of Russia, struck with horror at what he witnessed in his journeys to and from and in the Crimea, is animated by similar desires. Extension of commerce, facility of intercourse by increase of railways, improvement of trade by liberal tariffs, lightening of the burdens of the people, enlarging the greatness of Russia by contributing to the happiness, the comforts, the wealth of the people, rather than by an extension of territory torn by tremendous holocausts to military glory, are the visions floating through the brain of Alexander the Second, which have dictated the instructions to Count Orloff to suffer nothing to prove an obstacle in the way of peace''

THE PLAGUE SPOTS OF A GREAT CITY.

(Continued from page 472.)

A few more extracts from "London Shadows," the pamphlet quoted in our last number, may give some idea both of the destitute state of the poor in a part of that city, and of some of the efforts which have been made to furnish better accommodations.

"Let us look at the valley of the Fleet, Clerkenwell. Within the liberties of the City, in continuation of the new street from the end of Farringdon-street, this most abominable of rivers has been hidden from the sight; and the houses on its banks have to a great extent been swept away, and those who inhabited them have been *driven to equally unfit lodgings in other districts*—a fact not to be lost sight of in considering the effects of the demolition of the dwellings of the poor without any provision for their reception elsewhere.

If there were no courts and blind alleys, there would be less immorality and physical suffering. The means of escaping from public view which they afford, generate evil habits; and, even when this is not the case, render personal efforts for improvement unlikely. We would have such cleared away, therefore; but it is at the same time necessary that other accommodation should first be provided for those who are driven out.

"The visitor to the neighborhood alluded to will notice in the cleared space a substantial wooden hoarding running up for some distance. A tall man may peep over it, and see and hear the 'Fleet' rolling in an unwholesome stream. If we follow the course of this hoarding for some distance we shall see that the *river* enters and is hidden by a gloomy archway. The visitor may exclaim, 'here is the end of the Fleet,' and, with thankfulness and hopes that one day soon the part of the river before his eyes may in like manner be concealed, he wends comfortably on his way.

"A more enterprising traveller, however, who, anxious to get an anecdote or two of the ancient stream, follows its apparent course in a northward direction, will find that the Fleet, like the river Mole, again appears at a short distance to the light of the day, and for several hundred yards through the dense population of Clerkenwell, he dives down various courts, and by the favor of individuals, peeps out of dilapidated windows overlooking the Fleet in hopes to discover the end of its polluted course (for be it remembered this stream is the sewer for the refuse of a population of more than half a million of persons). Few men could view the blackness or hear the rolling of the Fleet, not to mention its effect on the other senses, without feeling pity for all residing near it. The explorer of the Fleet will find a street closely abutting upon it, on the east side of which are dense masses of buildings thickly populated: he will not fail to note the entrance to Frying-pan-alley; this way is exactly two feet six inches wide, and say twenty feet long: there would not be room to get a full-sized coffin out of this court without turning it on its edge. At the end of this passage is a long line of squalid houses running in sharp perspective; little turnings, wherein are dust-bins and other matters, lead to similar courts and alleys. The greater number of these houses are occupied by costermongers, and the various articles of traffic and animals required in the trade are lodged in the lower story. It would be difficult to give a complete notion of the dirty appearance of those courts and their inhabitants. On the opposite side of the way, after passing under an archway, we come to a special scene of wreck and neglect.

"Few would suppose that these dilapidated buildings were inhabited, and that too in the midst of winter, by human beings. In some parts the glass and framing have been entirely removed, and vain attempts made to stop out the wind and snow by sacking and other matter. The basement is occupied by donkeys and dogs. In one of the rooms we found a very old Irish woman (who said she was more than fivescore years of age), crouching over a little fire; her son, a man about thirty years of age, lives with her. There was no bedstead or other furniture in the room; the ceiling was cracked and rotten, and the window destroyed. The rent of this room is 1s. 6d. per week. This description will answer for several other apartments; but the rooms in the house to the right, by the dense packing and sad poverty of their inmates, make the place already mentioned appear better by the contrast. In the first room, the windows of which were filled with tins, wood, rags, &c., we found a middle aged Irishman mending the

trowsers of a lad about eight years of age, whom he was going to despatch to 'worruk, to get his living.' Other children, too young to handle a broom at a crossing, or even to beg, stood about. There was an old bedstead in the room with straw upon it and some dirty rags: there was also a chair without a back, which was politely handed for our use. Here we heard long complaints of want of work; but our friend was evidently one of those who would not much distress himself in searching for it,—his six children will beg,—his wife will sell matches in the streets,—he will let part of his miserable tenements to lodgers,—and probably finish his useless and degraded existence in the workhouse, leaving behind him a large legacy of paupers, if not criminals. The room above presented a scene of still greater destitution. There was not a single piece of furniture in it; three beds were rolled up on the ground; against the walls at intervals, the whole worldly property of the different lodgers was suspended; attached to many articles, and also suspended from the roof, were small bottles of 'holy water.' In some instances these little collections of effects consisted of a bonnet and cloak and shawl, with a basket used for the sale of fruit and flowers; in others, nothing but a very old basket and a ragged shawl. In one part of the room there was a woman sorting bones, pieces of iron cinders, &c., which she had gathered in the street; in another part, between the two beds, were a few cinders, which had been sifted out and placed there for the purpose of supplying the fire, round which were squatted dirty and ill-clad women and children. This room and the room below it, already mentioned, lodge in the night time twenty five persons. The houses in this court belong to a gentleman at Notting-hill, by whom they are let to a chimney-sweeper, who lives on the spot, and then sublets them as mentioned."

"In Portpool-lane is an improved building, erected under the superintendence of the Society for improving the Condition of the Working Classes—part of the funds for the erection of this building was provided by subscriptions collected in the London churches on the Thanksgiving-day for the departure of cholera. It is a great advantage to the neighborhood, and consists of a very large warehouse, apartments for ironing, &c. It has been converted to its present purpose from the wreck of a brewhouse. Underneath the warehouse the cellars have been divided and fitted with closets to enable the costermongers to store their unsold goods, instead of taking them into rooms so thickly occupied as those we have mentioned.

"Each closet is provided with a lock and key, and a small weekly sum is charged for this, and for accommodations for their barrows, &c.; there are also two sets of rooms for families, similar to those erected by the Society in other parts of London, and rooms for single women of good character; these rooms are neatly fitted with washhand-stand, two iron bedsteads, mattresses, &c.; they are plentifully supplied with water, and well ventilated: the rent of each of these rooms is 2s. per week: they are mostly occupied by two persons, who pay thus 1s. a week for a comfortable lodging, partly furnished. The great advantage of houses of this description for needlewomen and poor persons who take in washing, which they can complete at the washhouse opposite, is evident; and the good will be great if it can be shown that this class of buildings will pay a fair return on the cost of erection at this rent."

"Within a stone's throw of King's Arms-yard the Great Plague of 1665 first broke out in London. It is distressing that, in spite of cautions and advice, though nearly 200 years have elapsed, this neighborhood should still be allowed to be a harbor for fever and other epidemics. Dr. Sutherland, in his report of 1848–49, writes,—'Suffice it to say that cholera, true to the laws by which epidemics are governed, followed the usual track of fevers by which Edinburgh and Leith are scourged, locating itself in the same filthy closes, occupying the same ill-ventilated and over-crowded tenements, not unfrequently carrying off its victims from the selfsame rooms which its fatal ravages nearly depopulated in the epidemic of 1832.'

"Fever is rife in this neighborhood: on the Sunday before our visit four bodies were taken from Wild's-buildings; and we heard a little girl quietly advising another child not to go into a certain passage, lest she should get the fever. Although the houses about here are dirty and ill-drained, they are in tolerably good repair. The waste of life and increase of pauperism in this neighborhood are very considerable, to a great extent caused by the want of cleanliness and the ill-arrangement of the dwellings. The correctness of this statement is shown by the contrast in the health of the lodgers in the model lodging-house for men hard by, which has been opened for six or seven years, with that of the general neighborhood. This place was altered to its present use by the Society for Improving the Condition of the Laboring Classes; and it is gratifying to find that even in this neighborhood the benefit of well-ventilated lodgings is properly appreciated. The house contains eighty-two beds, a large sitting-room or kitchen, accommodation for washing, a small library, &c.: the charge for lodging is 4d. per night, or 2s a week: many of the lodgers have resided here for some time, one so long as five years. The manager of the place says, that there are never fewer than seventy-five lodgers each night, and that generally all the beds are occupied. When the cholera was carrying off people on all sides, there did not occur a single case here; and scarcely any illness which re-

quired hospital care has happened in it since the opening of the building."

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 12, 1856.

We have given place in the present number to a notice of the prospects now opening upon Europe, that the hand of violence may again be stayed, and the usual, if not an improved pacific intercourse between the nations of Western Europe be once more restored. One circumstance, not the least interesting, is the effort made by the Peace Congress Committee, to procure the insertion of a provision in the expected treaty of peace, by which the contracting parties shall be mutually bound to refer any subject of dispute which may hereafter arise, to arbitrators mutually chosen for that purpose.

It has been often cited and held as a fixed political maxim, that nations should use the time of peace in providing the means of military defence. This, in plain, domestic language, is little more and little less than this: when the rulers of nations find nothing to quarrel about, then is the time to make preparation for putting the people into a condition to prosecute with effect any disputes which national interest or jealousy may fan into life. A much wiser maxim may unquestionably be formed by reversing the preceding: In the time of war adopt the means of promoting and establishing permanent peace.

Unhappily for the interests of mankind, few opportunities occur for adjusting and arranging, on an extensive scale, the relations of the different powers of Europe to each other, except when, as in the present instance, a treaty is about to be negotiated for bringing to a close a sanguinary conflict, in which nearly all Europe has been more or less involved. So contagious are the influence and operations of war, that a conflict between any two of the powers of Europe can hardly be satisfactorily adjusted, without bringing into view the interests and arrangements of neighboring powers which had no part in the original controversy. Even the wide Atlantic itself is not always a sufficient barrier to the propagation and extension of political and military contests. When, about ninety years ago, a controversy arose between Great Britain and her North American colonies respecting the taxation of the latter by the authority of Parliament, the contest, though apparently a family one, was not ended until nearly all Western Europe was involved in the horrors of war. A treaty, terminating this contest, could not be negotiated without bringing the interests of France and Spain, as well as those of England and the United States, under discussion and adjustment. The contest which now appears likely to be happily ended, would seem to have originated in a dispute between Russia and Turkey respecting the religious freedom and protection of the Greek Christians, resident within the latter empire; yet so insignificant does the original dispute now appear, that we should feel little surprise if upon the promulgation of the expected treaty of peace, the case of the Greek Christians should be passed over in silence. Whatever subjects may be embraced or overlooked in the pending treaty, we may rest assured that the interests and policy of all the nations of Western Europe will be deeply involved in the negotiation; and we may well hope that no subject embracing so many interests as those now concerned, will arise for a long time to come. It therefore behoves the advocates of permanent and universal peace to use such influence as they possess, to procure, if possible, the introduction of a provision such as that in question, into the pending treaty.

The coldness with which the address of the Peace Congress Committee was received by Lord Palmerston, as it can occasion little surprise to those who have reflected upon the subject, ought to produce no discouragement or relaxation of effort in so good a cause. The whole policy of the British government is so adjusted to a military basis, that almost every part of their system would require to be changed, if the plan of pacific arbitrament was substituted for that of military force. The government itself may be justly said to have sprung from war and violence. The established system of primogeniture, which originated in the military power of the feudal system, is peculiarly unfavorable to a policy purely pacific. While so large a part of the landed property of the kingdom is held by the nobility, and transmitted by the law of primogeniture to the oldest branch of the family, many younger sons of these landed proprietors must remain to be provided for. To these sons,

the higher offices in the army and navy furnish a convenient resort. In case war was rendered unpopular by the substitution of a reference to a third power, the naval and military establishments might, unquestionably, be greatly reduced. Besides, we may reflect, that men like Lord Palmerston, accustomed to the administration of government according to the existing system of policy, will naturally, and necessarily, be more disposed to discover or imagine the difficulties than the advantages of the plan offered for their acceptance. A little reflection will therefore convince us, that it is not in the seats of the officers of the government that we are to expect active and zealous promoters of any change, however salutary, which must materially affect the usual order of procedure.

That the general adoption, by the nations of Europe, of a provision in their mutual treaties, binding themselves to refer to impartial umpires all questions which they could not satisfactorily adjust between themselves, would, in its practical operation, be attended with some difficulties, is freely admitted. That those difficulties, in many cases, would be greatly embarrassing, cannot be doubted. But will Lord Palmerston or any other politician deny, that the present usual mode of adjusting disputes between nations is attended with difficulties, which ought to lead every man possessing an influence over the affairs of government, to look towards the adoption of a change?

No great improvements in the arrangement of society ever were, or ever will be made without difficulty; and the part of wisdom suggests that the means and the importance, not the difficulties, of improvement, should be regarded. A belief in the possibility of a remedy often furnishes a stimulus to the exercise of the means; while a view of the real or imaginable difficulties, tends to paralyze those efforts which the nature of the case really requires. That the measure in question, if brought into practical effect, even though it should fail to be successful in all cases, would be an important step in the progress of nations, will scarcely be denied by any. Probably few arbitrations would be as unjust or injurious to either party as the result of a military contest. Time was, when our Anglo-Saxon ancestors regarded the decision of a contest between individuals by judicial combat as evidence on which side of the controversy justice lay; but those crude and barbarous notions have been long since discarded. Is it not time that notions equally crude and barbarous, respecting the contests of nations, were also discarded in practice as well as in theory?

It is devoutly to be hoped that the friends of universal peace will use such efforts as the present crisis furnishes an opportunity of doing, to press upon the governments concerned in the negotiation, and especially upon that of Great Britain, the adoption of the measure in question, or some equivalent one. The result of the labors on the part of the philanthropists of Great Britain to procure the abolition of the slave trade, and finally the extinction of slavery itself within the British dominions, may well afford encouragement to a similar perseverance in this not less important cause. E. L.

We commence in this number the publication of the greater part of an essay on some of the obstacles to the reception of Christian truth in its fulness and spirituality, written a few years since by our friend John Allen, of Cornwall, England. Although it is doubtless true that there is an increasing appreciation of the spirituality of the gospel in the world at large, yet there are painful proofs of individual declension among some who have had a birthright in our religious Society. We believe that these cases are more frequent in our large cities than in rural districts, here or elsewhere, and doubtless are often to be attributed to the greater freedom from restraint in associating with some other religious denominations, and to the gratification of certain tastes in connection with their forms of worship, which the simplicity of our Christian profession forbids. Nor in this connection can we overlook the influence for evil of that want of unity and earnest co-operation which, in some localities, has sadly lessened the authority and weight of our religious community. It is, however, very easy under such circumstances, to take too depressing a view of our actual condition. If some voluntarily withdraw from our religious fellowship, and go back again into the observance of typical rites, and to a profession in which that spirituality which is a distinctive mark of the Christian religion, is more or less overlaid and obscured, we believe that there are many who are becoming

more deeply impressed with the blessedness of true spiritual worship, and prepared to maintain with Christian firmness all those gospel truths to which it is our privilege to be witnesses.

In discussing the subject of ritual observances, two inquiries naturally present themselves. Are such rites inconsistent with the obvious scope and design of the gospel dispensation? and what is the special teaching of the Holy Scriptures in reference to them? In the essay, of which a part is now presented to our readers, our friend John Allen dwells more especially on the first of these questions, showing, in a rapid historical sketch, the origin of these observances, the occasion of their perpetuation after the spreading of Christianity, and the influences by which they were sustained. The proofs from Scripture are ample and conclusive. His essay does not, however, exhaust that portion of the subject which relates to the special teaching of Holy Scripture, and the true meaning of certain passages which are adduced in support of these rites. Barclay and others, of our early writers, as well as J. J. Gurney and other modern authors, have, with great force and clearness, examined this topic. But nowhere is there a more thorough and conclusive elucidation of it than in an essay by William Penn, entitled "a defence of a paper called Gospel Truths," against the Bishop of Cork. Some portions of that essay may well follow the treatise which is commenced in this number. C.

The Howard Institution.—An "appeal" on behalf of this institution has been received from the Managers, with a request that its urgent need of aid might be communicated to our readers. The treasury is nearly destitute of funds, and the liberality of our citizens is earnestly invoked.

"The Howard Institution" was established by "The Female Prison Association of Philadelphia," as a place of refuge and reform for such females as may claim the interest and protection of the Association; either those who, after having served a term of imprisonment, manifest a disposition to reform, or others who, on account of their immoral or vicious habits, equally need Christian counsel, moral restraint and domestic discipline. Its usefulness has been demonstrated by *results* during the two years and a half which have elapsed since it was opened. Fifty-four women (mostly discharged prisoners) have been admitted, nearly all of whom, it is believed, have profited by the care bestowed upon them. Several were restored to their families with fair promise of an amendment of life, and situations *in the country* have been procured for twenty-one, from most of whose employers satisfactory and cheering accounts have at various times been received.

The management of this beautiful Christian charity is entrusted to those in whom the fullest confidence may be placed. Contributions in clothing or provisions will be gratefully received at the institution, in Poplar street, fourth house above Sixteenth, and donations of money by Rebecca Collins, corner of Oak and Filbert streets, and Sarah E. Wistar, No. 133 Filbert street. R.

Free Labor Goods.—The following remarks are introduced from *Burritt's Citizen*, and we would gladly hope that an increasing number will avail themselves of the opportunity now presented, to substitute the products of free labor in their wardrobes and on their tables, for those which are brought to the market through the sufferings and the forced and uncompensated toil of the slave. R.

"There is no doubt that a very large number of the friends of the slave would prefer to furnish their tables and wardrobes with articles free from the taint of his oppression, if they were easily accessible, and were really and truly the productions of free labor. A doubt as to the genuineness of articles purporting to be free has been a serious obstacle from the beginning of this movement. To remove this, it is absolutely necessary that there shall be at least one establishment entirely devoted to the collection, manufacture, and sale of articles unstained by slave labor. Such an establishment exists in Philadelphia, under the proprietorship and management of George W. Taylor, N. W. corner of Fifth and Cherry Streets. At great pains, he collects free labor sugar, rice, &c., to supply all those who prefer these articles to the productions of slavery. Within the last year, through the generous co-operation of friends of the cause, he has been able to fit up a factory for the manufacture of cotton, which is now producing a great variety of goods. Whatever comes from his ware-house will be free from the taint of human bondage. Now, then, we would commend to the friends of the slave the establishment of local depôts, for supplying their respective communities with these articles. Every

such depôt, though but a little upper room in some private house, will be the centre of anti-slavery sentiments. Where it is not practicable to open a permanent depôt, much could be done by canvassing the community for orders for these free labor goods. G. W. Taylor will gladly furnish samples of those he has for sale to any one who will show them to his or her neighbors, and obtain orders. When these have been secured and forwarded to him, he will transmit the whole in a parcel by the readiest and cheapest conveyance. We hope all the friends of the free labor movement will lend a vigorous hand to the promotion of this home department of the enterprize. The objects are to stimulate and extend the cultivation, collection, manufacture and *consumption* of Free Labor cotton, rice, sugar, &c. To increase the consumption or use of these articles in the Northern States will be an undertaking of great importance, and we trust our readers will co-operate personally and actively in this home work."

Married, at Friends' Meeting, Harveysburg, Warren County, Ohio, on the 28th of 2d mo. last, Elijah C. Green to Emily P. Harvey, daughter of John and Mahala Harvey.

——, at Friends' Meeting House, Green Plain, Clark Co., Ohio, on fourth day the 24th of 10th mo. last, Samuel Jones, of Waynesville, Warren Co., to Sarah Thorn, of the former place.

——, at Friends' Meeting, Rich Square, Henry County, Indiana, on the 20th of 12th mo. last, John M. Macy, of Spiceland, to Lydia Belle, a member of Hopewell Monthly Meeting.

Died, at the residence of his father, near Harveysburg, Ohio, on the 6th of 3rd mo., Thomas Green, in the 23rd year of his age. This young Friend, after a lingering illness of several months, quietly passed away, leaving the consoling evidence that his end was peace.

——, on the 15th of 2d mo. last at her residence, Green Plain, Ohio, Nancy Mariah Thorn, wife of William Thorn, in the 28th year of her age; a member of Green Plain Monthly Meeting. This dear friend finished her course with humble confidence in her Redeemer, frequently saying there was nothing in her way.

——, on the 9th of 12th month, 1855, in the 16th year of his age, Jesse B. Winslow, son of John and Mary A. Winslow; a member of Walnut Ridge Monthly Meeting, Rush County, Indiana.

——, on the 12th of 3rd mo., while passing from Terre Haute to Indianapolis, John Littler, in the 46th year of his age; a member of Driftwood Monthly Meeting, Indiana.

——, on the 13th of 2d mo. last, near Azalia, Indiana, Lydia, widow of Joseph Cosand, in the 37th year of her age; a member of the same Monthly Meeting.

——, in Warren County, Ohio, on the 19th of 10th month, 1855, Aaron Brown, son of John and Mary Brown, in the 27th year of his age. His relatives and friends have the consoling belief that his end was peace; he expressed a little time before his close, that his love for every one knew no bounds, and in his supplication to the throne of grace, he closed with these words: "Not my will, but thine, O God, be done!"

——, in Morgan County, Indiana, on the 5th of 11th month last, Margaret Hadly, widow of Eli Hadly, in the 63rd year of her age; a member of White Lick Monthly Meeting. Notwithstanding her intense suffering, her patience and resignation were comforting to those around her.

——, on the 1st inst., Mary B., wife of Townsend Sharpless, of this city, in the 61st year of her age.

——, in Limington, York County, Maine, on the 9th of 3rd mo., Wingate Frost, in the 88th year of his age; a member of Limington Monthly Meeting of Friends.

——, near Baltimore, on the 23d of 3d mo. in the 36th year of her age, Elizabeth T. King, wife of Francis T. King, and daughter of Wm. C. Taber, of New Bedford, Mass.

This dear friend was favored, very early in life, to choose that good part which was not to be taken from her. She loved to sit at the feet of Jesus, and hear the gracious words which proceed out of his mouth. It became her earnest concern to follow her Lord in the narrow way that leads to life eternal, though to some it might appear, that so narrow a way and so straight a gate could scarcely be prepared for one so young. Yet was her walk and conversation attractive to the youth, over whom she exerted a very salutary influence, whilst she maintained a strict consistency herself.

Striving to experience an entire resignation and conformity to the Divine will, a qualification for service in the church was bestowed upon her, and although she deeply felt her own weakness, she did not shrink from any duty that was laid upon her, and in so doing she realized the promise—"to him that hath shall be given."

She was very useful in our Meetings for Discipline, and filled the station of clerk in several of our subordinate meetings, as well as clerk of Baltimore Yearly Meeting of Women Friends, with acceptance.

She had long been deeply exercised for the prosperity of the Truth and the conversion of souls, and for more than a year before she grew so weak in body, she had been frequently strengthened to appear in our meetings and elsewhere, in living exhortations and in supplications, to the comfort and edification of her friends and others.

It is scarcely necessary to add that her duties as a daughter, a wife, a mother and friend, were well and conscientiously performed. It was her lot to sympathize and relieve the poor, the afflicted and the distressed, to comfort and cheer them; yet she trusted in none of these things, nor counted herself to have attained; but leaving the things which are behind, and reaching forth to them which were before, she pressed towards "the mark for the prize of the high calling of God in Christ Jesus our Lord." She felt and acknowledged herself an unprofitable servant, and it seemed to be her abiding concern to walk worthy of the high vocation wherewith we are called, to be holy in heart and in life, unreservedly dedicated to the service of her Lord, to be able to say with the Apostle, "The life which I now live in the flesh, I live not of myself, but by faith in the Son of God, who loved me and gave himself for me."

When called upon to realize the near approach

of death, she felt no alarm, being favored to look in the full assurance of faith towards those mansions of rest and peace, which the Lord hath prepared for them that love him, into which we fully believe she has been admitted.

CIRCULAR.

Friends' Boarding School, near Richmond, Ind.

To Monthly Meetings, and Friends individually:

Dear Friends:—The Summer Session of the Boarding School will open on Third day the 15th of Fourth month, and close on the 5th day of the 9th month, 1856.

The price of Tuition, Board and Washing for the session, will be $50 for each scholar, payable in advance.

Application for the admission of scholars should be addressed, post paid, to the Superintendent of Friends' Boarding School, Richmond, Indiana.

Applicants will secure precedence in the order in which payment is made. Scholars will be received at any time when the school is not full, and charges made from the time of entry. No deduction to be made for absence after admission, except on account of sickness.

Parents and guardians are earnestly requested to see that the clothing of Scholars be becoming the appearance of consistent Friends, having respect to decency and usefulness, avoidiug imitations of the changing fashions of the world. The clothing to be of plain colors; and if any objectionable articles are brought to the school, they will be taken in charge by the Superintendent and altered at the Scholar's expense, or kept to the end of the session, or sent home, as may be judged best. It is hoped that parents and guardians will take the necessary care in this respect before sending, as those who do not comply will not be admitted. Each article must be marked with the owner's name.

It is also desired that parents avoid bringing or taking away pupils on the first day of the week; and all unnecessary visiting at the School is advised against.

The School affords facilities for the acquirement of a good English education. The French, German, Latin and Greek languages will be taught. A more thorough system of Scripture teaching has been adopted in the School, and the examination at the close of the session will embrace scriptural learning.

The institution is furnished with apparatus suited to the illustration of many of the sciences; also with a Library of about nine hundred volumes.

By the liberality of some Friends, the large Achromatic Telescope, formerly owned by Rutherford, of New York, and described in Mattison's Astronomy, has been purchased for the use of the institution.

Books and Stationery will be sold to scholars at reasonable prices.

Each pupil must come provided with a Wash-bowl and Towels; the boys are also desired to bring Slippers.

The building is now nearly finished, and two hundred scholars, or more, can be accommodated.

The Committee would call the attention of Friends to the facilities afforded, not only in acquiring a knowledge of Science and Literature, but also in diffusing a more thorough knowledge of the religious principles of Friends and the truths of the Gospel; and they desire to encourage Friends to avail themselves of the advantages thus afforded, by a liberal patronage of the School.

Levi Jessup, Clerk.

Second Month 26th, 1856.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee Room, Arch Street Meeting-house, on Seventh day evening, Fourth mo. 19th, 1856, at 8 o'clock. Friends generally, of both sexes, are invited to attend.

John Carter, Secretary.

4th mo. 12, 1856—2t.

THE ORIGIN OF SAVINGS BANKS.

The disposition manifested of late years to multiply Banks for Savings in this city, and the movement now making in the Legislature of the State for an investigation into their condition and modes of doing business, are a sufficient excuse for our submitting to the readers of the *Evening Post* some curious facts in regard to the origin and history of these institutions, and justify us in expressing the hope that the tendency which is disclosing itself to deprive them of their benevolent and provident characteristics, and make them the instruments of speculators, may receive a timely check.

The origin of Savings Banks has been attributed to Joseph Smith, of Wendover, England, in the year 1799.

Any sum, from *two pence* upwards, was received every Sunday evening, during the summer months. The money was promised to be returned at Christmas, with the addition of *one-third* as a bounty upon the depositor's economy. The depositors were at liberty to receive their money before Christmas, if they so desired it, but without the promised bounty.

The next institution was established by Priscilla Wakefield, at Tottenham, in Middlesex. This was called the "Charitable Bank." This bank was opened in 1804.

Mrs. Wakefield kept the accounts, and was assisted by six gentlemen, who acted as trustees, each agreeing to receive an equal part of the sums so deposited, and to allow *five per cent.* on all sums of twenty shillings and upwards, to such depositors as agreed to leave their money for, at least, a year in their hands. As the deposits increased, a proportionate increase of trustees was made, in order to diminish the loss which might otherwise have been considerable, owing to the high rate of interest allowed.

In 1808, a society was formed at Bath, managed by eight individuals, four of whom were ladies, who received the savings of domestic servants, and allowed interest thereon at the rate of four per cent.

"The Parish Bank Friendly Society," of Ruthwell, England, was formed in 1810 by Henry Duncan, who published an account of his institution in the hope of encouraging the establishment of other similar institutions.

This was the first savings bank regularly brought before the public; and it is owing to

the example thus set that, previous to the year 1817, there were *seventy savings banks* established in England, *four* in Wales, and *four* in Ireland.

In the year 1817, in England, legislative provisions were first made for the management of these institutions.

In 1828, an act was passed, entitled "An act to consolidate and amend the laws relating to Savings Banks." The money was invested in the Bank of England, or of Ireland, in the names of "the Commissioners for the reduction of the national debt." The receipts given to the trustees of Savings Banks for money thus invested bear interest at the rate, *two* pence halfpenny per cent. *per diem*—or £3 16s. ½d. per cent. per annum.

Elihu Burritt, in his "Year Book of the Nations," states that the capital invested in Savings Banks in Great Britain in 1840, was £23,471,050; and in 1850, £28,930,982. At this time the sum will exceed, in all probability, £30,000,000 sterling.

The *Encyclopædia Americana* states, that the first Savings Bank in America was opened in Philadelphia in November, 1816. In Boston one, in the same year. The first institution in New York, the Chambers street Savings Bank, has the largest amount of funds of any similar institution in the country. The next largest amount is in the Seamen's Savings Bank; the Greenwich, Bowery and Merchants' Clerks' come next, averaging from one to three and a half millions of dollars each.

These institutions are universal all over the country, and are increasing rapidly. They have heretofore been managed with great integrity and propriety, and have been productive of great benefit to the poorer classes.

The value of these institutions is beyond question. They have encouraged a frugal spirit among the poor, and, in many cases, have been the means of saving capital sufficient to establish the depositor in business, and thereby advancing his fortune in life.

It is, however, a subject of great importance to a savings bank, that its managers be composed of honest and careful men, who adhere strictly to the law in their investments, and who may never be tempted, by any means, to deviate from the strict line of their duty. Every trustee holds a most sacred trust—the savings of the poor, who are easily alarmed by rumors; and it is his duty to keep a careful guardianship over the funds entrusted to his management.

In many of the Savings Banks in Scotland an annual meeting is held of all the depositors, and the managers present their report at these meetings, of the condition of their bank. This has a good effect. It enables the depositors to become better acquainted with those who have the charge of their money, and the interest excited in the minds of the managers in seeing their poor depositors around them, cannot fail to exercise a good moral influence upon them.

Porter says: "The advantages of these institutions, considered only in their economical effect, are very great, but these advantages sink into insignificance in comparison with the moral benefits they have conferred. On the one hand, the feeling of honest independence which must, to some extent, be felt by every depositor, cannot fail to have a beneficial influence upon his character; he is no longer forced, at the first approach of sickness or adversity, to become a candidate for the pauper's portion, but can draw upon a store of his own. On the other hand, every person who intrusts his savings to these institutions becomes, by that means, additionally and personally interested in the stability of the institutions of the country.

Savings institutions are the offspring of constitutional governments, and find a natural and healthy growth in the confidence which they inspire. In despotic or revolutionary countries, the principle of individual *hoarding* is acted upon, and thus vast amounts are abstracted from the active capital of the country, which otherwise would enter into the productive power of the nation. It will be remembered that when the last loan of the French government was paid in by the subscribers, great numbers of the old coins of France—that had hardly been seen since the first revolution—came into the possession of the government. They had been hoarded for half a century or more—and nothing would seem to indicate more clearly the confidence inspired by that government in the minds of the poorer classes of the provinces.

There are, we believe, but few institutions for savings on the continent of Europe.

Many of the governments have established institutions for the loan of money, on pawn or pledge of articles of value. The Mont de-Piété in Paris lends *four-fifths* of the value on gold and silver articles, and *two-thirds* of the value on all other movable property. Goods pledged are sold at auction (unless the interest, which is 12 per cent. per annum and renewable for three years, be paid) at the end of thirteen months.

There is a similar institution in Rome—the Monte-di-Pieta—where the government loans on works of art. In this the poorer classes have no interest. It was established for the benefit of decayed noblemen and the poor of the upper ranks.

It is curious to wander through the galleries of this institution, filled with the finest works of art in the world, both of painting and sculpture. When a person owning a work of art is in want of money, he can here pledge it, and it is retained for a prescribed period. After the expiration of this period, it belongs to the government on the payment of the balance of its assessed

value. Here the spendthrift rake may pawn the portraits of his forefathers, painted by some master's hand.

It will be seen, however, that savings institutions are generally confined to Great Britain and the United States, and that they have flourished most in these countries.

With us they have become very numerous and are spread far and wide, particularly over the Free States. We have not been able to find any account of them in the last "Census of the United States," a remarkable omission, considering their number and their great public and moral importance.

It is of the utmost consequence that these institutions be well managed, as the misconduct of one affects the confidence of the depositors in all of them.—*N. Y. Evening Post.*

INTERIOR OF AFRICA AND COLONIZATION.

The progress of colonization in connection with Christian missions, is gradually making us better acquainted with the interior of Africa, and correcting many long existing errors in relation to it. Until of late it was supposed that the further one departed from the coast, towards the centre of the continent, the more the inhabitants became rude and barbarous, less social, less intelligent, more ignorant of the arts of life. The dwellers near the sea were imagined to have derived some advantages in these respects from long intercourse by trade with European nations. This impression is found to be wholly unfounded. The population of the interior proves, as research extends, to be not only vastly more numerous, but every way superior in condition to that on the coast. This superiority also extends to the physical characteristics of the region. The climate is more salubrious, and the face of the country more agreeable and better adapted to agriculture and commerce. As evidence of the extraordinary populousness, we refer to a statement of Mr. Bowen, Baptist Missionary in Yoruba, Central Africa, who is represented as one of the most remarkable men in the whole missionary field, and whose statements are deemed of high authority. He describes the city of Illorin as the largest and most populous he has ever seen, except the city of London. One of his associates, Mr. Clark, gives some very interesting facts concerning the district in which they are laboring, in a letter to the *Christian Index*, of Georgia. For example:

EXTENT OF THE FIELD.—Within our reach, are the important kingdoms of Yoruba, now occupied, Nuti, Gambard, Housa and Borgu. And it is not a little, unimportant matter, that through these fertile regions passes the mighty and majestic Niger. These are populous kingdoms, boasting of towns and cities, containing tens and hundreds of thousands of inhabitants. And almost every true research increases the number to our surprise. The difficulty of obtaining correct information accounts for this fact. But recently a populous country to the east, called Ejesha or Elesha, containing large cities, is beginning to attract some attention. With regard to this point, I am constrained to believe we are yet only in the gray dawn of day. Every travel will bring fresh and important facts to light.

FACE OF THE COUNTRY.—The general appearance and face of the country are such as you never have seen. Those who have visited the prairie land of Texas have seen something *similar*. Frequently the eye has a sweep for miles over a country whose rolling grandeur, heightened by imposing scenery of glen, hill-top and mountain, and covered with a carpet of green, can scarcely be surpassed. At one time, as you trace the lonely path, in some reverie your mind is mingled with the distant past, or, enraptured with the passing view, so similar to the hallowed associations of early days, you forget you are in the *so-called* wilds of benighted Africa. This is no fancy sketch. If there is a fairy land of which I dreamed in childhood, this is the land. There are no heavy forests, except the skirts of branches or rivers. And then the timber is different from anything you have ever seen. It is quite tall, differing, in this respect, from the stunted, shrubby growth of the prairie. These hammock lands, high and dry, are of the very first order. Swampy and marshy places are very seldom seen. Water of a good taste in abundance, except in the middle of a dry season.

"FARMS, CULTIVATION.—Around the city of Ijaye, whose population at least must number fifty thousand souls, the country for miles is in a state of wonderful cultivation. The diameter of this circuit may be estimated with safety at fifteen or twenty miles, bringing, as is the fact of the case, thousands of acres within cultivation. There is no man in America, if dropped down at night into one of these extending farms, but waking in the morning would be filled with profound astonishment. I was unprepared to witness any such scenes in Africa. It may be asked why, what do they cultivate? Corn, cotton, yams, potatoes, guinea corn, peas, &c. And without enumerating farther, go into their markets, and there you will find a most unending variety of articles. From one view I have perhaps seen thousands of acres in a state of cultivation that would make your heart leap for joy. But yesterday evening I had one of these views. This work is all accomplished by means of a small hoe, set at an angle of thirty or forty degrees, with a handle two feet and a half long. And by whom? By thousands of industrious laborers. Every morning from the six gates of Ijaye go out streams of living beings, perhaps ten thousand people, or more, to work their farms, and return in the evening with the profits

of their day's labor on their heads. For four or six miles from three o'clock until night, the roads are almost thronged with people on their return home. Nearly every man, woman and child has a load of some kind, either to be carried home or to the market. I would suppose that at least one thousand bushels of corn, or more, are brought into town on the head every day.

Mechanics, Arts, Government.—Weavers, tailors, barbers, blacksmiths, shoe and saddle makers, besides some ingenious specimens of art, are all to be found here. I need hardly relate what I have seen, as it would only tend in the minds of many persons to excite their incredulity. Let one or two remarks suffice. There are to be seen any day in the market, metal polished to the brightness of gold and silver, hoes very respectable, Yoruba cutlasses of a very superior finish, excellent morocco, carved calabashes of so superior skill as would excite the ambition of an American artist. I cannot tell you a tenth of their ingenuity. The most superior saddle stirrup I ever met with is to be found here. I mention these facts to give you some idea of their ingenuity and mental capacity. The nature of the government, absolute tyranny, is incompatible with any marked advance of the people towards civilization. Still, there are some signs, arising from continued intercourse, that vindicate a claim above savages. These evidences are to be seen in their flashes of wit, and their great fondness for proverbial sayings. They are haughty in their belief of their superiority, unless convinced of this folly by some intercourse with the whites. Their dexterity is more clearly evinced, perhaps, in trading than anything else. They are a wonderful people. Africa is a second Asia."

Mr. Bowen thus corrects a very general mistake respecting the natives:

"People look on the Africans as 'naked negroes,' 'barbarians,' the most degraded of mankind, 'physically deformed,' &c. But the truth is that only a small portion of Africans are of this character. The true typical negro is mostly confined to the coast and the valleys of the larger rivers. The central African is gracefully clothed from head to foot in turban, trowsers, and often sandals. He knows more of the world as it is, and of its past history, than you could well believe; his hands and feet are often as small and elegantly formed as those of any white man; his nose is not 'confounded with his projecting cheeks,' but prominent and straight; his lips are thin, his chin is full, his facial angle good, and if you enter into conversation with him, you will soon find that God has endowed him with intellect of no mean order. All this could hardly be believed by some if I should aver it, but the people are here, and may be seen by any one who will come where they are."
—*North American.*

CHASTENING IN LOVE.

O Saviour, whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way,
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still, in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright—but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze—but it whispered of woe;
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the Refuge thy pity displayed,
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to Heaven
Would be bright as the summer, and glad as the morn:
Thou showedst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which waits on the brave;
I asked for the palm branch, the robe and the crown;
I asked—and thou showedst me a cross and a grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O give me the heart that can *wait* and *be still*,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

Grant.

SUMMARY OF NEWS.

Foreign Intelligence.—By the arrival of the Atlantic and Asia we have Liverpool dates respectively to the 19th and 22d ult. No tidings of the Pacific.

The Prussian envoys had joined the Peace Congress, the sittings of which were suspended for a few days while awaiting their arrival. It was generally supposed that a treaty of peace had been nearly or quite agreed upon, and that it would be signed before the end of the month, probably by the 22nd or 24th. Should delay occur, the armistice would be extended to the end of the present month. This opinion is not founded on official statements, as the proceedings of the Congress were still kept secret, but its probability is shown by the decision of the British Cabinet to discontinue enlistments and the embarkation of troops.

France.—The birth of a son to the Emperor on the morning of the 16th inst., was welcomed with great demonstrations of rejoicing in Paris. The infant prince received the names of Napoleon Eugene Louis Jean Joseph, and the title of King of Algiers. Intelligence of the event was communicated by telegraph shortly after 3 o'clock A. M. to several of the European courts, and congratulatory answers were received from the Pope and the Queens of England and Sweden, before 6 o'clock.

The Emperor has had a report drawn up of the number of political exiles to Algeria or foreign

countries, which states that after the events of the 6th mo. 1848, 11,000 were sentenced under the Republic to transportation to Algeria, but the number was reduced to 306 by the clemency of the President. In the 12th mo. 1851, 11,191 persons were transported or banished, but subsequent pardons reduced the number to 1048. He announces his intention to grant permission to return to France to all such as incline to submit loyally to the existing government. Numerous pardons have been granted to military and civil prisoners, on the occasion of the birth of the Prince.

The same number of the official journal which announced that event, published a decree ordering that all money which bears the effigy of liberty should cease to be current coin in France.

England.—Parliament had adjourned for the Easter holidays. G. M. Dallas, the new American Minister, was received in Liverpool in a manner evincing the most friendly feelings on the part of the people toward the United States. He had arrived in London. J. Buchanan, the late Minister, had taken formal leave of the Queen, and was about setting out on a continental tour, previous to his return home. Trade was rather dull, but great hopes were entertained of the results of peace. Iron had fallen in price, owing to the prospect of peace, but large orders were coming in from the United States. Corn had risen, but was likely soon to be much lower.

Denmark.—The Conference on the Sound Dues had been again adjourned, the United States Government having proposed to continue the treaty two months after the 14th inst., when the notice previously given would expire, and Denmark engaging that some decisive step should be taken in the meantime towards abrogating the dues.

Russia.—The typhus fever is said to have committed fearful ravages in Southern Russia, particularly in those places near the theatre of war. It is estimated to have carried off 100,000 persons.

The news of the armistice produced great joy along the shores of the Sea of Azoff, and business became suddenly active. The imperial foundry established on the banks of the Don had been closed, a step which seems to confirm the news of the intention manifested by Russia to abandon all her maritime establishments on the Black Sea.

Prussia.—Prince Frederick William, nephew to the King, has formally requested the royal consent to his marriage with the Princess Royal of England, now in her sixteenth year. This consent has been publicly granted, and it is presumed that no doubt exists as to the disposition of Queen Victoria. The prince is about to visit London, when it is supposed the betrothal will take place.

Spain.—The presence of a Protestant minister at Barcelona has induced the Minister of Justice to issue a circular to all the presidents of tribunals in the kingdom, calling upon them to prevent or punish the propagation, either by Spaniards or foreigners, of doctrines opposed to those of the Romish Church, and assuring them that those who may be too tolerant will draw upon themselves exemplary punishment.

Central America.—Walker is said to have made proposals for a settlement of disputed claims between his government and Kinney. His army numbers 1,200 men, but they are represented as poorly clothed and equipped, debilitated by the climate, and sickly. Hostilities have been commenced against Costa Rica, and Zapoya was taken with little resistance on the 18th ult. The government of Costa Rica has notified the agent of the Transit Company, that the trips of their steamers on the San Juan river and Lake Nicaragua, must be suspended during the continuance of hostilities.

Domestic.—Settlers having intruded upon the Indian reservations in Kansas, the Secretary of the Interior ordered their removal. The Indian agent accordingly held meetings with them recently, in which they agreed to remove peaceably, and the agent permitted them to remain till the opening of spring, to save them from suffering by inclement weather. The Indians, much pleased with these proceedings, interceded in favor of their remaining till fine weather, a kindness gratefully appreciated by the settlers.

The Legislature of Virginia has passed an act providing that any person carrying off a slave, or attempting to do so, shall be confined in the penitentiary not less than five, nor more than ten years, shall forfeit to the master double the value of the slave, and may be publicly whipped, at the discretion of the jury; and if the offender is attached to a vessel, the latter shall be forfeited. Any master of a vessel, trading beyond the limits of the State, having a slave on board without the master's written consent, to be considered as coming within this provision. If a runaway slave be on board a vessel after leaving port, the master is to be presumed to have received him knowingly; and shall forfeit his full value, and be imprisoned as in the former case. The mere presence of a slave on board a vessel at night, without a written permit, is to be ground for the presumption that it is intended to aid his escape.

The Coroner's jury in the case of the persons lost by the burning of the ferry boat on the Delaware on the 15th ult., have given their verdict that the fire was caused by the defective condition of the boiler, that the boat was unfit for the transportation of passengers, and that the inefficiency of the Inspector who examined the boiler, and the negligence of the Company owning the boat, were the causes of the deaths brought under their notice.

Pennsylvania Legislature.—A bill proposing amendments to the State Constitution has been under consideration in the Senate, and the General Appropriation bill has passed.

Congress.—The House bill appropriating three hundred thousand dollars for restoring and maintaing peaceable relations with the Indians on the Pacific coast, passed the Senate on the 4th. The Kansas question was discussed on the 3rd and 4th by Senators Collamer of Vermont, and Douglass of Illinois. A memorial from the Free State Legislature of Kansas was presented on the 7th.

In the House of Representatives, a bill was introduced to authorize and facilitate the construction of the Northern and Central Pacific Railroad and Telegraph line, which was referred to the Select Committee on that subject. The Committee on the Judiciary was instructed to inquire into the expediency of regulating and making uniform the right of challenging jurors in criminal cases before the Federal Courts. The State Constitution of Kansas, and the memorial of the Legislature, were presented and referred to the Committee on Territories. The President was requested to communicate such information as he may possess, respecting citizens of the United States being engaged in the slave trade, or in the transportation of Chinese coolies to Cuba or elsewhere.

FRIENDS' REVIEW.

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Cursory view of some of the obstacles to the right apprehension and full reception of the spiritual nature and blessings of Christianity. By JOHN ALLEN.

(Continued from page 483)

But if the *obligation* of the rites of the law ceased on the death of Christ, it is evident that the *practice* of many of them continued more or less partially in the Jewish Christian churches, long after that period; if, indeed, they were entirely laid aside by Christians of that nation, before the destruction of their city and temple, which appears to have been the final termination of the Jewish economy. Consequently, circumcision was sometimes used, separation from the Gentiles was maintained, the Jewish feasts were frequented, baptisms and purifications were in use, and various other legal requisitions were often observed. Great, indeed, was the Divine condescension to the early converts, both Jews and Gentiles, in their weak state: the change from the old to the new dispensation was permitted to be gradually introduced, as their minds were able to bear it, like the operations of Providence in nature, slowly producing light out of darkness, and heat after cold, in accommodation to the limited faculties of sense. John the Baptist alluded to the progressive nature of that change, when he said, speaking of Christ, "He must increase, but I must decrease;" that is, his dispensation, though partially unfolded and understood at the first, must by degrees be completely established; and my preparatory ministration must, in like manner, gradually, but entirely pass away. Paul also describes the law, as "having a shadow of good things to come," and as a "schoolmaster to bring us unto Christ;" and speaks of the first covenant, as "old, and ready to vanish away."

Such, however, is the nature of the human mind, that early opinions and habits are not soon parted with: we adhere closely to the objects of our first regard, and are slow to recognize their true character, and to relinquish them, even when convinced in judgment of the propriety of doing so. We cannot, therefore, wonder that many Jewish believers wished to retain that which had been their "schoolmaster," even though told by the apostle that they were no longer under it. They did not clearly see for a while that it was to be abolished; the veil was still more or less over their hearts, and they had not fully discovered the spirituality of the services and kingdom of Jesus Christ, and that "*he is the end* of the law for righteousness to every one that believeth."

While in this state of transition from one dispensation to another, and while the observances and practices used under the former retained a degree of influence on the minds of some of the early believers, it is evident that many transactions must have occurred, and many customs and ceremonies have been performed, which, however allowable then, it is not required of us to imitate. Those of baptism with water, and of what is called the Lord's supper, together with many others of Jewish origin, are deemed to be of this description, and not to have been intended for perpetuity.

The apostle Paul informs us that he endeavored to "please all men in all things," and that he made himself "servant unto all, that" he "might gain the more,"—that "unto the Jews" he "became as a Jew," and "to them that are without the law, as" himself "without law, being" still "under the law to Christ." His peculiar practice in this respect to one class cannot have been intended to be obligatory on the other; else the effect would have been little more than a mutual change. But it evidently shows, that he deemed the use or disuse of the Jewish observances at that time to be of no vital importance, even for himself, while he certainly did not enjoin them as duties on the Gentiles.

We find in the Acts of the Apostles, that when the Council was called at Jerusalem, about nineteen years after the death of Christ, to consider whether the Jewish rites should be enforced on the believing Gentiles, "it seemed good to the Holy Ghost and to" them to lay on such

converts "no greater burden than" a few matters of abstinence, which were then held to be necessary; but no ceremony or ordinance whatever was enjoined, either of Water Baptism or the Lord's Supper, so called. Yet at the same time most of the Jewish believers kept the Mosaic law. Ananias was "a devout man according to the law." Paul himself kept the passovers, joined in the Nazarites' vows, shaved his head, and was at charges, until *an offering should be offered* for each of them. And we may judge of the state of the Christian Church at Jerusalem, at nearly the latest period of which the inspired authors give any account of it, by the following declaration to Paul of some of the chief among them; "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses," &c. Doubtless, therefore, these early Jewish Christians, who were all zealous of the law, considered themselves bound to fulfil its accustomed but figurative rites; practising circumcision, and divers baptisms, and carnal ordinances; keeping the passover and other feasts; joining in the offerings at the temple; and observing the rest of the Jewish ceremonies; yet probably mingling with most of these some reference to the coming and death of our Lord, as it was natural for them to do, even with such views as theirs; and maintaining the observances of the law, in connexion with the Christian profession.

But it is most important to remember that the Council did not impose them on the converted Gentiles; expressly concluding that they should "observe no such thing," and making a clear line of distinction between the two classes in this respect. For us, therefore, who are not Jews, but Gentiles, to continue practising baptism with water, or commemorating the passover, even in a partial manner, and with reference to the death of Christ, because the first Jewish disciples did so, appears, on very reasonable grounds, to be stepping aside from what is commanded us, and to be perpetuating rites, which were not designed to form part of the services of the Christian Church.

When our Lord was appealed to in respect to fasting, which his disciples did not practise, while those of John and of the Pharisees fasted often, he returned a memorable answer, on this wise, which is applicable to the subject before us. "No man putteth a piece of new cloth unto an old garment,—neither do men put new wine into old bottles; else the bottles break,—but they put new wine into new bottles, and both are preserved." He thus probably designed to imply that he came, not to patch up or to use an ancient system of outward observances, with additions of a different nature; or to introduce the new wine of his spiritual kingdom under old symbolical coverings; but to promulgate principles of an entirely new and spiritual character. Thus we are assured that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Though some of the apostles occasionally used baptism with water, yet it is worthy of remark, that Paul, whose special commission was to the Gentiles, declared that he was sent, "not to baptize, but to preach the gospel." In writing also to the Corinthians, on their meeting to eat and drink together, in commemoration of the Lord's death, he chiefly confines himself to a statement of facts, as to the origin of the practice, with little comment from himself, except that of reprimand; quoting in full the Lord's words to his Jewish disciples, "As oft as ye drink it."

It was the character of the ceremonial law under the Mosaic dispensation, as has been already observed, that it "stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Now let it be considered what is implied by the term "carnal ordinance." Does it not mean an ordinance relating chiefly to the flesh, or of a bodily and outward nature, in contra-distinction to an ordinance relating chiefly to the spirit, or of a spiritual and edifying character? Some of the carnal ordinances are enumerated by the apostle, namely, "meats, and drinks, and divers washings." What then are those two ceremonies now in use amongst Christians, but observances precisely of this description, the one a meat and drink, the other a washing; or intended to be representations of these? Are they not ordinances relating to the flesh, or externals, like those which were imposed until the time of Reformation, or Gospel day? Is it alleged by any, that these are of a sacramental nature, or in other words, spiritually edifying in themselves? It may well be lamented that an idea, apparently so full of Popish superstition, should obtain credit in any Protestant Church, and should find, as it undoubtedly does, conscientious advocates. No such wonderful effects appear to have been attributed by the Jews, to any of their baptisms or feasts: nor does there seem to be any solid foundation for such a belief among Christians. The fact, if it really did exist, would be a standing miracle, a contravention of the laws of nature; but daily experience, it is presumed, sufficiently proves the groundlessness of the idea.

Many arguments might be advanced to prove the spiritual nature of that one baptism, which now saveth, producing "the answer of a good conscience toward God;" and to show our freedom from the obligation of that ceremonial, which only putteth away the filth of the flesh. Such a communion of the body and blood of Christ as is essential to the spiritual life, might be largely insisted on; and the improbability might be shown, from Scripture and from the nature of things, that the use of ma-

terial bread and wine should have been enjoined for the nourishment of the soul, and as a mystical, or even commemorative rite of the Christian religion. But the further purpose of the present observations rather is, to take a cursory survey of the practical and historical parts of the subject.

After the habits of ceremonial observances, which had long prevailed among both Jews and Gentiles, it naturally was difficult for them to divest their minds of such ideas and customs; and probably a desire arose, on the part of many, to introduce something into the new religion, which might give occupation and profit to a numerous priesthood: these circumstances appear to have operated, soon after the days of the apostles, in leading to the recognition, as standing ordinances in the Christian Church, of the celebration of what is called the Lord's supper, and of baptism with water. Its professed ministers soon instituted these rites, and others, to the number of seven in all, as sacraments; the word implying a military oath, and not being found in the Holy Scriptures, but borrowed from Pagan usages, and thus betraying the source of their assumed authority and character. By degrees they affixed a literal interpretation to our Saviour's words, "This is my body;" and affirmed that the bread and wine were actually changed, or transubstantiated, into the body and blood of Christ, which were thus eaten and drunk. To his real corporal presence now boldly asserted, the homage of Divine honors soon began to be paid; the ceremony was termed the sacrifice of the mass; an altar was erected; and the host or victim was raised or offered up, under notions and circumstances of gross superstition. It would be beyond the object of this outline to relate the painful details given in ecclesiastical history, showing how each of the particulars of the celebration of this rite, and that of water baptism, became in turn the subject of violent contention and persecution. The Christian profession was gradually encumbered with outward observances, derived largely both from Judaism and Heathenism, while its simple, spiritual, and edifying character was degraded or lost. The performance of these multiplied pompous rites gave employment to a host of ecclesiastics, many of whom availed themselves of the sanctity of their profession, to impose in various ways on the credulity of the people, and to provide lucrative occupation for the numerous orders of their fraternity.

[To be continued.]

FORTY ACRES OF BIBLES.

The Bible Record, the useful and suggestive little paper of the Bible Society, states the circulation for the past year to be eight hundred thousand Bibles and Testaments. The books, it estimates, if they were spread out on a plain surface, and computed by square measure, would cover more than four acres. If the same issue were computed by long measure, they would extend more than eighty miles. If by solid or cubic measure, they would measure more than one hundred and fifty cords. And those cords, piled one upon another, would reach higher than the spire of Trinity Church, New York, or the Falls of Niagara. The entire issues for thirty-seven years of the Society's existence, would cover more than forty acres with Bibles and Testaments; or extend in long measure nearly a thousand miles; or make more than eighteen hundred and fifty solid cords.—*N. Y. Evangelist.*

SCRIPTURE ILLUSTRATIONS—BURIAL PLACES.

The sepulchres of the Hebrews were very different from those to which the dead are consigned among us. They were generally cut out of the solid rock; sometimes below the level of the ground, but oftener above the ground, and on the sides of the mountains. The natural caves, with which the country abounds, were also used for this purpose. The allusions in the Bible to such tombs are very numerous. Abraham "buried Sarah his wife in the cave of Machpelah," (Genesis xlix. 29.) The language of Isaiah (xxii. 16) brings to us a characteristic scene in the life of the Hebrews. The prophet comes with a message to Shebna, one of the officers of the king, and accosts him thus: "What hast thou here? and whom hast thou here, that thou hewest out for thyself a sepulchre, digging thy tomb on high, making it in the rock?" He finds the royal minister, at the moment of his visit, preparing a family tomb. The incident at Bethel affords a proof of the same custom. "And as the king turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres and burned them." (2 Kings xxiii. 16.) They were the remains of the old idolators who had worshipped the golden calf which Jeroboam set up at Bethel. Josiah, in his zeal for the pure worship of Jehovah, ordered their bones to be dug up and burned. It illustrates the accuracy of Scripture that sepulchres are to be seen at the present day in the rocky heights around Bethel.

The grave of Lazarus was, no doubt, a tomb of this description. The Evangelist records that Joseph "took the body of the Saviour down from the cross, and wrapped him in linen, and laid him in a sepulchre hewn out of a rock, and rolled a stone unto the door of the sepulchre." (Mark xv. 46.)

It is a mournful sight to the traveller to look up, as he passes along the base of the mountains, in all parts of Palestine, and see the mouths of sepulchres, once crowded with the dead, but now tenantless, gaping down upon him. The rocks on the south side of the valley of Hinnom are full of such apertures. The wes-

tern side of the Mount of Olives contains many excavations where formerly the dead were buried. It took me the greater part of two days to inspect but slightly the rock tombs in the immediate vicinity of Jerusalem. The little village of Silwan, in the valley of Jehosaphat, on the east of the city, stands on the ground of an ancient cemetery. The inhabitants live, in part, in recesses dug out of the rocks, where the dead of former ages have mouldered back to dust. Near Tiberias, on the sea of Galilee, I noticed that the adjacent hills were perforated with such receptacles. Every one knows that Petra, the ancient capital of Edom, is visited with wonder, on account of the numerous, and in some instances splendid structures, for the dead, built in the cliffs overhanging and surrounding that celebrated place. The deep gorge, where the Barrada forces its way through the Anti-Lebanon mountains in its progress to the plain of Damascus, I found to be remarkable in this respect, beyond all expectation. The lofty walls of rock on both sides, in some places almost perpendicular, displayed numerous openings which lead to catacombs in the mountains. Some of the tombs are at such a point of elevation that it seems a wonder how they could ever have been approached. The road along the Mediterranean, north of Akha, carries the traveller past many such graves hewn in the rocks on the western slope of the hills which overlook the sea. Some of them are as old, no doubt, as the time when Tyre and Sidon flourished in their glory.

At the bottom of a ledge in the rear of the Maronite church, at Nazareth, I noticed a sepulchre cut in the rock, which excited my interest the more, because it had a large stone rolled against the mouth of it, and because it was apparently new, and still unoccupied. It came nearer, in its exterior, to my ideal of the tombs mentioned in the New Testament, than any which I had seen elsewhere. The grave of Lazarus was closed with a stone. The one in which the Saviour was laid was closed in that manner; and because the stone was heavy, the women, who were the first to go to the sepulchre, were perplexed to know how they should procure its removal. On the contrary, most of the tombs which I examined near Jerusalem must have had doors. The grooves and perforations for the hinges, that still remain, show that they were furnished with that convenience. It is possible that the tomb used in the case of the Saviour, which is said to have been new, was not entirely finished, and the placing of the stone at the entrance may have been a temporary expedient.

At the present time, the people of the East bury, for the most part, in graves dug in the earth; so that the rock tombs are seldom used for their original purpose. Their size, since they are as large often as a commodious room, and their situation near the travelled paths, cause them to be resorted to as places of shelter for the night. During the winter, the wandering Arabs sometimes takes up their permanent abode in them. Expressions in the Bible show that some of these tombs were applied to such a use at a very early period. Isaiah (lxv. 4) speaks of a people "that remain among the graves, and lodge in the mountains." We learn from the Evangelists that insane persons, fugitives or outcasts from society, lodged in deserted tombs among the mountains. Thus, as the Saviour on one occasion crossed the Lake of Galilee to the country of the Gadarenes, "two men met him, coming out of the tombs, exceeding fierce, so that no one could safely pass that way," (Matthew vii. 28.) The present Um Keis has been identified as the ancient Gadara. Near there Burckhardt reports that he found many sepulchres in the rocks, showing how naturally the conditions of the narrative respecting the demoniacs could have been fulfilled in that region. Reliable writers state that they have seen lunatics occupying such abodes of death and corruption.—*Hackett's Illustrations.*

PENNSYLVANIA HISTORICAL SOCIETY AND MACAULAY.

At a recent meeting of the Pennsylvania Historical Society, J. Francis Fisher called the attention of the Society to the renewal of Macaulay's attacks on William Penn, in his later volumes. He had hoped to find a retraction or apology in them for the calumnious attacks of the first, after their full and absolute disproval; but being disappointed in this, he felt it his duty to protest on his own part, and on that of the Society, against the malignant hostility of the most popular historian of the day. He undertook to prove, from internal evidence, and from Macaulay's own authorities, how utterly futile and impossible were the later charges against the honor and veracity of our great founder and lawgiver. J. Francis Fisher stated that we may expect to receive shortly from H. Dixon, who has had access to full materials, a complete refutation. One of the points Macaulay makes is that Penn, in his last days, was forsaken by the Society of Friends. In answer to this, J. Francis Fisher read the following memorial.

"A testimony of Friends in Pennsylvania concerning their deceased friend and Governor, William Penn:

"We find ourselves under obligation and concern, both in duty and affection, to give this mark of our love and the honorable regard we bear to the memory of our late worthy Governor and well beloved friend, Wm. Penn, though it may not be our part to attempt so ample and general a testimony as seems justly called for. By his early convincement of the blessed truth, his noble resignation thereunto, his steadfastness therein,

and great services to the church of Christ, as well by incessant labor in word and doctrine, (made more extensive by the many excellent writings he hath published,) as his valiant sufferings for purity of worship, and the testimony he had received, which, to him, might be the greater trial and conflict, his birth and station in the world placing him more in the notice of those of high rank amongst men than was commonly the lot of many others of our worthy elders. Neither can it, we presume, be forgotten how, when it pleased the Lord to give some ease to his people, this, our dear friend, employed the interest he then had, with success, and devoted his time and purse to serve not only his friends, in their religious liberties, but them and others distressed, or any wanting favor, even to the neglect of his own just interest. But these memorials we leave to be made by those of our worthy elders in Great Britain, who have more instances and greater knowledge of those his trials, services and labors, than many of us can be presumed to be so fully acquainted with.

Yet it becomes us particularly to say that, as he was our Governor, he merited from us love and true honor; and we cannot but have the same regard to his memory, when we consider the blessings and ease we have enjoyed under his government, and are rightly sensible of his care, affection, and regard, always shown with anxious concern for the safety and prosperity of the people, who, many of them, removed from comfortable livings to be adventurers with him, not so much with views of better acquisitions or greater riches, but with the laudable prospect of a retired quiet habitation for themselves and posterity, and the promotion of truth and virtue in the earth.

"And as his love was great, and endeavors constant for the happiness of his friends, countrymen, and fellow subjects, so was his great tenderness, justice, and love towards the Indians, from first to last, always conspicuous and remarkable. Here we cannot but gratefully and humbly acknowledge to the gracious God of all our mercies, the wonderful preservation of this colony from such injuries and barbarous depredations as have befallen most others; and add, that we believe the same love wherewith the Lord had so fully and effectually prevailed on the heart of this our worthy friend, was the chief and durable motive of his affection and kind behaviour towards those people; and was the cause, as he was made a means, of this our peace and preservation; so that his name remains precious even amongst the heathens.

"More might be truly said of him, as he was the Proprietary and Governor of this province, and we now find it our duty, (incited thereto by the love of our Heavenly Father in our souls), to add a few lines concerning him, as he was our worthy Elder, friend and brother in the blessed truth; many of us having been often comforted, edified and solaced with him in the enjoyment thereof. As was his testimony, so was his conversation, edifying and lovely, administering grace and knowledge. His behaviour was sweet and engaging, and his condescension great; even to the weakest and meanest, affable and of easy access; tender of every person and thing that had simplicity of truth or honesty for a foundation.

"It was our comfort to understand that, after all his various troubles, trials and afflictions, when in an advanced age, infirmity of body, and a distemper which affected his memory in most other things which befel him, yet the love of God remained with him, and his sense thereof was frequently strong and evident, and, we doubt not, the blessing of the Almighty was his Omega. So that we have assured hope, those afflictions being put off with his mortal body, immortality is given him by our Lord Jesus, and as he faithfully bore the cross, the crown (which was his hope and long since in his eye) is his possession, and his soul received into that bliss prepared and appointed for the righteous.

"Signed at the time of our general meeting, held in Philadelphia, the 16th 1 mo., 1718–19, by

Richard Hill,	Pentecost Teague,
Thomas Masters,	Edmund Orpwood,
William Carter,	Jona't Cockshaw,
John Goodson,	Evan Owen,
Wm. Hudson,	Edward Jones,
Robert Jones,	Cadwallader Evan,
Benj. Mendenhall,	Wm. Routlidge,
Rees Thomas,	Willoby Warder,
David Brintnall,	Nicholas Waln,
Nath. Stanbury,	Anthony Morris,
Robert David,	Caleb Pusey,
Owen Roberts,	Jos. Kirkbridge,
Francis Daniel Pastorius,	David Lloyd,
Denis Conners,	John Salkild,
Peter Shoemaker,	Thomas Lightfoot,
Randall Malin,	Wm. Baldwin,
Jona't Dickinson,	Wm. Lawrence,
Isaac Norris,	Edward Rees,
John Wright,	Thomas Griffith,
Sam'l Preston,	Richard Townsend,
Hugh Durborrow,	Rowland Ellis,
Adam Harker,	Joseph Mather,
Ralph Jackson,	Richard Warder,
Christ'n Blackburn,	John Moore."

Charles Gibbons, in further illustration of the justice of J. Francis Fisher's remark, that the authorities cited by Macaulay did not always sustain him, referred to one of his statements respecting what he calls a dogma of George Fox, that "a Christian was bound to face death itself, rather than to touch his hat to the greatest of mankind." "When Fox was challenged to produce any scriptural authority for this dogma," says Macaulay, "he cited the passage in which it was written that Shadrach, Meschech, and Abednego were thrown into the fiery furnace

with their hats on; and if his own narrative may be trusted, the Chief Justice of England was altogether unable to answer this *argument*, except by crying out 'take him away, jailor!" For this statement, Macaulay cites Fox's Journal, page 166.

C. Gibbons said that the very authority on which Macaulay relies, convicts him of the grossest prevarication. When Fox and his friends were taken into court, they stood with their hats on, and the journal cited by Macaulay narrates that "Judge Glyn, a Welshman, then Chief Justice of England, said to the jailor, 'What be these you have brought here into Court?' 'Prisoners, my lord,' said he. 'Why do you not put off your hats?' said the Judge to us. We said nothing. 'Put off your hats,' said the Judge again. Still we said nothing. Then said the Judge, 'The Court commands you to put off your hats.' Then I spake and said, 'Where did ever any magistrate, king or judge, from Moses to Daniel, command any to put off their hats, when they came before them in their courts, either amongst the Jews, (the people of God,) or amongst the Heathen? *And if the law of England doth command any such thing, show me that law either written or printed.*' The Judge grew very angry and said, 'I do not carry my law books on my back.' 'But,' said I, '*Tell me where it is printed in any statute book, that I may read it.*' Then said the Judge, 'Take him away, prevaricator! I will fork him.' So they took us away and put us among the thieves. Presently after, he called to the jailor, 'Bring them up again.' 'Come,' said he, '*where had they hats from Moses to Daniel!* Come, answer me; I have you fast now.' I replied, 'Thou mayest read in the third of Daniel that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with *their coats, their hose* and *their hats on.*' This plain instance stopped him; so that, not having anything else to the point, he cried again, 'Take them away, jailor.'"

The Chief Justice was entirely worsted in the encounter; but Macaulay seems to consider that a historian may suppress the truth whenever it conflicts with his own prejudices, or suits his own purposes to do so.—*Pa. Inquirer.*

THE PLAGUE SPOTS OF A GREAT CITY.

(Concluded from page 488)

In the commencement of the series of extracts under the above caption, given in the two last numbers of the Review, was inserted a notice of the action of a Special Committee appointed by the New York Legislature to examine into the condition of the tenement houses in the cities of New York and Brooklyn. We have since received the report of the said Committee in full, and have selected the following extracts as showing a condition of affairs in our commercial metropolis, of which we presume the mass of our readers were not previously aware.

"Partial returns, made up hurriedly by the captains of police for the use of the Committee, show that in twenty-two districts there are over one thousand two hundred tenement houses, of the lowest description, occupied by not less than ten families each. In some of these as many as seventy different families reside, and into a few over one hundred families are crowded. A number of these dwellings were visited by your Committee. In one building one hundred and twelve families are gathered, some of them numbering eight or ten members, occupying one close apartment, and others huddled indiscriminately in damp, foul cellars, to breathe the air of which is to inhale disease. Here, in their very worst aspect, are to be seen the horrors of such a mode of living. Here are to be found drunken and diseased adults of both sexes lying in the midst of filth: idiotic and crippled children suffering from neglect and ill treatment; girls just springing into womanhood, living indiscriminately in the same apartment with men of all ages and of all colors; babes left so destitute of care and nourishment as to be fitted only for a jail or hospital in after years, if they escape the blessing of an early grave. Indeed, no language could faithfully depict the suffering and misery witnessed even in the hurried visits paid by the Committee to these hotbeds of immorality, drunkenness, debauchery and disease.

"In the Ninth District, out of seventy houses reported by the Captain of Police as being let in tenements to not less than ten families, forty are designated as in a very filthy condition, unfit for human habitation, and all these are occupied by from sixteen to thirty-five families each. In the Tenth District, out of seventy-six houses, several are occupied by as many as seventy distinct families, and are reported as in a filthy condition, without ventilation, and destitute of the accommodations necessary for the use of civilized beings. In the Eleventh District, in which are some seventy houses of a like description, the report says:—'Of all the tenement houses in the District, Folsom Barracks and the Cottages are the most wretched and filthy—alike disgraceful to the owners of the property and the city that tolerates such nuisances. It could not fail to be a matter of surprise to any one who would go through and examine them, that the occupants did not all die of pestilence generated by their unspeakable filth and dissolute habits of living.'

"In the Thirteenth Ward, in a building known as Manhattan-place, there are ninety-six separate apartments. These are inhabited by 146 families—or more than one family and a half to each room—numbering in all 577 persons—or about six individuals to each single room. The

report of the Health Warden, setting forth these facts, says: 'These premises are three stories high, the cellars are in a bad condition, the sinks filthy, and the ventilation poor. In the Summer season these premises are known to be very filthy, and not the least attention is paid to them whatever by either owner or agent—the sole aim apparently being to make money, exhibiting in the same an entire disregard to all law whatever.'"

"Many of the buildings that are thus rented to the poor realize for their owners larger annual incomes than do the first-class dwelling houses in the best parts of the City. And yet they are estimated by the assessor as almost valueless, and escape anything like a fair taxation, notwithstanding they are the principal cause of the heavy burdens imposed upon the citizens of New York for the support of the criminal and the poor. This is of itself a forcible argument in favor of some active legislation upon the subject of tenement houses.

"In these buildings, thus crowded with human beings, there is, with scarcely an exception, but one narrow stairway, and egress to the multitude inside, in case of fire, is an impossibility. Common humanity demands some law against this evil.

"Every underground cellar in these tenement buildings that is not absolutely flooded by water and filth, is made a lodging-room for one or more wretched families. All of these are destitute of any species of ventilation; in most of them the floors are thick with putrid mud, and the pipes and sinks communicating with them from the upper apartments, give out their offensive and deadly gas, and pollute the air of the whole neighborhood. One of the provisions of a law regulating these matters should be directed against permitting an underground apartment of any description to be rented or used as a tenement."

"To the wretched condition of the dwellings of the poor of New York can be traced an enormous proportion of the burdens imposed upon the property holders of the City, and upon the State at large, for the support of paupers and criminals. From the foul atmosphere of the tenement houses spring the infectious diseases that so frequently spread through the City, sweeping away thousands, and not confining their depredations to the class with which they originate, but penetrating into the localities occupied by the wealthy, and rendering desolate many a happy household. Hundreds upon hundreds of paupers pour into the hospitals, stricken by disease contracted in these hotbeds of pestilence. From them drunkenness mainly receives its victims; for what will sooner drive man to the intoxicating cup than an absence of all attraction and comfort from his home? From them the jails are supplied, for they are the natural haunts of felons. It is no idle assertion to say that a reform by which the condition of the homes of the poor could be improved, would remove a large proportion of the criminals from our prisons and the paupers from our almshouses. In London, since the model lodging houses have been in existence, together with baths and wash-houses for the poor, the mortality has decreased 31 per cent., and pauperism 39 per cent. A similar result would attend a similar reform in New York.

The following is taken from the London Correspondence of the N. American and U. S. Gazette, in a late number of that paper.

"A meeting* of a very remarkable character took place recently at the National Hall, Holborn, convened by Horace Mayhew, the author of London Labor and the London Poor, and the editor of a work very much of the same character just now issued. It was an assemblage of Ticket of Leave Men, or Thieves who, having been sentenced to penal servitude for various terms, have by good conduct, while incarcerated, been presented with a ticket of leave, which sends them again into the world for the purpose of retrieving their character. No police were present, the commissioners, upon the application of Mr. Mayhew, having on this occasion withdrawn them from the immediate vicinity. About fifty convicts attended, and after an address from Mr. Mayhew, several spoke. One man, Peter, speaking with remarkable fluency and great propriety of expression, narrated his history; it was a painful one, commencing with poverty, proceeding with thieving, progressing to penal servitude, followed by liberation under a ticket of leave, starvation and compulsory return to thieving, a desire to reform, but the practicability surrounded by almost insuperable difficulties, knocked about by the police, coolly received by the public, he knew not where to get a meal's victuals, or how, but by stealing; but if the encouragement held out by Mr. Mayhew were to be realized, he would never put his hand again to a dishonest action. A little costermonger spoke next. The narration was much of the same character. His release upon a ticket of leave had been to place him under the surveillance of the police, which, but for some determination and resolution on his part, would again have driven him back to mal-practices, but he was just able now to "crack a crust," and, please God, he would never go back to thieving. A stonemason, who had been fortunate since his liberation to get into full work, expressed his sympathy with those of his class, whom he knew to be suffering the direst misery. An elderly man related a piteous history; a blacksmith and others, all telling pretty much the same tale, that the inability to get employment on leaving prison compelled them for mere life's sake to re-

* This article was selected for insertion in our last number, but was crowded out by other matter.

sort to their old crime of thieving. Mr. Mayhew closed this most remarkable meeting by stating that he would endeavor to form a committee of philanthropical gentlemen, with a view of raising a fund and establishing a society for their encouragement. He exhorted them to do their utmost on their own behalf, and show to the world that the efforts of others for their redemption would not be thrown away. There was a very general response affirmatively to his wish; and then this singular meeting, conducted throughout with the greatest order and propriety, separated. The *Times* has an able leader upon it, and throws out a suggestion which, if carried out, would go far to meet the evil of which these poor fellows—many as much sinned against as sinning—complain."

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 19, 1856.

The Yearly Meeting.—It is with no ordinary interest and anxiety, that many Friends look forward to the meeting which is about to convene in this city. Time was, far within the memory of much younger men than the editor of the Review, when the assembling of Friends of our Yearly Meeting was regarded not only as an important, but a desirable event. It furnished an opportunity, both to our own members, and to others from many parts of our widely extended Society, to take sweet counsel together, and to renew their united efforts for the support and promulgation of those precious testimonies which our religious society has been called and commissioned, more conspicuously than any other denomination of Christian professors, to vindicate and maintain. As iron sharpeneth iron, so the countenances of the many valuable and faithful Friends, who were accustomed to convene at this annual assembly, operated upon each other. Deeply engraven upon the memories of many still among us, are the countenances and the labors of those who, but a few years ago, occupied the seats from which they are finally withdrawn, and which will know them no more forever. The pithy and comprehensive remarks of a Dillwyn, the powerful eloquence of a Lindley, the soft and persuasive tones of a Savery, and a host of others can be heard no more among us. Well may we inquire, with painful anticipations of the reply, upon whom are the mantles of these worthies fallen, and who have been found worthy to take them up? The principles which Friends of the present day, and of our own Yearly Meeting, profess to maintain, are the same as those which were advocated when the Society arose in the seventeenth century. Our peculiar testimonies are no less important now than they were then, and they equally demand our unflinching support. Why then are not those precious testimonies maintained with a unity of purpose and of feeling equally conspicuous with that which marked the labors of our primitive Friends?

The declaration of our blessed Lord to his immediate disciples in regard to their union and fellowship with him, "I am the vine, ye are the branches: As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," is no less true now, than when originally uttered, and is equally applicable to the disciples of the same blessed leader in all ages and generations of the world. Consequently, jealousies and suspicions can find no place among those who retain their union with the fountain of life and peace; and perhaps the most zealous among us, and the most confident in the rectitude of their own proceedings, would act more wisely in their efforts to discover and expose the sources of the present difficulties, by which our once peaceful Society is now agitated, if, instead of asking, "what shall this man do? or, what shall that man do?" they would imitate the example of the disciples in their inquiry, "Lord, is it I?" We may rest assured, whatever the accuser of the brethren may say or insinuate, that the spirit of truth is in unity with itself, and that if we were truly united with the Head, unity with each other would soon be restored.

Although, from his present state of bodily weakness and prostration, it scarcely falls within the range of human possibility that the editor of the Review should participate personally in the exercises of the ensuing annual assembly, yet if his voice could be heard, willingly would he admonish his friends, and more particularly those whose general sentiments, in relation to the present concerns of the Society, are congenial with his own, to give vigilant and prayerful attention to the leadings, so far as they may be favored with them, of the Spirit of Truth; and that they may be careful to pursue such course of action and of order, as may be strictly conformable to principles sound in themselves, and promotive of the general peace and harmony of

our beloved Society. It may be well to recollect, that however gloomy the prospect before them may appear, no action, founded upon principles radically sound, can, eventually, be productive of disastrous results. The true Christian should always remember, that it is the cause of the Master, not his own, that he is required to support. It is also to be borne in mind, that "the wisdom which cometh from above" though firm and immutable in its purposes, "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." That this wisdom may guide the proceedings of the assembly about to convene, is unquestionably the sincere desire and fervent prayer of many sincere-hearted Christians among us. E. L.

Early Settlements of Friends in the West.—The first of a series of historical sketches of the early settlement of Friends in Indiana, furnished by a valued correspondent in that State, is placed in our columns this week. It is cause of regret that little has been preserved, which is now available, for a history of the settlement of our Society in the eastern and southern portions of the Union; and if an account of the advent and progress of Friends in the Western States is to be rescued from oblivion, it should be commenced before those who encountered the hardships incident to the first settlement of the country have passed away. We can unite in the hope expressed in a letter from our correspondent, that the publication of his essays may lead to the preparation of similar sketches in other places. While such accounts written, like that now presented, in a lively, judicious and condensed style, will be peculiarly acceptable to our numerous readers in the west, they can scarcely fail to be generally interesting and instructive. R.

Married, at Friends' Meeting, Pleasant Hill, Wabash County, Indiana, on the 12th of 12th month last, John M. Wilson, of Back Creek Monthly Meeting, to Mary Jane Hutchins, of the former place.

Died,—At the residence of her father, in Vermillion Co., Ia., on the 29th of Second month last, Maria Cook, wife of Isaac Cook and daughter of Wm. and Anna Henderson, in the 27th year of her age. She bore a protracted illness with much patience and resignation.

——, In Polk Co., Iowa, on the 4th of Twelfth month last, Elizabeth Branson, wife of Isaac L. Branson, in the 27th year of her age,—having only a few weeks previous emigrated to that State. She bore her sufferings with much patience, and expressed her willingness to depart.

Died.—On the 19th of 3d mo., at the residence of her son, John Butler, Mahoning Co., Ohio, Hannah Butler, in the 85th year of her age, after a short, but suffering illness, which she was enabled to bear with much composure, several times saying, "I feel entirely resigned to the will of my Heavenly Father." She was favored to impart suitable counsel to her grand-children, and near the solemn close appeared frequently engaged in supplication.

—— On the 24th of 3d mo., in the 14th year of her age, Beulah, daughter of John and Elizabeth Butler, of Mahoning Co., Ohio.

——, On the 13th of 2d month last, Delilah, wife of Samuel Andrew, in the 69th year of her age. She was a member of Springfield Monthly Meeting, Clinton Co., Ohio. She bore a long and protracted illness, with much patience and resignation; when near her close she said, "She had been again making a faithful inquiry of the Lord, if she lacked anything yet, and that she had the evidence given that all would be well."

——, Near Canton, Washington Co., Ind., on the 3d of Third month last, Isabel Trueblood, wife of William N. Trueblood and daughter of the late Dr. Benjamin Albertson, in the 41st year of her age,—an esteemed member and overseer of Blue River Monthly Meeting. She was favored to bear with calmness and resignation a painful and protracted pulmonary disease, and at different times communicated to the interesting family she was leaving very appropriate counsel. As she drew near her close, she repeatedly expressed that her trust for acceptance was fully confided in the merits and mercy of a crucified Redeemer, and a firm belief that she was ready for her departure.

——, at the residence of her father, Hardy Hubbard, 2d mo. 12th, 1856, Martha Hubbard, aged near 48 years; an esteemed member of Honey Creek Monthly Meeting of Friends, Howard Co., Indiana.

This dear friend suffered much, for a considerable length of time, which she bore with much Christian fortitude. She has left the comforting evidence that her latter end was peace.

——, at the residence of his father, Willis Lamb, at Newby's Bridge, Perquimans Co., N. C., on the 5th of 2d month last, Robert B. Lamb, in the 19th year of his age, a member of Piney Woods Monthly Meeting.

——, at Wabash, Indiana, on the 15th of Second month, after a protracted illness, Charity, wife of Abijah Teague, in the 26th year of her age; a member of Wabash Monthly Meeting.

——, on the 25th of 10th month last, Abigail, wife of John Hubbard, a member of Wabash Monthly Meeting, Indiana, aged nearly 50 years, whose end we humbly trust was peace.

——, on the 7th of the 3d mo. last, near Canton, Washington County, Ind. Jordan Pritchard, in the 39th year of his age; a member of Blue River Monthly Meeting of Friends. He was favored to bear a protracted illness with Christian patience and resignation, and gave much good counsel to his children. He was earnestly engaged to prepare for his solemn change, and was enabled to feel the assurance that through the merits and mercies of our Holy Redeemer he would be admitted within the pearl gates.

His wife, Sarah L. Pritchard, died on the 24th of 10th mo. last, in the 39th year of her age, having also experienced great patience and hope through a long illness, encouraging her husband, who was then laboring under bodily affliction, to look unto Jesus, who would enable them soon to meet where parting will be no more.

Died, at Winslow, Maine, on the 3d of 12th mo. last, in the 78th year of her age, Abigail Nichols, a minister of Vassalboro' Monthly Meeting, and widow of the late John Nichols, who died the 2d of 8th month last, in his 83d year. They lived together under the marriage covenant about 57 years. She was a faithful laborer for the church, earnestly concerned that her children and her friends might become established in the Truth as professed by Friends, and unwearied in her exertions to attend all her religious meetings, even in old age and great infirmity. A short time before her close, she gave much good counsel to those around her, and quietly departed.

——, near Richmond, Jefferson Co., Ohio, on the 27th of 3d month, in the 40th year of her age, Mary Ann, wife of Elisha Cook, Jr., and daughter of the late Benjamin W. Ladd. Her health had been long declining, and being aware of the nature of her disease, she was increasingly concerned to be prepared for death, her constant prayer seeming to be, "Create in me a clean heart, Oh God, and renew a right spirit within me." Her affections appeared weaned from things of the earth and set on things above. Though suffering much during the last few weeks of her life, she was generally able to mingle with the family, until the morning of the day on which she died, when she was suddenly taken worse, and in a few hours the work was finished.

——, on the 29th of 2d month last, Benjamin Cosand, of Clinton County, Indiana; a member of Honey Creek Monthly Meeting, in the 72d year of his age. He evinced unceasing care to train up his children in the nurture and admonition of the Lord, and was ardently attached to the principles and testimonies of our religious society, a diligent attender of meetings, and an earnest encourager of others to be faithful in the performance of this religious duty. Having spent his days in faithfully improving the talents committed to his trust, bearing the cross and despising the shame, his redeemed spirit, we humbly trust, has entered into those mansions prepared for the righteous.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee Room, Arch Street Meeting-house, on Seventh day evening, Fourth mo. 19th, 1856, at 8 o'clock. Friends generally, of both sexes, are invited to attend.

John Carter, Secretary.

4th mo. 12, 1856—2t.

FREE LABOR PRODUCE MEETING.

The Annual Meeting of the Philadelphia Free Produce Association of Friends, will be held at Clarkson Hall, on third day evening, the 22nd instant, at 7½ o'clock.

Geo. W. Taylor, *Secretary.*

For Friends' Review.

EARLY SETTLEMENTS OF FRIENDS IN INDIANA.

No. 1.

White Water Monthly Meeting.

That portion of Indiana lying east of a line drawn from Fort Recovery, in the north west corner of Darke County, Ohio, to the mouth of the Kentucky River, was ceded to the U. S. Government, with a large extent of country elsewhere, in the "North West Territory," at the celebrated treaty of Greenville, which was signed on the 3rd of the 8th month, 1795. The treaty was made by General Wayne, on the part of the United States, with twelve of the Indian Tribes inhabiting the then "North West Territory," and closed the disastrous Indian wars, which had existed for several years previously.

Some settlements were soon formed in the southern portion of the territory then ceded, but as late as the year 1805, the country in the vicinity of the present city of Richmond, and in the present county of Wayne, near the northern boundary of said purchase, was an unbroken wilderness.

About the last of the 2d month, 1806, four young men, who were natives of North Carolina, but had been residing for a short time in Ohio, and who were either members of the Society of Friends, or closely connected with it, searching for a home in this new country, started upon a section line,—the country having been a short time previously surveyed,—eight or ten miles north of Dayton, Ohio, and pursuing it westward, about thirty miles through an unbroken woods, came to the country upon the White Water River, a short distance above where Richmond now stands. "It was then in its primeval untrodden state, covered with a dense forest of valuable timber, mostly beech and sugar. The undergrowth was mostly spice-wood. Along the streams, and upon some of the bluff points, there were some dense thickets, and where the ground was a little open, it was in many places covered with a species of nettle, so that it was almost impossible, in summer time, for man or horse to pass through it. The virgin soil was very loose and rich, so that a horse could be tracked for some weeks after passing over it. The streams of water appeared smaller than they now do, and their margins and the gravel beds adjoining them were covered with thick, coarse grass, sufficiently high in many places to conceal a horse." Of wild animals, a few bears were found, and a large number of wolves, deer, and smaller animals, such as wild cats, raccoons, foxes, &c. Of birds—pigeons were found in incredible numbers; wild turkeys and geese were abundant; but very few, if any, of the varieties of birds, which are now found in this country, were then seen.

From the point where these young men first struck the White Water, they passed down it a few miles, and although no Indians were perma-

nently located in the vicinity, they met two Indian trappers where the city of Richmond now stands, who appeared friendly, and by whom they learned that a white man lived three miles down the stream. They proceeded to his house, and found, in that vicinity, three or four families who had recently emigrated from Kentucky, with which exception there were very few, if any settlers within twenty miles. From thence they returned through the woods to their homes in Ohio. One of this party, DAVID HOOVER, is now living upon land then selected, and to him and his brother Henry, the writer is indebted for much of the information now given. These persons carried back with them glowing accounts of the new country; by which several Friends were induced to emigrate to it, in the 8th month of the same year, 1806. Amongst this number was JEREMIAH COX, who purchased and settled on the land upon which White Water meeting house and a part of the city of Richmond now stand. He appears to have been a firm and consistent Friend, "diligent in the attendance of meetings, and in every good word and work," and had great influence in inducing Friends to emigrate to this vicinity, displaying much disinterested friendship and kindness towards the early emigrants. In the fall of the same year, JOHN SMITH, formerly of Perquimans County, North Carolina, removed to the same neighborhood. He was an active and useful member of the Society of Friends. About the same time, in the fall of 1806, John Simpson, a minister from Philadelphia Yearly Meeting, paid a religious visit to the few Friends in the settlement, and held a meeting in the cabin occupied by Jeremiah Cox. "He preached a long sermon to a few hearers," probably not exceeding twenty persons, although nearly all the settlers within reach were there. He was, no doubt, the first ministering Friend who visited Indiana, and appears to have left a very favorable impression upon the little congregation. One of the hearers at that time says: "I doubt whether as a speaker, or as a fatherly good man, he has had many to excel him since that date." Another remarks, "my heart melted down under his fatherly conversation." After leaving White Water, he went to visit a company of Shawnee Indians under the celebrated chief, Tecumseh, who were then encamped near Greenville, in Darke county, Ohio, about twenty-five miles N. E. One can better appreciate the hardship this devoted Friend must have undergone, when we remember that to reach these few Friends he had to travel many miles through the wilderness, and that when there, he found the settlers recently arrived, living in small uncomfortable cabins, with very few of what we should consider the necessaries of life about them, being obliged to live upon Indian meal, ground at a hand-mill, and such game as they could find.

It is believed that Friends first commenced holding religious meetings *regularly*, in this infant settlement, in the summer of 1807.

On the 15th of the 7th month, 1807, WILLIAM WILLIAMS, a minister from Lost Creek Monthly Meeting, Tennessee, in the course of a religious visit, arrived at White Water. We find the following entry in his Journal, (page 40.) "Fourth day, 7th month, 15th. Rode to White Water, to the house of Jeremiah Cox, in the territory of Indiana. This was a new settlement, where a few families of Friends, who live together, have requested a meeting: had a meeting there next day. This was a time of deep travail of soul, and large gospel service; some in this place being too whole in their own minds to know that they have need of a physician to heal them."

The meeting appears to have been "indulged" by West Branch Monthly Meeting, Ohio, in the following month, by which time it is thought there were about 84 Friends, old and young, in the neighborhood. The first meeting held under the "indulgence," is believed to have been attended by about 35 members. It was held as an *indulged meeting* until the establishment of the Monthly Meeting in 1809. The meetings were held in a cabin belonging to Jeremiah Cox, which stood near his residence, and was fitted up with rough benches for the purpose. It was near what is now the corner of Seventh and Vine streets, Richmond.

After this date, emigration into the neighborhood was constant and rapid, and many Friends, mostly from North Carolina, removed and settled there. "Building cabins and rolling logs was the order of the day, and in the 12th month, 1807, a mill was built on White Water near the mouth of Elkhorn, which ground the corn by *water-power*, and was a great addition to the comfort of the settlers." In the fall of 1808, a new meeting house, about twenty-four feet square, was built of *logs*, a little west of where the present meeting house stands, near the S. E. corner of the grave-yard: which, with an addition of about the same size, afterwards made to it, continued to be used until the present meeting house was built for the accommodation of the Yearly Meeting in 1821. It was not finally removed until 1827. It is thought that about 248 Friends, old and young, resided in the neighborhood when the new house was built.

STEPHEN GRELLET paid them a religious visit about this time, and delivered a feeling discourse from the text: "Children have ye any meat?" which it is said drew tears from many eyes. After leaving White Water, accompanied by a young Friend from the neighborhood as a guide, he went by an obscure path through the wilderness to West Branch, in Ohio, about forty miles distant.

In those days, there appears to have been much good will and fellowship existing amongst Friends. Most of them were in low circum-

stances, and it required all the exertion of which they were capable, to clear away the forest and procure the necessaries of life. A sense of mutual dependence upon each other rendered them kind and hospitable, and most of the few who now survive, look back upon these as their happiest days.

Being entirely *inland*, and with no improved roads, their nearest point for procuring salt, iron, and such articles as are essential, was Cincinnati, about sixty miles distant. The difficulty and expense of transportation added greatly to the cost; and the same cause rendered the few articles they had for sale of little value. Hence for several years after the first settlement, but little money was found amongst them; and in their experience the problem was demonstrated how nearly a family or community can live upon its own resources, without much connection with the rest of the world.

On the 30th of 9th month, 1809, the first Monthly Meeting was held in the aforesaid house, and called White Water. This was several years before the town of Richmond was laid out. It was established by Miami Quarterly Meeting, then subordinate to Baltimore Yearly Meeting, *and was the first established meeting of Friends in Indiana.*

It is believed that about 265 Friends, old and young, resided in the neighborhood at that time. The first Monthly Meeting was attended by a committee from the Quarterly Meeting. Two Friends of each sex were appointed *overseers;* one proposal of *marriage* was received; and two *certificates* from North Carolina were read and accepted, and a committee was appointed to propose the names of Friends for *elders* to the next meeting. At the second Monthly Meeting two Friends of each sex were proposed, united with, and recommended to the Select Quarterly Meeting, as elders, and one Friend was recommended to the same meeting as a minister in unity. This proceeding appears to have been in accordance with the usage of Society at that time, within the limits of Baltimore Yearly Meeting.

The emigration to Indiana was large, and as Friends, in whatever part of the territory they settled, had their certificates addressed to White Water Monthly Meeting, its records show the receipt and acceptance of a large number for the first few years after its establishment. A very great majority of the Friends were from North and South Carolina and Virginia, from which States they were chiefly induced to emigrate by the bane of slavery and the poverty of the soil. They were attracted to this territory by glowing accounts of its fertility and beauty, and in the hope of finding a place where, whilst improving their outward condition, they could feel satisfied for their children to settle around them. They cheerfully bore the hardships incident to pioneer life, and readily adapted their habits to the circumstances by which they were surrounded. C. F. C.

For Friends' Review.

FREEDOM IN CALIFORNIA.

A late number of the New York Evening Post contains an interesting report of an opinion recently delivered by Judge Hays, of the First Judicial District of California, on a case involving the question whether a slave taken into a free State thereby becomes free. The Post says: "Judge Hays is a native of Baltimore, and was for some time a resident of Missouri before removing to California. The course of reasoning, however, which he pursues in his opinion, shows him to be a man of humane and enlightened views, and not disposed, under any pretext, to sanction the claim lately set up in behalf of the slaveholders, to make slavery national, and to put the rights of their class above all State laws and constitutions." The opinion is too long for the columns of the Review, but a brief synopsis of it may not be unacceptable. The case is thus stated:—

"In this case, the benefit of the writ of habeas corpus is sought for fourteen persons of color, namely—Hannah, aged 34, and Biddy, 38, and their children, to wit: Ann, 17; Lawrence, 12, Nathaniel, 10; Jane, 8; Charles, 6; Marion, 4; Martha, 2; an infant boy two weeks; all children of Hannah; Mary, 2 years, child of said Ann; Ellen, 17; Ann, 12; Harriet, 8; children of Biddy. The petition states that they are free, having been brought into the State of California in the year 1851, (in the fall, it seems) by Robert Smith, who has resided here with them ever since, and now holds them in servitude, and is about to remove to the State of Texas, carrying them with him into slavery. The defendant's return to the writ alleges that in Mississippi he owned, as slaves, Hannah, Ann, Lawrence and Nathaniel, and Biddy and her three children above named; he left that State for Utah Territory; Jane was born in Missouri (Illinois?), Charles in Utah Territory, and the other four in California; they left Mississippi with their own consent rather than remain there, and he has supported them ever since, subjecting them to no greater control than his own children, and not holding them as slaves; it is his intention to remove to Texas and take them with him; Hannah and her children are well disposed to remain with him, and the petition was filed without their knowledge and consent. "It is understood," he adds, "between said Smith and said persons that they will return to said State of Texas with him, voluntarily, as a portion of his family."

All were brought up by warrant, except Hannah, who was shown to be sick, Lawrence, engaged in waiting on her, and Charles, absent in San Bernardino County, not within this judicial district. The case was submitted as if all

were present, under the statute, and judgment rendered on the return, in substance, that all said persons are free; and, for their greater safety, those under twenty-one years of age were placed in the custody of the Sheriff of this County, as their special guardian, except Charles, who was, by a warrant, placed in like manner in charge of the Sheriff of San Bernardino County; other orders being made to secure this temporary disposition from any unauthorized interference. The two mothers were also finally put under charge of the Sheriff of this County for their protection. The reasons for this decision were given fully, with which it is just to him to add, the defendant seemed at that time to be content."

The case subsequently came up again upon the report of the Sheriff, and affidavits, showing cause for a warrant of attachment, which was accordingly issued against one Hartwell Cottrell, belonging to defendant's party, about to remove to Texas, for contempt, in attempting to induce two of said minors to leave the Sheriff's custody, &c., and upon Cottrell's answer to that charge. The Judge, thereupon, reviews and reaffirms the grounds of the former decision. He states that Smith expressly disavowed any right, as their owner, over these persons, and that under the Constitution of California, no such right could exist, but that a kind of claim of guardianship is asserted over, at least, a portion of them. Under other circumstances, and if he remained in California, he might be the guardian of those under twenty-one years of age, though he could not demand such guardianship of right, and though the mothers of those minors would by law be entitled to their guardianship, "if competent to manage their own business, and not otherwise unsuitable."

The Judge then examines, at considerable length, the allegation that the parties concerned had not consented to the petition, but were willing and anxious to accompany the defendant to Texas. The utter want of proof of its truth, its intrinsic improbability, and the circumstances tending to excite suspicion that either fraud or force had been used to extort consent, are strongly dwelt upon. In this connection, it is shown that Biddy stated, in answer to a question addressed to her in the presence of disinterested persons, that she had always feared this trip to Texas, since she had first heard of it, though Smith had told her she would be just as free in Texas as there. The Judge points out the fact that the laws of Texas forbid the importation of free negroes, and therefore, the defendant could only hope to keep them in the character of slaves; otherwise they would be sold, if they remained beyond the time fixed by law. It has been decided, also, that if a "slave *voluntarily* return to the domicil of his master, the laws of his domicil, and the state of slavery, re-attach." (2 Cal. Rep.) He earnestly deprecates exposing these persons, and especially the children, to such fearful risks, and concludes by saying: "This question is not to be deferred to the tribunals of other States. The lawful liberty of the humblest dweller on our soil, is a thing too precious to be left the sport of every contingency in human affairs. It is the duty of the Courts to see that the interests of these parties are properly guarded, and, above all other considerations, to provide that under no specious pretext whatsoever, they are conveyed into bondage. Whatever prepossessions a man may have on the political or social controversies of the day, no one with a true sentiment of 'State rights,'—if he reflect well—will consent to an evasion and violation of the constitution of his State; all should have pride enough to wish to keep unimpaired the integrity of our own institutions, *until, if so be, we can adopt better.*" A.

THE VALUE OF FRESH AIR.

The human lungs possess upwards of one hundred and sixty-six square yards of respiratory surface, every single point of which vast surface is in constant and immediate contact with the atmosphere inspired. Let us then consider the quantity of air which is being daily presented to this surface. It will of course vary according to age, constitution, and mode of living. The quantity of air received at an ordinary inspiration, without any effort at all, and when the body and mind are tranquil, is, according to Dr. Smith, about one pint. Considering eighteen respirations to take place in one minute, about eighteen pints of pure air are necessary for sustaining healthful life during that short period. One little minute of healthful life cannot be enjoyed without about eighteen pints of pure air being diffused over that wonderful extent of delicate capillary net-work connected with the lungs. The quantity requisite for an hour of health will thus be 1080 pints. And, to continue the calculation, during one day's healthful existence, 25,920 pints, or no less than 60 hogsheads of pure atmosphere, must enter the lungs; and this is allowing but one pint for each inspiration, and but eighteen inspirations for each minute; though it must be clear to all, that during active exercise it frequently happens that in one minute of time more than twice eighteen inspirations take place, and considerably more than a pint of air enters the lungs at a single inspiration.

Now, this immense volume of air is on purpose to give life to the liquid essence of our food—life to the dead blood. Until acted upon by the atmosphere, the fluid which is traversing the lungs is, to all intents and purposes, dead; and, consequently, totally incapable of repairing worn structures, of carrying on functions, or of maintaining any vitality in the system: nay, it even contains in its elements a considerable

quantity of pernicious poison, brought to the lungs to be given out in the act of breathing, lest it should kill the human fabric. The poison alluded to is carbonic acid. To breathe in an atmosphere of carbonic acid is death, as rapid as it is certain.

Let us imagine, then, forty individuals to have entered a room of sufficient size to receive them without overcrowding. We may as well consider it an ordinary school-room, and the forty individuals, forty industrious pupils. This will give us an opportunity of noticing, among other things, how impure air affects the thinking brain. Suppose them diligently at work then, in an unventilated apartment, with the door and windows closed. Now, calculating from the same estimates as before, in one minute from the time of entry, each of the forty pairs of lungs has performed eighteen respirations; and with every respiration a pint of air has been deprived of a fourth part of its oxygen; and the same volume of carbonic acid has been mingled with the atmosphere of the school-room. In one minute of time, therefore, 40 times 18 pints, that is seven hundred and twenty pints—as we are not speaking of adults, we will say six hundred pints of the inclosed air—have been deprived of no less than a fourth of their creative oxygen; while an equal volume of the destroying acid is floating in the apartment, and influencing the blood at every inspiration. Or, (which will be found, upon calculation, to amount to the same thing), in one single minute, as much as one hundred and fifty pints—upwards of eighteen gallons of air, have altogether lost their life-creating power; the deficiency being made up by a deadly poison.

Now, since such a change takes place in one minute, let me beg of you to reflect what change takes place in ten—what in twenty—what in half an hour—what must be the amount of poison which the lungs of these unfortunate victims are inhaling, after an hour of such confinement. And yet how common it is, not for school children alone, but for persons of all ages and conditions, to be shut up in low-pitched, badly-ventilated apartments, for more than five, six, or seven hours together. Allow me to remind you that in the human body the blood circulates once in 2½ minutes. In 2½ minutes all the blood contained in the system traverses the respiratory surface. Every one, then, who breathes an impure atmosphere 2½ minutes, has every particle of his blood acted on by the vitiating air. Every particle has become less vital, less capable of repairing structures, or of carrying on functions: and the longer such air is inspired, the more impure it becomes, and the more corrupted grows the blood. Permit me to repeat, that after breathing 2½ minutes an atmosphere incapable of properly oxygenating the fluids which are traversing the lungs, every drop of blood in the human being is more or less poisoned; and in 2½ minutes more, even the minutest part of all man's fine-wrought organs has been visited and acted upon by this poisoned fluid—the tender, delicate eye, the wakeful ear, the sensitive nerves, the heart, the brain; together with the skin, the muscles, the bones throughout their structure, in short, the entire being. There is not a point in the human frame but has been traversed by vitiated blood—not a point but must have suffered injury.

Without food or exercise, man may enjoy life some hours; he may live some days. He cannot exist a few minutes without air. And yet, what laws are so infringed as the laws of respiration? In our temples of public worship, in our courts of justice, in our prisons, our mines, our factories, and our schools, ventilation was, until lately, almost disregarded—nay, is still, in many places, entirely disregarded. And as for private dwellings, it may be most unhesitatingly affirmed, that even for the wealthier classes of society, not one house in a hundred—perhaps not one in a thousand—is constructed on sound sanitary principles with respect to its ventilation. I allude not so much to lower stories, as to dormitories. How rare to find a dormitory whose atmosphere at early morning would be no more tainted than when it was entered for repose the previous night. Yet, be it borne in mind, that whenever, after a night's repose, the slightest degree of closeness is perceptible in a chamber, it is an incontrovertible proof that the chamber is not well ventilated; and whatever may have been the benefit which the system may have received from sleep, that benefit has been partly neutralized by the ill effects of an impure atmosphere.—*Hopley's Lecture on Respiration.*

FREE COLORED PEOPLE OF THE DISTRICT.

The colored people in the district of Columbia, occupying a position between two slave States, are subject to the suspicion and aversion of many of the people of those States, whose stringent laws against obnoxious free persons of color within their own borders have in past times driven into our territory many such persons, alike ignorant, slothful, and of maimed reputation. It may be also added, that in all controversies that have arisen in the National Capitol in relation to negroes and Slavery, to appease the fears of some and to satisfy the aversion of others of those of the white race periodically dwelling among us, with respect to both free colored persons and slaves, stringent and oppressive rules have been enacted and enforced by the local governments, insomuch that a known, respectable, responsible and good man, the owner of real city property, has been imprisoned and fined for being in the street after ten o'clock at night, although for a proper purpose; and the mob in Georgetown that broke into a large public hall, where an entertainment

had been gotten up for benevolent purposes, and devoured or destroyed whatever fell in their way, and beat unmercifully the men and *women* found there, were held excusable; and the public officer, who had granted permission for the entertainment to be held, was reproached for so doing.

These disadvantages and disabilities are well calculated to depress and degrade; and when people of color are found in our prisons or alms-houses, at least a portion of the causes conspiring to lead them thither may be a little more than surmised.

The thrift and industry of the great mass of them are seldom brought into review, though thrift and industry may everywhere be found among them. On every side, they exhibit comfortable homes, and all the indications of an improving condition. The real estate, the houses and lots owned by them in the several wards in the city, would make an aggregate, surprising to those who have never contemplated them in this favorable aspect.

We shall not now venture on an estimate of this aggregate, which may possibly be defective; but there is one subject to which we invite attention, viz: their church property.

From the census of 1850 we learn that the white population of this District numbered 37,941, and the total value of church property was $363,000.

Since that period, there has been very little, if any, increase of the colored population, and we shall therefore give an estimate just made of their statistics in this particular, and compare it with the foregoing.

The churches of people of color are valued at $39,000.

This sum, deducted from the value of all the church property in the District, as above stated, will leave $325,000 as the value of the magnificent churches and grounds of the white congregations, or about $8.56 to each person. The number of free persons of color is 10,059, and their property is in the ratio of $3.80 to each person; or, even if the 3,687 slaves be added in, the ratio will be $2.70.

There are more than a thousand children at the several Sabbath schools, all of whom unite at stated periods in concert exercises.

There are said to be some seven or eight friendly, beneficial, and benevolent associations.

How touching to the feelings of the just and generous are these simple facts, and how they should disarm the vulgar prejudice that seeks, or takes pleasure in, their degradation!

In this connection, we would again mention the admirable high school established in this city, some years since, for colored girls, by Miss Miner, a woman of noble aims and high cultivation. Her method of instruction, her discipline, and the fruits of her wise and benevolent labors, have commanded the admiration even of those who have no sympathy with Anti-Slavery sentiments. They recognize such educational efforts, and other agencies for improving the condition of the colored people, as worthy of all praise. Society owes it to itself, to its own peace, safety, and comfort, to promote the elevation of its humblest members. No class can be neglected without becoming a source of annoyance and mischief, just in proportion to its ignorance and corruption.—*National Era.*

HUMILITY.

Oh, learn, that it is only by the *lowly*
The paths of peace are trod:
If thou wouldst keep thy garments white and holy,
Walk *humbly* with thy God.
The man with earthly wisdom high uplifted,
Is, in God's sight, a fool:
But *he* in Heavenly truth most deeply gifted,
Sits *lowest* in Christ's school.
The lowly spirit, God hath consecrated
As his abiding rest;
And angels by some patriarch's tent have waited—
While kings had no such guest.
The dew that never wets the flinty mountain,
Falls in the valley free;
Bright verdure fringes the small desert fountain,
But barren sand the sea.
Not in the stately oak the fragrance dwelleth
Which charms the general wood,
But in the violet low, whose sweetness telleth
Its unseen neighborhood.
The censer swung by the proud hand of merit,
Fumes with a fire abhorred;
But faith's two mites, dropped covertly, inherit
A blessing from the Lord.
Round lowliness a gentle radiance hovers,
A sweet unconscious grace,
Which, even in shrinking, evermore discovers
The brightness on its face.
Where God abides, contentment is, and honor;
Such guerdon meekness knows;
His peace within her, and his smile upon her,
Her saintly way she goes.
Through the straight gate of life she passes, stooping,
With sandals on her feet;
And pure-eyed graces with linked-palms come trooping
Their sister fair to greet.
The angels bend their eyes upon her goings,
And guard her from annoy;
Heaven fills her quiet heart with overflowings
Of calm celestial joy.
The Saviour loves her, for she wears the vesture
With which He walked on earth,
And through her child-like glance and step and gesture,
He knows her Heavenly birth.
He now beholds this seal of glory, graven
On all whom He redeems,
And in his own bright city crystal-paven,
On every brow it gleams.
The white-robed saints, the throne-steps singing under,
Their state all meekly wear;
Their pauseless praise wells up from hearts which *wonder*
That ever *they* came *there.*

SUMMARY OF NEWS.

Foreign Intelligence.—The steamer Washington, from Bremen and Southampton, arrived at New York on the 13th inst., and the Cambria from Liverpool, at Halifax on the 14th, bringing intelligence to the 25th and 29th ult. respectively.

The protocol of peace had not been signed at the latest accounts from Paris, and the Conference was believed to be less harmonious, difficulties having been raised by Prussia. Peace was, however, considered substantially certain, and it was confidently believed the treaty would be signed on the 29th. The armistice had not been formally prolonged, but telegraphic instructions had been sent not to renew hostilities without express orders.

The Crimean correspondent of the London Times, under date of the 10th ult., stated that the war party still cherished hopes that the negotiations would fail. Scurvy and fever were making great havoc in the French army there The mortality was said to be 120 a day, and sometimes more. The Allies had commenced the demolition of the inclosure and lines around Sebastopol. Some difficulty had occurred in arranging the terms of the armistice, but active hostilities were suspended.

Advices from Hamburg state that Admiral Watson had declared all the Russian Baltic ports to be under blockade.

England.—The Government had despatched two steam frigates to search for the Pacific. J. Buchanan, late American Minister, expected to sail for home on the 9th inst.

Denmark.—The Danish Commissary had submitted to the Conference a proposal for the capitalization of the Sound Dues, fixing the sum of 35,000,000 rix dollars as the minimum of the indemnity claimed by Denmark. The United States having declined taking part in the Conference, the question would be settled without her co-operation.

Russia.—A commission from St. Petersburg had arrived at Nicolaieff, and commenced operations for the abandonment of that place as a military depot. It was expected that it would be made a free port.

France.—The Emperor has determined to send an expedition to colonize Madagascar, which England does not approve.

Turkey.—The Government manifests a disposition to raise itself from the subordinate position in which it has been kept by the Allies during the greater part of the war, and has forwarded to Paris, by telegraph, a formal protest against the discussion, by the Peace Congress, of a project for the union of Moldavia and Wallachia, as being an interference with the internal concerns of Turkey, and a violation of the sovereign rights of the Porte in those Principalities. The result of this step is not known.

Twelve newspapers and four reviews, some more and some less political and literary, are now published in Constantinople. Two of the newspapers are French; of the remainder, five are Turkish, two Armenian, one Greek, one Bulgarian, and one a Spanish-Jewish journal, printed in Hebrew characters. Most of these are published weekly.

Mexico.—Vidaurri, the Governor of New Leon, has been authorized by the Supreme Government to admit German colonists to settle upon the uncultivated lands of that and other frontier States, and he intends to encourage such immigration by offering extraordinary privileges.

Africa.—The people of the Cape de Verd islands are suffering greatly from famine, and some have actually died of starvation.

Domestic.—The schooner Falmouth, seized in New York harbor, has been ordered by the U. S. Court to be sold as a prize to the government, for being engaged in the slave trade.

The river St. Lawrence was free of ice below Quebec, on the 8th inst.

The captain and crew of a New York vessel have been seized and imprisoned at Norfolk, for refusing to permit the vessel to be searched for runaway slaves, according to the law lately passed in Virginia.

The U. S. Supreme Court has recently decided the case of a man named Wells, sentenced to death in 1852, and pardoned by President Fillmore on condition of imprisonment for life, whose discharge was applied for on the ground that the President had no power to commute punishment, but only to grant an absolute pardon. A majority of the Court decided that the pardoning power carries with it that of commutation.

Occasional reports continue to be published of Indian outrages in Florida. The Agent for Indian Affairs in that State has offered a reward or premium, ranging from $100 to $500 *per head*, for all living Indians who may be either captured or induced to come in, for emigration to the West.

The Indians of Texas, collected on the Reserve under the care of the U. S. Agent, to the number of 1200 or 1500, are making evident improvement. About 150 houses have been erected, and they are planting about 800 acres of corn, which with a fair crop will yield an ample supply for their wants. The good effects of this movement are seen in the absence of theft on the part of the Indians. Even the Southern Camanches are applying themselves to agriculture.

The Committee appointed by the House of Representatives to investigate the Kansas difficulty is expected to enter upon its labors at Leavenworth about the 20th inst.

A recent communication from the Secretary of State to Congress, states the total number of passengers who arrived in the United States last year at upwards of 230,000, of whom more than 160,000 arrived at New York. Germany furnished 66,000, Ireland 49,000 and England 39,000.

A violent storm of wind passed over this city on the evening of the 12th inst., causing considerable damage. Many buildings were unroofed, and several were partially and some wholly demolished. No lives were lost, but a few persons were seriously injured. The same storm visited several other places, doing much injury.

Congress.—Senate. A motion to print the memorial from the State Legislature of Kansas, asking for admission into the Union, gave rise to an animated debate on the 10th. Some doubts being expressed as to the genuineness of the document, the vote by which it had been referred to the Committee on Territories was rescinded, and Senator Cass, who had presented it, was allowed to withdraw it, in order to return it to J. H. Lane, from whom he received it. On the 14th, a petition was presented from J. H. Lane, setting forth the facts of the formation of a State government in Kansas, and praying the Senate to receive the memorial of the provisional government. After considerable debate, the motion to receive Col. Lane's petition was laid on the table, yeas 30, nays 11.

The Deficiency Appropriation Bill has been under consideration in the House, and the debate upon it has taken a wide range.

FRIENDS' REVIEW.

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Cursory view of some of the obstacles to the right apprehension and full reception of the spiritual nature and blessings of Christianity. By JOHN ALLEN.

(Continued from page 499)

It is striking to observe how, in this time of gross mental darkness, the enemy of man's instruction and happiness was suffered to prevail. By very plausible insinuations, the true spiritual meaning of our Lord's declarations and commands was lost, through outward modes of interpretation successfully presented, in compliance with the bias to sensible objects and services. They were speciously wrested and zealously enforced in such a manner as to be made the subjects of priestly traffic and emolument.* Did he exhort his followers to take up the cross and follow him? Those who professed to be such were furnished with crosses of wood, and stone, and metal, which they daily took up, and wore on their hearts; while the will and the passions remained uncrucified. Were the early believers required not to be conformed to this world? They gave to the requisition a local interpretation, and urged the withdrawing from the active scenes and positive duties of life, to places of seclusion and solitude; where the spirit of the world, and the temptations of the enemy of the soul were often in lamentable dominion. Were they commanded to mortify their members which are upon the earth? The command was represented to require bodily self-vexations; which, carried as they were to surprising extremes, in obedience to the letter of the precept, attracted the applause of ignorant and superstitious multitudes, while the spiritual pride of the devotees, instead of being mortified, was in some respects indulged and pampered. Was repentance enjoined? The true character of it in a great degree vanished, and repentance became a work to be mechanically performed under the name of penance; while the whole operation, if its fulfilment were inconvenient, might be commuted for money. Nay, further, this commutation payment might be made in advance: and, under the name of indulgences, permission was obtained of the ghostly fathers for the perpetration of every crime. Was it declared, "confess your faults one to another?" Auricular confession to a priest, at stated periods, was claimed to be the discharge of the duty. Did our Lord direct his disciples to "let their light shine before men?" The use of large burning tapers, strange as it may seem, appears to have been adopted in compliance with the direction, or as a token of it.

Did the Scriptures speak with commendation of following the Lamb whithersoever he goeth, of being good soldiers of Jesus Christ, and of warring a good warfare? They adopted the figure of the gentle lamb, by an extraordinary contradiction, as a military banner; and under pretence of extending the kingdom of the Lamb of God over pagans and infidels, they gave evident tokens of their own infidelity, by violating the spirit and commands of the meek and long-suffering Saviour, in acts of violence, rapine, and murder. The representation of the cross, whereon the dying Jesus prayed for forgiveness toward his enemies, was likewise perverted to military purposes, and the inscribed command to *conquer by the cross*, which, visionary as it was, might have conveyed an instructive lesson to the pride, and self-will, and faithlessness of man, was construed into martial victories of plunder and carnage, over those who were justly entitled to charity and compassion. Thus the plainest emblems of gentleness and suffering were made subservient, through depravity and blindness, to the encouragement of dispositions totally opposite and unchristian.

Do we find that the authority to bind and to loose was committed to Peter and the other apostles, that the Holy Ghost was given by the laying on of their hands, and that Elders were ordained by them in various cities? With the very degenerate and gross views which have been referred to, it is not surprising that the

* See Mosheim's Ecclesiastical History—Jones's History of the Waldenses—Encyclopædia Metropolitana, &c. &c.

Bishops and Priests arrogated to themselves the character of being the only rightful successors of the disciples of our Lord, and possessors of the same miraculous power and authority over his Church. Hence, laying their hands on the heads of those whom they approved, they contended that the virtue and power of the Holy Ghost were conveyed, through them, by this means, and through no other channel; and since the fact did not admit of being so clearly tested, by sensible evidence, as some pretensions of a more outward nature, it has succeeded, alas, in obtaining currency and implicit credit in certain quarters, even to the present day. Thus the true representatives of the Apostles have been pronounced to be those, who, by the laying on of hands in succession from one to another, occupy exalted stations in the professing Christian Church. To state this strange opinion of genuine Apostolical succession might be supposed sufficient to refute it, if daily experience did not lamentably prove, that it is still deeply rooted; notwithstanding the warning example of Simon the Sorcerer, and the fearful inconsistency, and even impurity of many of the links in this preposterous chain; and notwithstanding also the obvious inquiry, whether those may not really be the true successors of the Apostles, who most fully obey their precepts, follow their examples, and possess their spirit of humility, charity, and faithfulness.

Were the disciples of Christ to expect eternal life through participation of his flesh and blood? They interpreted literally his memorable words at the passover, "This is my body;" and "this cup is my blood of the new testament, which is shed for many," asserting, as before mentioned, that the bread and wine were actually changed in substance and nature, and that by eating and drinking of them, after they had been blessed by the priest, there was a partaking of the real flesh and blood of Christ. Hence arose a pompous ceremony, invested like the others with imagined spiritual benefits, under the mysterious and ill-defined notion of a sacrament; in which even the death of our Lord at Jerusalem was too often lost sight of, while the blessings of the new covenant, which it procured for mankind, and to which Himself referred, were greatly misunderstood.

Was Baptism pronounced to be a leading feature of our Lord's dispensation? It seemed to be forgotten that he was to baptize with the Holy Ghost; and the idea was lowered to an external washing or sprinkling of children with water, with the use of cream, salt, and the sign of the cross, which was performed by the priests for money, and asserted to produce purification of the soul.

Alas for Protestantism! that while happily several of these observations and notions have been wholly or in great part discarded; the two last, with some highly objectionable appendages, judged by many to be relics of Judaism or Popery, have hitherto in part been allowed to remain. It is, at the same time, a satisfaction to believe that their true character, and the spiritual meaning of our blessed Lord, are becoming more clearly apparent; and that these supposed mysteries, which it is feared prove stumbling blocks to numerous sincere inquirers after religion, and an encouragement to doubt and unbelief, though still conscientiously adopted by many religious persons, will at length be better understood. In connexion with such views, and with the reflection how frequently the spirit or substance of religion has been lost in a literal semblance, the declaration of the apostle Paul, made probably under a sense of deliverance from this snare, and from the strict dispensation of legal denouncements, suggests itself: "Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." Oh, that all professed Christian teachers could adopt this language in truth!

The literal and pharisaical fulfilment of the Divine commands, to the neglect of the spiritual obedience intended, had been a subject of frequent complaint by the prophets under the law, as may be collected from many of their expostulations: "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting." And our Lord himself declared to the Jews, "ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." "Ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy, and faith." "Ye strain at a gnat, and swallow a camel." Thus great and continual is the tendency of the human heart, to prefer outside performances, and to rest in them; mistaking the shell for the kernel, and the form for the substance and power of religion.

Here it may be proper to notice a probable objection to the drift of these remarks—That though religion does not consist wholly in externals, yet neither must we go to the opposite extreme, and confine it to mental frames and feelings, in regard to which we may often deceive ourselves. The answer is—By no means; we must evince our faith by our works,—not works of a typical and figurative nature, the end of which has long since been attained;—but such works, and in such dispositions, as true and living faith in Christ, and the love of God and our neighbor, will necessarily produce.

The great author of man's redemption graciously condescended to lay down his life at Jerusalem as a propitiation for the sins of the whole world. The Holy Scriptures have been given for our instruction, and his apostles and

ministers have been commissioned to publish the glad tidings of his salvation. He is the true light which lighteth every man that cometh into the world, in convicting, reproving, guiding, and comforting the children of men, by the Holy Spirit. These are to be reverently accepted as harmonious and united means provided for man's salvation. Again, in Divine worship and service, we are to glorify God in (or with) our body and our spirit, which are his. But we must ever remember, what man is too apt to forget, that "God is a Spirit, and they that worship him must worship him in spirit and in truth," not merely with personal presence, or borrowed expressions of devotion, or lip service, while the heart is far from him. Likewise, when comfort is derived from the assurance that "the foundation of God standeth sure, having this" internal "seal, The Lord knoweth them that are his;" we must never forget the subsequent and external part of that seal, "Let every one that nameth the name of Christ depart from iniquity." The one, viz., the state of the heart, and whether it be the Lord's or not, is known only to him and to the enlightened conscience: but the other, as regards the life and conduct, may be seen and read of men. If the latter be not right, in vain shall we presume upon the former. Consonant with this is the declaration of the Saviour, "Ye shall know them by their fruits."

Many of the evils which prevailed in the darkest age of the Christian Church, when, comparatively speaking, there was a general apparent uniformity of sentiment and profession, were denounced, from time to time, by a succession of pious and enlightened individuals; and though the remonstrances of these were often treated with contumely, and put down by the strong arm of united ecclesiastical and secular power; yet a sense of the grossly degenerate and venal state of the ministers of religion, and of the necessity of an entire reformation, became every year more fully and generally acknowledged. After a long night of apostacy such was the dawn; at length the clearer light of day broke forth with increasing brightness, and the Protestant Reformers boldly attacked many of the prevailing sentiments and practices, as inconsistent with the free and spiritual nature of the kingdom and religion of Christ. They took a sounder view of the doctrine of salvation by faith in Him, in opposition to the notion of meriting heaven by religious acts and observances. They struck off five from the list of those called sacraments, stripped the ceremony termed the Lord's Supper of some of its grossest features, placed the Holy Scriptures in the hands of the people, denounced the irregular lives of the ecclesiastics, and did much, in various other ways, to remove the superstitions of the age. Yet many of them appear to have seen but indistinctly the true nature of genuine Christianity; regular apostolical succession was still a favorite dogma, and they continued to attach to the ceremonies of baptism with water, and the partaking of the bread and wine, mysterious ideas of spiritual regeneration and nourishment; while selfish motives operated then, as at other periods of the church, to obstruct the work of complete reformation. Terms and principles, and practices were allowed to remain, which had sprung up in the dark days of papacy; and others continued to be applied with a force, authority, and meaning, which the great Author of our holy religion never inculcated. Hence was retained a large mixture of ceremonial with spiritual worship and observances. Tithes, and oaths, and war, were still generally sanctioned. And the kingdom of the meek and lowly Redeemer was attempted to be advocated and upheld in a large degree of a worldly spirit and policy.

Not only in the period now referred to, but in all other ages of the world, it is mournfully evident that, through a want of sufficient spiritual-mindedness, and of continual watching unto prayer, many of those who began "in spirit" so far lost their original ground, as to seek to be "made perfect by the flesh." Though commencing at first under a lively feeling of the power of the Holy Spirit, they adopted, by degrees, set ceremonies and services, systems of doctrine, and forms of worship, which they regarded after a time as the thing itself; while, if we may so speak, the vital principle of religion, having been gradually departed from, at length imperceptibly but wholly withdrew itself, and left them busily occupied, in observing what had become to them a dead letter, performing will worship, and following an empty shadow.

What a lesson of humility, watchfulness, and fear, are the many examples of this sort, furnished by sacred and ecclesiastical history, calculated to teach us all; lest, while we are insensible to any change, supposing that all is well, and that in a spiritual sense we are rich and full, and in need of nothing, the holy visitations of Divine life and love being withdrawn from us through our disobedience, the salt lose its savor, and we be found wanting all things. It is evident, that neither the most correct knowledge of the soundest doctrines, nor the strictest profession of the most spiritual views, nor the most unwearied devotion to practical duties, will singly or unitedly avail us anything, unless accompanied and produced by that renewing of the mind and affections, which the Spirit of Christ our Saviour alone can give; and that we are no longer safe from evil, than while preserved in reverent dependence on his protecting power. May both he who writes, and he who reads, under a deep sense of this continual danger, look diligently and humbly unto Him, who alone "can keep us from falling, and present us faultless before the presence of his glory with exceeding joy.

(To be continued.)

For Friends' Review.

WASHING THE FEET.

Our late friend Jacob Lindley once mentioned to me an anecdote substantially as follows, which may perhaps suggest a useful hint to some persons of higher pretensions than the hero of the story ever assumed.

Jacob Lindley, being one evening at the house of an ancient Friend, who, he knew, had had a disagreeable controversy with one of his neighbors, took occasion to inquire, in the course of conversation, whether the misunderstanding had been satisfactorily adjusted. The old Friend, without making any answer to the question, walking into another room, brought out two bottles filled with water and carefully corked, and set them down before him. He then remarked, that several months previous to that time, while ruminating on this unpleasant affair, he thought he felt humble enough to wash his neighbor's feet. In pursuance of this thought, he filled those two bottles with water, and taking one in each hand, and a towel on his arm, he immediately repaired to the residence of his neighbor, and informed him that he had come with an intention of washing his feet. The offer was not accepted, consequently the water was not used for that purpose, but the old Friend took care to preserve it; "and now," said he to his guest, "as I was then willing to wash my neighbor's feet, I never intend to dirty him any more." He then, uncorking one of his bottles, and tasting the water, which he pronounced to be as sweet as ever, replaced the cork, and set his bottles away as a memorial of reconciliation on his part with his offended neighbor. L.

Observations upon the influence of the habitual use of Tobacco upon health, morals, and property.

Were it possible for a being who had resided upon our globe, to visit the inhabitants of a planet, where reason governed, and to tell them that a vile weed was in general use among the inhabitants of the globe it had left, which afforded no nourishment—that this weed was cultivated with immense care—that it was an important article of commerce—that the want of it produced real misery—that its taste was extremely nauseous, that it was unfriendly to health and morals, and that its use was attended with a considerable loss of time and property, the account would be thought incredible, and the author of it would probably be excluded from society, for relating a story of so improbable a nature. In no one view, is it possible to contemplate the creature man in a more absurd and ridiculous light, than in his attachment to tobacco.

This weed is of a stimulating nature, whether it be used in smoking, chewing or in snuff. Like opium and spirituous liquors, it is sought for in all those cases where the body is debilitated *indirectly* by intemperance in eating, or by excessive application to study, or business; or *directly* by sedative passions of the mind, particularly by grief and fear. Persons after losing relations or friends by death, often resort to it. Fear creates a desire for tobacco. Hence it is used in a greater quantity by soldiers and sailors than by other classes of people. It is used most profusely by soldiers when they act as picket guards, or sentinels, and by sailors in stormy weather. Persons laboring under that state of madness which is accompanied with a sense of misery, are much devoted to it; hence the tenants of mad-houses often accost their attendants and visitors with petitions for tobacco.

The progress of habit in the use of tobacco is exactly the same as in the use of spirituous liquors. The slaves of it begin by using it only after dinner—then during the whole afternoon, and evening, afterwards before dinner, then before breakfast, and finally during the whole night. I knew a lady who had passed through all these stages, who used to wake regularly two or three times every night to compose her system with fresh doses of snuff. Again—the progress in the decay of the sensibility of the nose to the stimulus of snuff is analogous to the decay of the sensibility of the stomach, to the stimulus of spirituous liquors. It feels for a while the action of rappee; next it requires Scotch snuff, afterwards Irish-blackguard, and finally it is affected only by a composition of tobacco and ground glass. This mixture is to the nose, what Cayenne pepper and Jamacia spirits are to the stomachs of habitual dram drinkers.

The appetite for tobacco is wholly artificial. No person was ever born with a relish for it. Even in those persons who are much attached to it, nature frequently recovers her disrelish to it. It ceases to be agreeable in every febrile indisposition. This is so invariably true, that a disrelish to it is often a sign of an approaching, and a return of the appetite for it, a sign of a departing fever.

In considering the pernicious effects of tobacco, I shall begin agreeably to the order I have laid down, by taking notice of its influence upon health; and here I shall mention its effects not only upon the body, but upon the mind.

1. It impairs the appetite. Where it does not produce this effect,

2. It prevents the early and complete digestion of the food, and thereby induces distressing and incurable diseases not only of the stomach, but of the whole body. This effect of Tobacco is the result of the waste of the saliva in chewing and smoking, or of the tobacco insinuating itself into the stomach, when used in chewing or snuffing. I once lost a young man of 17 years of age, of a pulmonary consumption,

whose disorder was brought on by the intemperate use of segars.

3. It produces many of those diseases which are supposed to be seated in the nerves. The late Sir John Pringle was subject in the evening of his life to tremors in his hands. In his last visit to France, a few years before he died, in company with Dr. Franklin, he was requested by the Doctor to observe, that the same disorder was very common among those people of fashion who were great snuffers. Sir John was led by this remark to suspect that his tremors were occasioned by snuff, which he took in large quantities. He immediately left off taking it, and soon afterwards recovered the perfect use of his hands. I have seen head-ache, vertigo, and epilepsy produced by the use of tobacco. A physician in Connecticut has remarked that it has in several instances produced palsy and apoplexy, and Dr. Tissot ascribes sudden death, in one instance, to the excessive use of it in smoking.

4. A citizen of Philadelphia lost all his teeth by drawing the hot smoke of tobacco into his mouth by means of a short pipe, and I have been informed of a cancer on the lip which terminated fatally from the same cause, in a farmer in Northumberland county in this State. The acrid nature of the matter which is mixed with the smoke of the tobacco may easily be discovered by the taste or smell of a pipe stem that has been in use for two or three weeks.

5. Tobacco when used in the form of snuff seldom fails of impairing the voice by obstructing the nose. It moreover imparts to the complexion a disagreeable dusky color.

I have thus briefly enumerated the morbid effects of tobacco upon the human body. It remains under this head to mention, that the want of it is a source of uneasiness more distressing than many bodily disorders. This uneasiness in persons who have long been accustomed to the use of tobacco has in some instances produced an agitation of mind that has bordered upon distraction. Colonel Burr informed me that the greatest complaints of dissatisfaction and suffering that he heard among the soldiers who accompanied General Arnold in his march from Boston to Quebec through the wilderness in the year 1775, were from the want of tobacco. This was the more remarkable, as they were so destitute of provisions as to be obliged to kill and eat their dogs. The Persians, we are told by travellers, often expatriate themselves, when they are forbidden the use of Tobacco, in order to enjoy it in a foreign country. These facts will not surprise those persons who have been accustomed to view our appetites, when perverted to such things as are artificial and disagreeable, to be much more ungovernable than the appetite for things that are originally natural and agreeable.

But the use of Tobacco has been known to produce a more serious effect upon the mind than the distress that has been mentioned. Sir John Pringle's memory was impaired by snuff. This was proved by his recovering the perfect exercise of it after he left off taking snuff, agreeably to the advice of his friend Dr. Franklin. Dr. Masillac informed me that his father lost his memory at forty years of age by the excessive use of snuff. He took, for several years, two ounces of it every day.

In answer to these observations upon the morbid effects of Tobacco, it has been said—

1. That it possesses many medical virtues. I grant it, and the facts which establish its utility in medicine, furnish us with additional arguments against the *habitual* use of it. How feeble would be the effects of opium and bark upon the body, if they constituted a part of the condiments of our daily food. While I admit the efficacy of Tobacco as a medicine, I cannot help adding, that some of the diseases, or symptoms of diseases, which it relieves, are evidently induced by the habit of using it. Thus, a dram of ardent spirits suspends, for a while, a vomiting and tremors of the hands: but who does not know that those complaints are the effects of the intemperate and habitual use of spirituous liquors?

2. The advocates for Tobacco, tell us that smoking and snuff relieve that uneasiness which succeeds a plentiful meal. I admit that the stimulus of the Tobacco restores the system from the indirect weakness which is induced by intemperance in eating, but the relief which is thus obtained, illy compensates for the waste of the saliva in smoking, at a time when it is most wanted, or for the mixture of a portion of the Tobacco with the aliment in the stomach, by means of snuffing. But why should we cure one evil by producing another? Would it not be much better to obviate the necessity of using Tobacco, by always eating a moderate meal? The recollection of the remedy probably disposes to that intemperance in eating which produces the uneasiness that has been mentioned.

3. We are sometimes told that Tobacco is a preservative from contagious diseases. But many facts contradict this assertion. Mr. Howard informs us that it had no efficacy in checking the contagion of the plague, and repeated experience in Philadelphia has proved that it is equally ineffectual in preserving those who use it from the influenza and yellow fever.

4. It has been further said that chewing and smoking Tobacco assist the intellectual operations. So do wine and distilled spirits—but shall we, upon that account, have recourse to those liquors when we wish to stimulate our thinking faculties? Tea and coffee are to be preferred, when we wish to stimulate the mind. Mr. Pope recommends a trotting horse for the same purpose. Rousseau excited his invention by walking backwards and forwards in his room.

I suspect that Tobacco is often used, rather to supply the *want* of ideas, than to *collect* or excite them. The absence of sensation, whether of external impressions upon the body, or of the re-action of the mind in thought, is always accompanied with misery. The Indians afford a striking proof of this remark—hence they spend whole days and even weeks in smoking, in order to relieve themselves from the anguish which attends the inactivity and vacuum of their minds.

We proceed next to mention the influence of the habitual use of Tobacco upon morals.

1. One of the usual effects of smoking and chewing is thirst. This thirst cannot be allayed by water, for no sedative or even insipid liquor will be relished after the mouth and throat have been exposed to the stimulus of the smoke or juice of Tobacco. A desire, of course, is excited for strong drinks, and these, when taken between meals, soon lead to intemperance and drunkenness. One of the greatest sots I ever knew, acquired a love for ardent spirits by swallowing cuds of Tobacco, which he did to escape detection in the use of it, for he had contracted the habit of chewing contrary to the advice and commands of his father. He died of a dropsy, under my care, in the year 1780.

2. The use of Tobacco, more especially in smoking, disposes to idleness, and idleness has been considered the root of all evil. "An idle man's brain," says the celebrated and original Mr. Bunyan, "is the Devil's work-shop."

3. The use of Tobacco is necessarily connected with the neglect of cleanliness. The influence of this neglect upon morals has been happily pointed out in an extract from Captain Cook's Journal, which is published by Sir John Pringle in one of his orations before the Royal Society of London.

4. Tobacco, more especially when used in smoking, is generally *offensive* to those people who do not use it. To smoke in company, under such circumstances, is a breach of good manners; now, manners have an influence upon morals. They may be considered as the out posts of virtue. A habit of offending the senses of friends or strangers by the use of Tobacco, cannot therefore be indulged with innocence. It produces a want of respect for our fellow-creatures, and this always disposes to unkind and unjust behaviour towards them. Who ever knew a rude man completely or uniformly moral?

The Methodists forbade the use of Tobacco in the infancy of their society. The prohibition discovered a high and just sense of the self-denial, decency, and universal civility which are required by the gospel. What reception may we suppose would the Apostles have met with, had they carried into the cities and houses to which they were sent, snuff-boxes, pipes, segars, and bundles of cut, or rolls of hog or pig-tail Tobacco? Such a costly and offensive apparatus for gratifying their appetites, would have furnished solid objections to their persons and doctrines, and would have been a just cause for the clamors and contempt which were excited against them. It is agreeable to observe that a regard to good manners, upon this subject, has at last awakened in some parts of the world. In England smoking is not permitted in taverns and coffee-houses until after 10 o'clock at night; and in France snuffing is becoming unfashionable and vulgar. How much is it to be lamented, that while the use of Tobacco is declining in two of the most enlightened countries in Europe, it is becoming more general in America. Who can see groups of boys of six or eight years old in our streets smoking segars, without anticipating such a depreciation of our posterity in health and character, as can scarcely be contemplated at this distance of time without pain and horror!

It remains now that I briefly point out the influence of the use of Tobacco upon time and property. Snuffing makes a great inroad upon time. A man who takes a pinch of snuff every twenty minutes, (which most habitual snuffers do) and snuffs fifteen hours in four-and-twenty, (allowing him to consume not quite half a minute every time he uses his box) will waste about five whole days of every year of his life in this useless and unwholesome practice. But when we add to the profitable use to which this time might have been applied, the expenses of Tobacco, pipes, snuff, and spitting-boxes—and of the injuries which are done to the clothing, during a whole life, the aggregate sum would probably amount to several hundred dollars. To a laboring man this would be a decent portion for a son or daughter, while the same sum, saved by a man in affluent circumstances, would have enabled him, by a contribution to a public charity, to have lessened a large portion of the ignorance or misery of mankind.

In reviewing the account that has been given of the disagreeable and mischievous effects of Tobacco, we are led to enquire what are its uses upon our globe—for we are assured that nothing exists in vain. Poison is a relative term, and the most noxious plants have been discovered to afford sustenance to certain animals. But what animal, besides man, will take Tobacco into its mouth? Horses, cows, sheep, cats, dogs, and even hogs refuse to taste it. Flies, mosquitoes, and the moth are chased from our clothes by the smell of it. But let us not arraign the wisdom and economy of nature in the production of this plant. Modern travellers have at last discovered that it constitutes the food of a solitary and filthy wild beast, well known in the deserts of Africa, by the name of the rock goat.

I shall conclude these observations by relating an anecdote of the late Dr. Franklin. A few months before his death, he declared to one of his friends that he had never used Tobacco in any way in the course of his long life, and that

he was disposed to believe there was not much advantage to be derived from it, for that he had never met with a man who used it, who advised him to follow his example.

THE HISTORY OF DRUNKENNESS.

Dr. Turner, in an address which he delivered at the Broadway Tabernacle, in behalf of the United States Inebriate Asylum, in speaking of the influence which inebriety has upon nations, used the following language :

"Inebriety is the first disease of which we have any record. It dates its existence from the birth of the grape, the formation of wine from which was one of the first discoveries of man. We find nothing in the medical records of the Egyptians to prove that it was recognized as a disease. Æsculapius, Hippocrates and Galen are likewise silent on the subject. Yet we have for the recorder of the pathology of inebriety the most renowned man of ancient or modern times. Solomon describes the malady in the most significant language. "At the last it biteth like a serpent and stingeth like an adder." Thus we have sacred history to establish the fact that inebriety was the most frightful and destructive disease then known; comparing it to the venomous bite of the serpent and the deadly sting of the adder, which have no specific—no cure.

We are compelled to trace the influence of this disease in nations rather than individuals, and form our opinions from the facts of history which record the rise and fall of races and nations. When the seeds of this deadly malady were sown by the great men of Babylon, Egypt, Greece and Rome, in their Bacchanal feasts, then the greatness of these mighty nations began to decline, and their chosen people perished and passed away. Babylon, with all her glory and magnificence, fell into the hands of the Persians when her rulers were drunk with wine, and her people maddened by the intoxicating bowl.

By inebriety Egypt lost her ruler, the world her conqueror, in the death of Alexander the Great, in the thirty-third year of his age. The historian pens the fact that he perished through self-indulgence—by a disease "that biteth like a serpent and stingeth like an adder."

Polished Greece, the grand depository of arts and sciences of the civilized world, the residence of the historian, philosopher, statesman and physician, was the first which erected a temple to the god Bacchus. Little did her great men consider that they were dedicating a temple to a god on whose altar would be sacrificed the glory of their beloved country.

The Bacchanalian feasts in the Roman Empire were the cause of her degenerated councils and her weak government. Inebriety was the malady that destroyed the Roman statesman, general and soldier. Thus Rome fell by this physical and moral contagion, and the dark ages followed in her downfall."

We cite the above, which is but a meagre and faint description of the drunkenness of the ancients, to such of our pomological friends, east and west, as advocate the use of *wine* as a *remedy* for the evil—premising, as all know, that this remedy, wine, was the cause of all the drunkenness of the ancients. We have *now* the intoxicating element more powerfully concentrated by distillation, standing ready to take the place of the weaker fermented liquor, as soon as the latter has fostered an appetite for it. If Cincinnati wine-makers and others had not made use of this singularly absurd plea for temperance, which reminds us of throwing oil on a conflagration to extinguish it, this remark would not have been called for.—*Country Gentleman.*

A HISTORY OF THE MOST REMARKABLE EXTREMITIES OF COLD WITHIN A SPACE OF 1400 YEARS.

From a long article in the Edinburgh Review we extract the following :

"In the year 401 the Black Sea was entirely frozen over. In 463 the Danube was frozen so that Theadmare marched on the ice to Swabia to avenge his brother's death. In 642 the cold was so intense that the Strait of Dardanelles and the Black Sea were entirely frozen over. The snow in some places drifted to the depth of fifty feet, and the ice was heaped in such quantities in the cities as to cause the walls to fall down. In 850, the Adriatic was entirely frozen over. In 891, and also 893, the vines were killed by frost, and the cattle died in their stalls. In 991, the winter lasted very long, and was extremely severe. Everything was frozen, and famine and pestilence closed the year. In 1067, the cold was so intense that most of the travellers in Germany were frozen to death on the roads. In 1133, it was excessively cold in Italy ; the Po was frozen from Cremona to the sea ; the heaps of snow rendered the roads impassable ; the wine casks burst and trees split by the frost with an immense noise. In 1216, the river Po froze to the depth of sixteen ells, and wine also burst the casks. In 1234, a pine forest was killed by the frost at Ravenna. In 1236, the frost was most intense in Scotland, and the Categat was frozen between Norway and Jutland. In 1282, the houses in Austria were buried with snow. In 1292, the Rhine was frozen, and in Germany six hundred peasants were employed to clear the way for the Austrian army. In 1344, all the rivers in Italy were frozen over. In 1384, the winter was so severe that the Rhine and Scheldt were frozen, and even the sea at Venice. In 1468, the winter was so severe in Flanders, that the wine was cut with hatchets to be distributed to the soldiery. In 1670, the frost was very intense in England and Denmark ; both

Little and Great Belt were frozen over. In 1684, many forest trees, and even the oaks in England were split with frost. In 1692, the cold was so excessive that the starved wolves entered Vienna, and attacked both men and cattle. The cold of 1740 was scarcely inferior to that of 1692, and Zuyder Zee was entirely frozen over. In 1776, much snow fell, and the Danube bore ice five feet thick below Vienna.—*Massachusetts Spy.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 26, 1856.

We give place this week to an essay on the effects of the use of tobacco, extracted from a small volume of essays, published more than fifty years ago, by Dr. Rush, well known in his day as an eminent physician residing in this city, and not unknown to the people of the present age, on account of his various and valuable writings. The volume from which the extract is made is supposed to be out of print. The reader will recollect that when the Doctor alludes to practices as existing, growing, or declining, he refers to the time when his essay was written, and consequently his remarks must be applied with considerable modifications to the present time. The sentiments of such a man, on a subject so nearly allied to his professional pursuits, are certainly worthy of serious consideration. His pathetic observation respecting the feelings excited by a number of small boys smoking in the streets, might very justly influence the conduct of those who are no longer ranked among boys. With the propensity universally observable in boys to imitate the conduct of men, we can scarcely arrive at any other conclusion than that little boys will indulge in the practice of smoking, while they have the example of men, particularly those of a respectable class, to encourage them in it. A man, therefore, who is solicitous to exhibit an example favorable to the morals of a succeeding generation, will probably be cautious of indulging, without strong reasons for doing so, in a practice which, to make the best of it, can hardly be imitated with safety.

E. L.

Philadelphia Yearly Meeting convened on Second day morning, the 21st inst. The attendance was about as large as usual. William Evans and Samuel Hilles, the Clerks of last year, were at the table. Before the business was opened, a communication of some length was made by a person in attendance, said to be one of the separatists from New England. On calling the names of the representatives, it appeared that they were present, with the exception of two friends. A minute was read for John L. Eddy—a minister from Alum Creek Quarterly Meeting, Indiana Yearly Meeting—and one for Sarah Mott, a minister from Ohio, in connection with the body of which B. Hoyle is Clerk.

The Clerk mentioned that epistles were upon the table from all the Yearly Meetings with which we had *recently* corresponded, and was about to proceed to the reading of them in the usual order, when objection was made by a Friend, who stated that he did not think it would be consistent for this meeting to receive or read epistles from any of those bodies who had united with the separatists, and more particularly from those bodies in which separation had taken place. He particularized the Yearly Meetings held *in the cities of New York and Baltimore*, as having disconnected themselves with the Society of Friends, and especially objected against the reading of any communication from them. A number of friends in very near succession united in these views. This expression opened the field for discussion, which very soon took a wide range. A great variety of sentiments was expressed, some manifesting a willingness to hear the epistle from New York, but strenuously objecting to the reading of that from Baltimore. The reasons assigned by these exceptants were, in addition to those already stated, that the Yearly Meetings of New York and Baltimore had united themselves with bodies of seceders, who had embraced and promulgated unsound doctrines, and that these bodies had themselves fallen away from the support of the ancient doctrines and testimonies of the Society of Friends, and had lost their standing—that the true Yearly Meeting of New York was that now held at Poplar Ridge, in the centre of the State, and that the true Yearly Meeting of Baltimore was the one held at Nottingham, in Maryland.

The friends of good order, who have for many years stood for the faithful maintenance of the *discipline*, as well as the doctrines and testimonies of the Society, and who have lost no opportunity to point out the inconsistency, as well as

the disastrous consequences to which some of the acts of Philadelphia Yearly Meeting were evidently tending, earnestly appealed to their friends to pause and reflect before they proceeded to fresh violations of our established order, and plunged the meeting into still greater confusion and difficulty. The charge of unsoundness, brought against some of the co-ordinate Yearly Meetings, was shown to be entirely groundless.

The attention of Friends was called to the fact that the question before the meeting was not merely whether this or that epistle should or should not be read, it was a radical question affecting the very organization and integrity of the yearly meeting. Allusion was made to the nature of the connection between the different Yearly Meetings, guaranteeing to each individual member certain rights in all of them; and to the incompetency of any yearly meeting to sustain itself after having voluntarily separated from the other co-ordinate branches, because such a body must not only be a bar to the full enjoyment of those rights of members, but must be the means of introducing disorganization into other Yearly Meetings. It was said that our meeting, by its rejection of New England Yearly Meeting, by the encouragement given to separation when it invaded the rights of that body and of our own members by admitting persons disowned there to claim membership here, and by the entry on the record of last year connecting us with that body in Ohio, which every other Yearly Meeting, save one, has rejected, was placing itself on the ground of separation from the Society of Friends.

The prevailing sentiment of the meeting appeared to be in favor of proceeding to the reading of the epistles, it being very generally understood that the Baltimore epistle was to be left for separate consideration after the reading of the others. The Clerks proceeded to read the communications from the Yearly Meetings of New York and Indiana, of 1854 and 1855, North Carolina, Dublin, London, and from that body in Ohio of which Benjamin Hoyle is clerk. The reception of the last paper had been solemnly protested against by many Friends, on the ground that the body from whence it emanated was in reality a body of seceders, that they had not been recognized by any Yearly Meeting in the world, our own only excepted, and that the record of Philadelphia Yearly Meeting, made last year in recognition of that body, was made in opposition to the sentiment of a large body of concerned Friends in this meeting, and being in violation of a fundamental law of our constitution, which requires that no important step should be taken without the unity of the body, was therefore not the act of the meeting, but of a party who controlled it. Notwithstanding the large expression adverse to it, the reception of the epistle from the Ohio separatists was minuted with the others.

In the afternoon session, after the reading of the opening minute, the person from New England, who had spoken this morning, made another lengthy communication. The representatives reported that they had conferred together in reference to the nomination of Clerks, but that way did not open to propose any change. The continuance of the former clerks was concurred in as far as there was any expression, and they were appointed accordingly. The reading of the epistle from Baltimore Yearly Meeting was then called for, and a protracted discussion ensued. The opposition to its reading was large, the causes assigned being briefly those given at the morning session. On the other hand, it was shown that these objections were groundless; and that inasmuch as the reading of the epistle in question was in order, according to the due course of business, it required the unity of the meeting to depart therefrom. These views were advanced by a large number of Friends, among whom were many to whose advice and judgment we have long been accustomed to defer.

It was at length announced by the Clerk, that notwithstanding he desired for himself that the epistle should be read, and while he admitted the increased difficulty in which its rejection would involve Monthly Meetings in regard to certificates of membership, &c., he did not think it would do to read it after the objection which had been expressed. The London General Epistle was then read, and a Committee on Correspondence was appointed, who were directed to prepare replies to the epistles so far as the way should open.

On Third day morning the Queries and Answers were all read, and in the afternoon the minutes of the Meeting for Sufferings. After which an instructive memorial of our late beloved friend Stephen Grellet was read, and

directed to be recorded, but no remark was made in reference to it, except a few appropriate words by one Friend. B.

Died,—In Chester county, Pa., on the 7th inst., John R. Thomas, in his 75th year, a member of Uwchlan Monthly Meeting.

——, Near West Elkton, Preble county, Ohio, on the 4th inst., Lazarus Denney, a member of Elk Monthly Meeting of Friends, in the 79th year of his age.

——, In this city, on the 19th inst., Christopher Marshall, in the 83d year of his age, a valuable member of the Monthly Meeting for the Western District.

LONDON ZOOLOGICAL GARDENS.

To furnish every possible link in the grand procession of organized life, is the aim of the science of zoology. With great opportunities for observing and collecting animals, we have succeeded in gathering together a menagerie which is by far the first in existence, and which includes typical forms of most living things—from the chimpanzee, in whose face and structure we trace the last step but one of the highest form of mammal, to the zoophyte, which shakes hands wiih the vegetable world.

Ancient Rome, it is true, in her degenerate days, witnessed vaster collections of animals, and saw hippopotami, ostriches, and giraffes, together with the fiercer carnivora, turned by hundreds into the arena. But how different the spirit with which they were collected! With the debased and profligate Roman emperors the only object of these bloody shows was to gratify the brutal appetite of their people for slaughter; with us the intention is to display the varying wonders of creation.

Most of our readers in the full flush of summer have leaned over the balustrade of the carnivora terrace. From this elevated situation the whole plan of the south side of the grounds is exposed. To his right, fringing a still pool whose translucent waters mirror them as they stand, the spectator sees the collection of storks and cranes: more immediately in front of him softly tread the llamas and alpacas—the beasts of burthen of the New World: farther, again, we see the deer in their paddocks, and beyond, the sedgy pools of the water-fowl, set in the midst of graceful shrubberies which close the Gardens in from the landscape of Regent's Park. Passing over to the northern side of the terrace, he sees the eagle aviary, tenanted by its royal and solitary-looking occupants; the otters swimming their merry round, and perchance the seal flapping beside his pool; while the monkeys with incredible rapidity and constant chatter swing and leap about their wire enclosure. Immediately beneath him the Polar bears pace to and fro, or, swaying their heads, walk backwards with a firmness which a lord chamberlain might study with advantage; and close at hand the long neck of the "ship of the desert" is seen sailing out from the gateway of the pretty clock-house. That the dread monarch of the forest and the other "great cats" are beneath his feet, he is made aware by angry growls and the quivering sound of shaken iron bars, as the keeper goes round with his daily beef-barrow. No one can help feeling a certain sense of strangeness at seeing these creatures of all climes scattered amidst a flourishing garden—to witness beasts, ensanguined in tooth and claw, impatiently pacing to and fro between banks of scarlet geraniums or beds brilliant with the countless blooms of early dahlias—or, still more oddly, to witness birds of prey, which love to career in the storm, surrounded by monthly roses. Had it been possible to give each class of bird and animal its appropriate vegetation, it would doubtless have been preferable; but such an arrangement was manifestly impossible.

One of the most interesting cages is that which contains a family party, consisting of the mastiff with the lion and his mate. They were brought up together from cubhood, and agree to a marvel; though the dog would prove little more than a mouthful for either of his noble-looking companions. Visitors express a vast deal of sympathy for him, and fancy that the lion is saving him up, as the Giant did Jack, for a future feast. But their sympathy, we believe, is thrown away. "Lion" has always maintained the ascendancy he assumed when a pup, and any rough handling on the part of his playfellows is immediately resented by his flying at their noses. Although the dog is allowed to come out of the den every morning, he shows a great disinclination to leave his old friends. It is, however, thought advisable to separate them at feeding-time. Both the lion and lioness are of English birth, and it is singular that out of the great number that have been born in the Society's Garden, full fifty per cent. have come into the world with cleft palates, and have perished in consequence of not being able to suck. If the keepers were to fill their nostrils with tow we fancy they could accomplish this act, as well at least as children who are suffering from cold in the head. Although the male is not yet fully grown, he is sufficiently developed to show the difference between the African variety to which he belongs and the East Indian specimen at the other end of the terrace. Our young Cape friend has a fine mane, and a tail but slightly bushed at the top, which droops towards the ground. The full grown animal from Goojerat, is, on the contrary, comparatively maneless, and his tail takes a short curl upwards at the end. The caudal extremity of both is furnished with a rudimentary claw.

On the other side of the terrace, in addition to the leopards and hyænas, is to be found a splendid collection of bears, from the sharp-muzzled sun-bear (who robs a bees'-hive in a hollow tree as artistically as a London thief cuts a

purse), to the enormous Russian Bruin, the largest perhaps ever exhibited. "Prince Menschikoff," as he is called by the keepers, grew into exceeding good condition in the gardens at Hull, where it appears he chiefly dieted upon his brethren, the cannibal having consumed no less than five bears; and they seemed to have the same effect upon him as cod liver oil upon a human invalid. His neighbors, the White Polar Bears, contrast with him strangely in physiognomy and form; their heads, sharp as polecats', seem fashioned like cutwaters to enable them to make their way in the sea, and if they would lift their huge paws we should see that they were clothed almost entirely with hair, to aid them in securing a firm footing on the ice. The largest of these beasts managed to get out of his enclosure before the top of it was barred in; but he was peaceably led back again. Indeed, even the wildest of the beasts, after a little confinement, seem so frightened at recovering their liberty that they easily allow themselves to be recaptured.

Let us now cross over from the cages of the king of beasts to the aviary of the king of birds. The collection of eagles, vultures, and condors, numbers upwards of twenty species, among which we recognized "the oldest inhabitant" of the Gardens,—the vulture, presented to the Society by Mr. Brooks, the surgeon, more than twenty-five years ago. Notwithstanding his age, he looks one of the finest birds in the collection. We question, however, if the last new comer of the same species will not "put his bill out," arriving as it does from a distant shore to which thousands of anxious hearts are turned. We allude to the vulture lately sent from the Crimea. It was caught near the monastery of Saint George, and the proximity of his retreat to many a battle-field suggests reflections too painful to dwell upon. The prominent impression produced at glancing at this aviary is the perfect isolation which each bird maintains as he crowns the topmost pinnacle of the heap of rocks reared in the centre of his den, where he perches motionless as a stone. There seems to be no recognition of his fellow-prisoners—no interchange of either blows or courtesies between the iron netting. Each seems an enduring captive that will not be comforted or won over to the ways of men. Now and then unsheathing his piercing eye, we perceive the huge wings spread, and perchance remembering the callow eaglets in some Alpine eyrie, the bird soars upward for a moment, beats his pinions against the netting, and falls to earth again with the ignominious flop of a Christmas Turkey. It is impossible to contemplate these birds without pity not ununmixed with pain. Who can recognize, in the motionless bunch of feathers before us, Audubon's magnificent description of the Bald Eagle as he swoops upon his prey.

Passing on our way to the monkey-house, the merry otters are seen playing "follow-my-leader" round their rock-house, now plunging headlong in search of the flat-fish which shine at the bottom of the water—now bringing it to shore, and crushing flesh, vertebræ, and all.

The admirably arranged but vilely ventilated monkey-house is always a great source of attraction. The mixture of fun and solemnity, the odd attitudes and tricks, and the human expression of their countenances, all tend to attract, and at the same time to repel.

The apes and baboons are indeed purely brutal, and only excite disgust: towards the latter the smaller monkeys express the utmost hatred, as may be seen when the keeper by way of fun takes one of them out of his cage and walks him down the room. The whole population rush to the front of their cages, and hoot, growl, and chatter at him. The vivacious little capuchin monkeys are evidently the favorites and bag most of the nuts; the brown capuchin appears to be particularly knowing, as he keeps a big pebble at hand, and, when he finds that his teeth are not equal to the task, he taps the nut with the stone with just sufficient force to break the shell without bruising the kernel. We have often seen this little fellow take a pinch of snuff, and assiduously rub his own and companion's skin with it, with a full knowledge, no doubt, of the old recipe for killing fleas. He will also make use of an onion for a similar purpose. Among the other quadrumana in this house, we find lemurs, which look more like long-legged-weasels than monkeys, and the bright-faced little marmosets, who cluster inquiringly to the front of their cage, looking in their cap-shaped headdress of fur like so many gossips quizzing you over the window-blinds.

As we pass towards the small building once used as the parrot-house, but now dedicated to the smaller felidæ, we go by the seal-pond, and see that strange beast which resembles a Danish carriage dog with his legs amputated. He is an epicure as regards his regular meals, and turns up his nose at any fish less recherché than whiting, of which expensive delicacy he consumes ten pounds weight daily. Meanwhile, however, he is "a snapper-up of unconsidered trifles," and we see him, as the visitors circulate round his enclosure, flop, flop, around the margin of his pond, keeping a sharp look-out above the railings for stray favors. The house of the smaller carnivora is generally overlooked, but it is worthy of a visit, if only to see the beautiful clouded tigers as they are misnamed, for they more resemble hunting leopards both in size and skin-markings. These elegant creatures are quite tame, and permit the utmost familiarities of their keeper; but their neighbor, the caracal or lynx, never seems tired of making the most ferocious rushes at the bars, accompanied by a vindictive and incessant spitting, which impresses us with the idea that it possesses the

very quintessence of cat-like nature. There is one little cage in this apartment that is deserving of especial inspection—that containing a specimen of the indigenous black rat, which, according to Mr. Waterton, was entirely eaten out of the country by the gray rats of Hanover, which came over in the same ship with Dutch William.

If we now retrace our steps along the border of the plantation, which forms a deep green background for countless dahlias, and moreover screens the garden from the biting east, we shall, by turning to the right hand, come upon the Aquarium, the latest and most attractive sight in the gardens. How cool and delicious! Around us we perceive slices of the deep sea-bed and the rapid river. In the midst of the green walls of water which surround us, mimic caves, waving with sea-weed and other marine plants, afford shelter and lurking holes for the bright fish which stare and dart, or for shambling crustaceæ which creep over the pebbly bottom. Against the dark verdure of these submerged rocks, the sea-anemone rears its orange base tipped with flower-like fans, or hangs its snake-like tentacles, writhing as the head-dress of Medusa. But we must look narrowly into each nook and under every stone, if we wish to realize the amount of life which here puts on such strange vegetable forms. Let us consider well for a few minutes one of the tanks running down the middle of the building. For months all the minute animal and vegetable life has been multiplying and decaying, and yet the water remains pure and bright. The explanation of this phenomenon affords one of the most beautiful examples of the manner in which nature on a grand scale holds the balance true between her powers. If we were to put these little bright-eyed fish alive into the crystal tank, in a week's time they would die, because they would have withdrawn all the oxygen it originally contained, and contaminated it with the poisonous carbonic acid gas exhaled from the lungs. To prevent this, the philosopher hangs these mimic caves with verdant sea-weed, and plants the bottom with graceful marine grasses. If the spectator looks narrowly at the latter, he finds them fringed with bright silver bells: these bells contain oxygen, which the plants have eliminated from their tissues under the action of light, having previously consumed the carbonic gas thrown out by the fishes and zoophytes. Thus plants and animals are indispensable to the preservation of each other's life. But even now we have not told the entire causes which produce the crystal clearness of the water. The vegetable element grows too fast, and, if left to itself, the sides of the tank would be covered with a confervoid growth, which would speedily obscure its inmates from our view. We want scavengers to clear away the superfluous vegetation, and we find them in the periwinkles which we see attached by their foot-stalk to the glass. These little mollusca do their work well: Mr. Gosse, who has watched them feeding with a pocket-glass, perceived that their saw-like tongues moved backwards and forwards with a crescentic motion, and thus, as the animal advances, he leaves a slight swath-like mark upon the glass, as the mower does upon the field. But it is clear that there are not enough laborers in the tank we are inspecting to accomplish their task, as the lobster, who comes straggling over the stones in such an ungainly manner, is more like a moving salad than any living thing, so thickly are back, tail, feelers, and claws, infested with a dense vegetable growth. A few more black mowers are imperatively called for. The fish, the weed, and the mollusc, having secured to us a full view of the inhabitants of the tank, let us inspect them one by one. Here we see the parasitic anemone. Like the old man of the sea, it fixes itself upon some poor Sinbad in the shape of a whelk, and rides about at his ease in search of food. Another interesting variety of this zoophyte is the plumose sea-anemone, a more stay-at-home animal, who generally fixes himself upon a flat rock or an oyster shell, and waits for the food to come to it, as your London housewife expects the butcher and baker to call in the morning.

We have little more to say of the crustaceæ that go scrambling about, yet it would be impossible to overlook that peripatetic whelk-shell, which climbs about the stones with such marvellous activity. On a narrower inspection we perceive that it moves by a foreign agency, sprawling legs protruding from its mouth discover the hermit crab, which is obliged to dress its soft body in the first defensible armor that it can pick up. A deserted whelk or common spiral shell is his favorite resort, but, like many bipeds, he has a love of changing his house; and those who have narrowly watched his habits state that he will deliberately turn over the empty shells upon the beach, and after examining them carefully with his claws, pop his body out of one habitation into another, in order to obtain the best possible fit.

But there are still stranger facts connected with this intelligent crustacean. We have before observed that the parasitic sea-anemone invariably fixes himself when possible upon this moveable house, perfectly regardless of the many bumps and rubs which necessarily fall to its lot. Another warm friend, the cloak-anemone, clings still closer, for it perfectly envelopes the lip of his shell with its living mantle. He has still a third intimate acquaintance, who sponges upon him for bed and board, in the shape of a beautiful worm, *Nereis bilineata*, which stows itself behind the crab in the attic of the whelk-shell, and, the moment its protector by his motions indicates that he has procured food, glides between the two left-foot jaws, and drags a portion of

the morsel from his mouth, the crab appearing to evince no animosity at the seizure.

[To be continued.]

THE CALIFORNIA INDIAN RESERVATIONS.

There are now established four Reservations. The Tejon was the first established in the State, at which there are about five or six hundred Indians. The improvements consist of a two-story adobe building, 100 feet long, by 24 feet in width, a mill two stories high, 36 by 24 feet, with over-shot wheel 25 feet in diameter; a dwelling house 20 by 60 feet, and some twenty small adobe house for Indians. There were in cultivation at this place about eight hundred acres of land, five hundred acres of which were in wheat, and three hundred in barley, corn and vegetables.

The Frezno and King's river farms together, have about seven hundred Indians, who have in cultivation quite six hundred acres of land.—The Indians on King's river, in addition to what they raised, by cutting grain on shares with the farmers in that section, and from gleaning the fields, have on hand near sixty thousand pounds of grain. At Nome Lackee, in Colusi county, there are fifteen hundred Indians, who cultivate near one thousand acres of land. On this place there has been grown this year an abundant crop of wheat and barley.

On the new reserve on the Klamath river, there are over fifteen hundred Indians. These Indians have been under the charge of a sub-agent for the past six months, and were collected there at the time of the Indian disturbances in that section of the State, during last spring.—They are principally subsisting now upon fish, caught in Klamath river, and acorns, grass, seeds and berries, which they gather in great abundance in the mountains. They are contented and obedient to the orders of the sub-agent, which promises to secure permanent peace to all that portion of the State. Another reserve, allowed by the last Congress, is yet to be established.

The Indians in Marin and Mendocino counties, as far north as Cape Mendocino, numbering several thousands, have been kept under control and management by the appointment of a special agent, who resides among them, and the employment of hunters to supply them with game and assist them in procuring fish and muscles from the coast.

In this manner peace and quiet have been preserved in that entire region of country, which is now being rapidly filled up by actual settlers; and yet, six months ago, it was dangerous for even parties of ten or twelve to travel through that country.

The settled valleys and agricultural portions of the State have been protected by the appointment of special agents, who either gratuitously or for a small compensation, have taken charge of the Indians in their respective neighborhoods. Throughout the mining districts of the State, the Indians are quiet, and many of them are securing a living by working in the mines. Among them, also, special agents have been sent to ascertain their condition and to give them such temporary assistance as will be necessary to prepare them for ultimate removal to the reservations.

There is another matter worthy of mention in regard to these reserves, and that is, that in the north, the country in the vicinity of the reserves has become occupied by actual settlers, and land now cultivated which had remained idle because of the dangers to be encountered from the Indians. In Klamath and Colusi counties the agricultural lands are now being rapidly filled up, the settlers having no fears of molestation by the Indians. The same may be said of Mendocini, where thousands of acres of good land can be easily obtained, and the inhabitants, secure from the depredations of the Indians, can farm and raise stock to great advantage.—*San Francisco Times.*

THE SLAVE SCHOONER MARY E. SMITH.

This vessel, which it now appears has turned out a slaver, sailed out of the port of Boston on the 25th of August, 1855, under peculiar circumstances. She was fitted out at East Boston, and a few hours before she sailed, on information given to Mr. Hallett, the United States Attorney, he issued warrants for the arrest of Vincent Cranotich, the master, and Charles Martin, the mate, on a charge of intending to employ her in the Slave Trade. The parties having some intimation of the proceedings to stop the vessel, suddenly took her down the harbor at night by a steam tug. She was pursued and boarded off Governor's Island by the Deputy Marshal with his warrants, and by Lieutenant Prouty, of the revenue cutter, who had directions to seize the vessel. The pilot, Jacob H. Lunt, who had her in charge, refused to bring her to, on the ground that the Deputy Marshal had no right to stop the vessel, and she was taken out beyond the light with the officers, who had the option to go to sea in her or go into the steam tug and return on shore. Being unable to effect the arrest of the captain and mate, and having no sufficient force to back him, the Deputy Marshal was obliged to leave the vessel, and she went to sea, and we now have the results of her then intended voyage.

Subsequently, Lunt, the pilot, and James E. Simpson, at whose yard the schooner had been repaired, were tried before the District Court, Judge Sprague, for resisting the Marshal, in taking the vessel to sea, but were acquitted on the ruling of the Judge that the pilot was not bound to stop the vessel in order to enable the officer to make the arrest of the captain and mate.

The evidence showed that the vessel had the materials necessary for a slave deck, and large quantities of beans, water casks, &c., and there can now be no doubt that she proceeded immediately to the coast of Africa, and took in her human cargo.

It is to be hoped that the vessel will be sent to Boston, with the captain, mate and crew, that the law may justly punish all engaged in the perpetration of this atrocity.—*Boston Post.*

THE PEACH AND THE APRICOT.

In high latitudes, and on high mountains, the four seasons are almost reduced into two, winter and summer—so sudden are the transitions from cold to heat, and *vice versa*. A correspondent, writing from St. Petersburg in Russia, says the trees burst into leaf before the ground becomes thawed; and some estimate may be made of the latitude, or altitude, where trees and shrubs have originated, from the haste or the tardiness of their vegetation on the retreat of winter.

Accordingly, we might have been positive that the peach tree was never indigenous in the plains of Persia, nor the apricot in those of Armenia, from the unseasonable starting of their flower buds; and Royle found the former wild on the Himalaya mountains, and Pallas the latter on the Caucasus; we have never heard of their being found in a wild state any where else.

On the contrary, the persimmon is remarkably late in putting forth; and spells of mild weather in early spring, though often repeated, seem never to start it. It is decidedly a southern plant—a native of the plains—and though hardy, we have never seen it on the mountains. It has no characteristic of a mountain plant.

In the milder parts of the temperate zone, it is seldom that winter is not interrupted by *thaws;* and such plants as are impatiently waiting for a change of season, deceived by the increased warmth, immediately begin to vegetate. Of this the peach and the apricot, as already said, are remarkable examples. As long as the leaves remain green on the branches, no weather, however abundant in heat and moisture, can start the blossom buds; but let the twigs become bare in a frosty atmosphere, even for a brief period, and then, as they have no idea of time, a warm spell will be sure to start them.

When the leaf buds and the flower buds are first formed, the latter appear to be as hardy as the former, and only the most intense cold can destroy them; but the flower bud starts before the other, and in proportion to the sap imbibed, is the danger from succeeding cold. To present this view in a clearer light, the bud just opening into bloom, would not endure half the severity that it does in winter.

But the damage that might occur from any particular degree of intense cold, is greatly modified by circumstances. It is most unfavorable if the return of heat be sudden, more especially if a bright sun warms the frozen buds; and the difference between this state, and when the temperature gradually rises under thick clouds, is very great. We might not exactly estimate it, but should not put it less than six or eight degrees.

The influence of our lakes, in winter, is very extraordinary. Such as are shallow, indeed, are soon covered with ice in severe weather, as the Owasco and the northern part of the Cayuga; and such contribute nothing towards softening the air; but most of the Cayuga, the Seneca, and all that are too deep to freeze, load the air with vapor, which, condensing into clouds, give out much latent heat, as well as intercept that which would otherwise radiate to the open sky.

In consequence of this state of things, we have had less severe weather this winter than has prevailed in any direction at a distance from those basins of fresh water. Our thermometer has only indicated four degrees below zero; and we have found that not more than one peach-bud in ten has been damaged.—*David Thomas, in the Prairie Farmer, Feb.* 28.

WEAR AND TEAR OF GUTTA PERCHA.

The expeditions in search of Sir John Franklin, have proved the value of gutta percha in a remarkable manner. Each of them took out sledge boats of this substance for use among the masses of ice. Fitted with a skate, the boat served as a sledge; floated, it would carry five or six persons, with ample provisions; at other times it might be folded up, or converted into a wrapper or bed tent, safe against the cold, that three or four men might sleep under. Its weight was only eighteen pounds. Moreover, after undergoing all the rough work of the voyage, it returned to England not in the least damaged, and in almost as good a condition as when she left.—*British Banner.*

THE DUMB CHILD.

She is my only girl:
I asked for her as some most precious thing;
For all unfinish'd was Love's jeweled ring,
Till set with this soft pearl!
The shadow time brought forth I could not see;
How pure, how perfect seemed the gift to me!

Oh! many a soft old tune
I used to sing unto that deafened ear,
And suffered not the slightest footsteps near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay.
Ah! needless care! I might have let them play.

'Twas long ere I believ'd
That this one daughter might not speak to me;
Waited and watch'd—God knows how patiently,
How willingly deceiv'd.
Vain Love was long the untiring nurse of Faith,
And tended Hope until it starved to death.

Oh! if she could but hear
For one short hou , till I her tongue might teach
To call me mother! in the broken speech
That thrills the mother's ear!
Alas! those seal'd lips never may be stirr'd
To the deep music of that holy word!

My heart it sorely tries,
To see her kneel with such a reverent air
Beside her brothers at their evening prayer;
Or lift those earnest eyes
To watch our lips as though our words she knew,
Then move her own as she were speaking too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long-pent up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breezes, streams and groves,
All the grand music to which Nature moves,
Are wasted melody
To her; the world of sound a tuneless void:
While even silence hath its charm destroyed.

Her face is very fair:
Her blue eye beautiful; of finest mould
The soft white brow o'er which, in waves of gold,
Ripples her shining hair.
Alas, this lovely temple closed must be,
For he who made it keeps the master key.

Wills He the mind within
Should from earth's Babel-clamor be kept free,
E'en that his still, small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer thrill?
Then should I grieve? O, murmuring heart, be still!

She seems to have a sense
Of quiet gladness, in her noiseless play;
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts, though once I had the fear
That ev'n her father would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee;
O, at such times, I know,
By his full eye, and tones subdued and mild,
How his heart yearns over his silent child.

Not of all gifts bereft,
Even now. How could I say she did not speak?
What real language lights her eye and cheek,
And thanks to Him who left
Unto her soul yet open avenues
For joy to enter, and for love to use!

And God in love doth give
To her defect a beauty of its own;
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the seal be melted from her ear,
Yea, and my voice shall fill it—but not here.

When that new sense is given,
What rapture will its first experience be,
That never woke to meaner melody
Than the rich songs of heaven—
To *hear* the full toned anthem swelling round,
While angels teach the ecstacies of sound.

Sunday School Journal.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamer Baltic arrived at New York on the 17th inst., and the Africa on the 19th, with Liverpool dates respectively to the 2nd and 5th.

The treaty of peace was signed at Paris on the 30th ult. The conditions are not to be published until ratifications have been exchanged, which may require two or three weeks, but the London Times states that the treaty is to take effect from the date of its signature. The Conference was expected to continue its sessions, for the settlement of minor, though important matters, not included in the treaty, and it was supposed that a month would probably be occupied in this way.

The weather in the Crimea continued severely cold up to the 22nd ult. A fire had occurred in the British encampment at Balaklava, destroying two of the men's huts and a storehouse, and twenty-two men are supposed to have perished in the flames.

A vessel recently arrived at Figueira, in Portugal, and which left Newfoundland on the 13th of 2d month, reports seeing large fields of ice about 200 miles from that coast, and in the midst the lights of a steamer, which some suppose to have been the Pacific. The length of time which has since elapsed, however, independently of the original doubt as to her identity, leaves little or no ground of hope for her safety.

England.—Parliament re-assembled on the 31st ult., when the conclusion of peace was officially announced. The Baltic squadron has been ordered home. The American Minister had not been presented to the Queen, owing to her absence from London, but he had been formally recognized by Lord Palmerston, and was transacting business at the Foreign Office. The Government is said to manifest a friendly disposition towards this country. The Central American question was about to be discussed in Parliament.

France.—In consequence of the conclusion of peace, an order has been given for the immediate release from service of the military of the class of 1848. The Emperor is said to be still desirous of a Congress to consider the general state of Europe, with a view to some modifications, but the English government is believed to look coldly upon the proposition.

Russia.—Peace was proclaimed in St. Petersburgh on the 1st inst. The Emperor has issued ukases abolishing in several governments the exceptional administrations created with reference to a state of war, and has restored in those districts the ordinary system of government, as before the commencement of hostilities. A squadron of five steamers has been ordered to be prepared for sea by the middle of next month, and to be furnished with pilots well acquainted with the coasts of England and France; and it is supposed the Emperor intends to visit France. A grand council of the principal personages of the empire is to be convoked at St. Petersburg, to discuss various reforms, the abolition of serfdom being one of the most important.

Turkey.—Public attention was almost absorbed by the commercial crisis; but the loan commission having made an advance to the government, and the latter having abandoned the idea of issuing paper money, it was hoped many of the difficulties would soon be overcome.

Italy.—Parma has been placed under martial law, owing to assassinations having been committed, and the Austrian General, acting as Governor of the city, has arrested upwards of three hundred persons. The Grand Duke of Tuscany has refused to commute the sentence of eight years imprisonment passed upon a political offender, to banishment for life. Both of these duchies are represented to be in a very unsettled state.

Egypt.—The Viceroy, having obtained the right of appointing the cadis, or local civil judges, who have hitherto been appointed by the Porte, and purchased their posts at Constantinople, proposes confiding the selection of those officers to the people, by inviting the latter to give a secret vote, when the person receiving the highest number will be the magistrate.

In Alexandria the sum of 15,000,000 francs, for the canal of the Isthmus of Suez, was subscribed for in two days, by 250 persons of various nations. The Viceroy subscribed 30,000,000 in addition, and also 1,000,000 for the officers and 1,000,000 for the soldiers of his army. At Cairo, 50 persons subscribed 1,900,000 francs.

Syria.—The new Pasha is thoroughly carrying out the liberal principles lately proclaimed at Constantinople towards all creeds. He recently attended religious service in the English church at Jerusalem, and visited the English hospital and school, making donations to each. He has deposed the Turkish Governor of Nablous, who was obnoxious to the inhabitants, and installed a native in his stead, and has also been visiting the places under his authority, a thing never done by his predecessors. The Greeks are cultivating land extensively about Jerusalem, planting olive and mulberry trees, and building silk mills.

India.—A change is to be made in the tenure of land in the Madras Presidency, by reducing the tax from 35 to 25 per cent., and fixing the proportion for 50 years, so as to allow the cultivator the benefit of his own improvements.

Nicaragua.—Accounts from Panama state, on the authority of official reports from the Costa Rican army, that 400 of Walker's troops under Col. Schlesinger, were totally defeated on the 20th ult., by 500 Costa Ricans, and that the main army of the latter, 3000 strong, was marching towards Nicaragua. The reports from Virgin Bay, on the other hand, are that Schlesinger with 240 men, was surprised by 800 or 1000 Costa Ricans, and routed, but soon gained a position which he was confident he could hold until reinforced. Amidst these conflicting statements, it is impossible to arrive at the exact truth, but it appears certain that Walker has met with reverses.

Domestic.—We have accounts from California to the 20th ult. The Senate of that State rejected the resolution deprecating the election of Banks, which had previously passed the House. The case of Adams & Co., vs. Cohen has been decided by a verdict for $269,000 against Cohen. The winter has been exceedingly dry in Southern California, so that there is very little food on the plains for cattle.

An official communication, received at Washington from Joel Palmer, Superintendent of Indian Affairs in Oregon, throws the whole blame of the present war upon the whites, who are denounced for having been guilty of many acts of barbarity towards the red men.

A mass meeting was recently held at Fillmore city, Utah Territory, to consider the propriety of establishing a daily express line of stages from the Missouri river to California, via Salt Lake City. Speeches were made in favor of the project, but no definite action appears to have been taken. The winter has been very severe in that Territory.

A committee of the Free State Legislature of Kansas was in session at Topeka on the 12th inst., preparing a code of laws to be submitted to the Legislature in the 7th month.

The tornado which passed over this city on the evening of the 12th inst., appears to have commenced in the northwestern part of Ohio, and to have traversed a part of that State and the central portion of Pennsylvania and New Jersey, causing great destruction in its course. It is remarkable that, so far as accounts have reached us, very few lives were lost, though many buildings were entirely demolished. The bridge over the Allegheny river at Kittaning was destroyed.

The two treaties for the benefit of the Indian tribes in Michigan, recently ratified by the Senate, make provision for their occupation of lands in that State in severalty instead of in common, and divert the annuities to their moral and industrial improvement. The treaty with certain Indian tribes in New Mexico, likewise recently ratified, proposes to concentrate them apart from the injurious influences of the whites, and encourage them in the pursuit of the arts of peace and civilization.

Pennsylvania Legislature.—The proceedings have not been of general interest. The session terminated on the 22d inst.

Congress.—A bill has passed the Senate designed to remove from circulation the smaller Mexican and Spanish coins, establishing their value in receipts for government dues, and providing for the coinage of a new description of cents. The Committee on Commerce was directed to inquire into the character of the Chinese Coolie trade, and to consider if any legislation is expedient to prohibit it or prevent its abuses. The Commissioner of Patents was instructed to consider the expediency of so amending the Patent Laws as to allow the inhabitants of the neighboring British provinces to enjoy the benefit of those laws on an equal footing with our own citizens. The Committee on Post Offices was directed to inquire into the expediency of establishing a uniform rate of postage throughout the United States. The debate on the Kansas question was continued. The Secretary of War was called upon for information relative to the Indian difficulties in Oregon and Washington Territories.

In the House, the Library Committee reported a joint resolution for the purchase of 15,000 copies, at $5 each, of Dr. Kane's Narrative of the Arctic Expedition, for distribution among members of Congress, and authorizing the Secretary of the Navy to have appropriate medals struck and presented to those engaged in that expedition; which was passed by a majority of four. The Fortification Bill of the Senate was laid on the table, on the ground that it did not properly originate in that body. The President was requested to have statements prepared, showing the appropriations made during each session of the last three Congresses, the expenditures during the same period, and whether any defalcations have occurred.—The debate on the Deficiency Bill has been continued, and most of the Senate's amendments have been rejected.

FRIENDS' REVIEW.

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Cursory view of some of the obstacles to the right apprehension and full reception of the spiritual nature and blessings of Christianity. By JOHN ALLEN.

(Concluded from page 515.)

It was the conviction of many pious persons, about the time when the Religious Society of Friends first made its appearance, that the true Reformation had been but partially effected; and its early members, like many others of the same day, believed that they were called to proceed further with the great work which had thus been commenced. The Christian profession still required to be freed from many obscuring and deadly forms and customs, under which its brightness suffered eclipse; from a considerable portion of error, with which its pure doctrinal truths were tinctured, and from a maze of sophistry, by which it was even yet attempted to reconcile good with practical evil, and light with darkness. Those honorable men were faithful to these convictions, and suffered much from the contempt and persecution of the world on account of their firm and conscientious adherence to such a persuasion. The experience of more recent periods has proved the truth of these apprehensions, and continues to do so to the present day; evincing, through a growing spirit of serious inquiry, and the dissatisfaction of many religious minds with prevailing opinions, that much yet remains to be done to purify both the principles and practices of Christendom from their many corruptions, ere the religion of Jesus shall commend itself to the world, in its genuine characters of universality, simplicity and benignity.

But while this important work is still on the wheel; while the religious world is beginning, though slowly, to discover its necessity, and to recognise the free, the peaceful and the spiritual character of the Christian dispensation; and individuals in different denominations are sincerely inquiring "What is Truth?" may the members of the Society of Friends be on their guard against the suggestion, so often urged, of the value and necessity of outward ceremonies in divine worship and service, and against the disposition to adopt them as ordinances of Christ. Originally gathered and established with very opposite views, may we be watchful, that our diligent and commendable reading of the Holy Scriptures be not merely or principally with the eye of human wisdom outwardly and critically directed, and with the expectation, as of old, in them to have eternal life; whilst there is a continued unwillingness to come in simplicity of heart to the Saviour of men, who died for us, and in obedience to his injunctions, to deny ourselves, to take up the cross daily and follow him. Let us be careful how or in what spirit we judge of the ministry of the gospel, and the writings of individuals, especially those of early times. May we especially beware of growing weary with the simplicity and spirituality of our mode of worship, because thus the poverty and inability of man are often painfully felt; and of turning aside from singly seeking Divine assistance, and depending on it, into acts of creaturely activity and outward show; though by these the strong natural bias towards sensible objects may be gratified, and the imagination and understanding be regaled and feasted.

Great is the danger of such sensations being mistaken for real advances in vital religion, and of a restless feverish excitement being preferred to the more sober and profitable emotions of Divine grace on the soul. A continued round of outward performances, set off with the high seasoned dainties of eloquence and music, as accompaniments or acts of worship, may, in many instances, be relished better than the plain wholesome fare attending a patient humble waiting on God; and there may be a reluctance to bear, in its proper force, the humiliating sense of human weakness and unprofitableness. With respect to the motives of those who have to some extent adopted such a course, it is not for us to pronounce judgment; to their own master they must stand or fall. But it remains our duty to uphold, with steadfastness, yet with true Christian charity, the great and clear views of the gospel of Christ, which we believe the Religious Society

of Friends has been raised up to maintain; and we may derive satisfaction from the undoubted belief that they will ultimately prevail. Let us not mar their beauty in the eyes of our fellow Christians by practical worldly-mindedness, and thus cause others to speak evil of doctrines, from which many among us have derived both support and consolation. For it must be thankfully acknowledged, amid many deficiencies, that deep instruction, a renewal of strength, and humble rejoicing, are still often permitted to be experienced, both in our secret and public devotional exercises; and that we have frequent and abundant cause to acknowledge, with gratitude, the continued presence and goodness of the Lord. He has been and still is pleased, in his mercy, to grant us many blessings; and it is cause of thankful encouragement to believe that many of the great practical principles, long familiar and dear to the members of this Religious Society are extending and making their way in unexpected quarters, to the honor of the Christian profession and the benefit of mankind.

So powerful is the tendency of the human mind to extremes, as has been before mentioned, and so apt is one extreme to beget its opposite, that it would be strange indeed if, in the anxiety to avoid creaturely activity, and the compassing themselves about with sparks of their own kindling, some among us should not have fallen into an opposite tendency, and contributed, by over caution, to quench, both in themselves and others, some of the effects of the gentle influences of Divine love and power. For extremes of any kind it is not intended to plead. The safety of us all stands in being preserved out of them, which can only be attained by reverently taking heed to the teachings of the Holy Spirit, the true heavenly guide, and by embracing, in a teachable disposition, all the subordinate means with which we are favored. But is it not to be feared that a prevailing temptation of the present day is that of heaping to themselves teachers to gratify the itching ear, as it was at a very early period of the Christian Church; and to prefer "the enticing words of man's wisdom" to "the demonstration of the Spirit and of power?" Accordingly the danger is great that the hearers of such will be built up in a faith which stands "in the wisdom of men," and not on the right foundation, "the power of God." From such a fatal error, and from all others, whether of a similar or contrary kind, may the Lord, in his abundant long-suffering and mercy, be pleased to preserve the members of this Religious Society! that, while we think we stand we may all take diligent heed lest we fall.

But seeing that many of the principles long advocated by us have become of late more generally accepted; and that others, which are not yet so favorably viewed by our fellow-professors of the Christian name, stand, nevertheless, as we believe, on the same impregnable foundation of Divine Truth, both outwardly written and inwardly revealed; great surely is the encouragement to us to uphold them all in steadfastness and love, and not to deviate from that path of uncompromising faithfulness, in the pursuit of which our forefathers suffered so deeply, and became so honorable. The world, on the one hand, may endeavor to withdraw us from our simplicity and plainness, whether in outward or in religious matters, and to ensnare us with the favor of its reputation, the distraction of its cares, and the deceitfulness of its riches, which are now probably the greatest temptations we have to contend with. Some of our fellow-believers, on the other hand, may scarcely allow us the title of Christians, because we are found declining the use of certain ceremonial observances, which we believe to be no part of genuine Christianity, and maintaining the manifestations of Divine love and light, through the Spirit of Christ, to have been purchased by his death for the whole family of man. Yet, believing as we do, that each of these parts of our profession is in entire harmony with the great principles which our Lord and Master condescended to unfold, and with that salvation which is through him alone; may we still endeavor, with increased humility and singleness of heart, to watch against every extreme, especially that of the natural bias to sensible objects, to beware of a lukewarm and worldly spirit, and to live down calumny and misrepresentation, "perfecting holiness in the fear of God."*

Should there be any of our Christian brethren to whom some of the views here faintly developed are new and strange; may such be induced, with candid and unprejudiced minds, to examine them seriously. It is believed that if such be

* On the universality of Divine love and grace, and on the capability of all men for salvation, much might be said. If we admit that all receive, through Adam, a proneness to sin, though utterly ignorant of the history or cause, we must also surely admit, according to the doctrine of Scripture, that through Christ, the second Adam, (a striking appellation,) all receive a capacity for restoration to life, though equally ignorant of the gracious means. Otherwise we make the latter less extensive than the former, an unworthy estimate of the stupendous exertion of Divine redeeming love! Again, if all men are to be judged they must be responsible; and if so, they must have had somewhat to be responsible for. If all are sinners, all must have had some law, more or less clearly made known to them, against which they have sinned. Deny the instruction, the law, the power to obey, and we instantly take away the responsibility and the sin. Let the favor be denominated what it may, whether Light, Grace, Spirit, Divine instinct, or moral sense; it can be no part of the fallen nature of man: otherwise man, in his fallen state, is not wholly debased or corrupt, but has a natural good in himself, independent of the blessings derived through the coming and death of Christ, from the necessity and virtue of which we consequently derogate. While, on the other hand, by an acknowledgment of the universal gift of Divine grace received thereby, we exalt the value of his sacrifice, and vindicate the eternal justice and mercy of the all-wise God.

the case, they will be found to be consistent with the true character of the gospel dispensation, and calculated, as carried out into faithful practice, to elevate and bless mankind.

Though there be no external form of baptism, yet the necessity will be fully acknowledged of that operation of the Spirit of the Lord Jesus, which was thus foretold: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Here truly is "the washing of regeneration, and renewing of the Holy Ghost, through Jesus Christ our Saviour." And though no recourse be had to bread and wine, whereby to commemorate the death of the Lord, or to hope to feed on his flesh and blood, yet, under a sense of his gracious condescension in granting forgiveness of sins, and in permitting the communion of his Spirit to animate the fainting, and instruct the ignorant, there will be a real partaking by faith of this flesh and blood, and at times united renewals of humble hope and confidence in Him. Hence, help will be experienced, as he is diligently sought unto, to proceed with increased alacrity in the course of Christian humility and devotedness. Where the substance is thus, through the mercy of the Lord, either known or presented for acceptance, the weak elements will be found to be unnecessary, and therefore not in danger of being substituted for the spiritual reality. The religion of the heart and life alone will be perceived to be availing, through Jesus Christ our Saviour; and it will be fully understood that "bodily exercise profiteth little; but" that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

In concluding these observations, the writer feels desirous that they may be accepted in a spirit of candor and Christian love, in which he trusts they have been written. His chief concern in this little work has been affectionately to caution his fellow-professors of the Christian name, and more particularly the members of the Religious Society of Friends, that they carefully maintain a watch against the attempts of the subtle adversary of souls, to draw them aside, by external forms and services, from the life and power of the gospel. That while they plainly detect the grosser and more obvious delusions, by which he has betrayed some, especially of remote ages; they may also beware of the more refined and specious snares which he still presents. Instead of being unprofitably cumbered about much serving, whether by too ardently pursuing temporal objects, or by outward performances in religion, may it be the engagement of all individually, like Mary of old, to choose the one thing needful, that good part which shall not be taken away, even to sit as at the Saviour's feet, and hear his gracious words. Thus knowing in whom we have believed, and being assured that he is the eternal substance of the many types, shadows and signs: may we, with increasing earnestness and humility, desire to be filled with the knowledge of his will, in all wisdom, and spiritual understanding; and with the fruits of righteousness, which are by him, unto the glory and praise of God.

RAGGED SCHOOL CHILDREN IN LONDON.

From a little work entitled "The Million Peopled City," by J. Garwood, Secretary of the London City Mission, describing the condition of some of the neglected classes in that city, and the efforts which have been made to benefit them, the following statement is selected, as a striking illustration of successful labor for the improvement of the unpromising characters who usually constitute the Ragged Schools.

The shoe-blacks now to be seen throughout the London streets are a very interesting class, illustrative of the vast benefit which may be conferred on individuals and on society by well-directed voluntary Christian efforts. They are employed by a Society, the Committee of which are twelve barristers of the Temple or Lincoln's Inn, who honorably devote much time and attention to a cause so apparently humble. One of these gentlemen gave evidence before a Committee of the House of Commons in 1852, that, in addition, he had been a Sunday School teacher for the last 15 years, a member of the Committee of the Ragged School Union for 4 years, and that he had been in the habit of visiting Ragged Schools two or three times every week, as well as on the Sundays. The boys employed have been taken as nuisances from the streets, and as criminals from the gaols—made useful servants to the public, able to earn an honest livelihood during their reformation, and give promise of becoming religious and respectable lads at home, or useful colonists abroad. Of those engaged in the first 1¼ year, 27 had been criminals, and some of them had been many times in gaol. They are from 12 to 16 years of age, though not often so old as 16 now, as younger boys are found preferable. They are more generally now about 12 or 13. During the Exhibition of 1851, the number of these lads was increased to 36, but since then it has even increased, and during the summer of 1852, was 45. It is supposed that there is room for the employment of 200 in the great city. They are all dressed in a red uniform, provided by the Society, which has been found extremely useful —to the boy, in enabling him to keep himself separate from his former associates; to the Society, in enabling them to find the boy and inspect his conduct; and to the public, in showing them where the boy is stationed. The sta-

tions occupied were applied for by the Society, and allowed by the Police Commissioners. They vary very much in their value, and the lads are promoted from an inferior station to a better one as a reward for good conduct, or removed from a better to a worse station as a punishment for bad conduct. The boys are all taken from the Ragged Schools, and their reception is held out as a prize for merit. It devolves on the superintendents of the 26 best Ragged Schools to select the candidates, and from these the Committee of the Shoe-black Society select a given number, whom they consider most worthy of the distinction. Before they are employed they have a week's training at the Society's premises, No. 1, Off-alley, George-court, Strand. There they all assemble every morning before they proceed to their respective stations, and prayers are conducted at half-past 6 by one of the Committee, or, in his absence, by a paid officer, who receives a salary of 64*l.* a year. Ten of the boys sleep on these premises, which pays the rent of the entire house; for the Society is made now entirely self-supporting. The boys in general take their meals at their posts, and return at 6 in the evening to pay in all the money they have earned. On Wednesday evenings a lecture is delivered to them on religious subjects. There are provided for them a library, a savings-bank, and means for providing bath-tickets. They attend their respective schools in the evening, and a Sunday morning school is conducted for their benefit by one of the Committee. "Good-conduct badges" are given by the Society as marks of merit; and warning, suspension for a week, or discharge, as punishments. Each boy is paid 6*d.* a day. The remainder of his earnings is divided into three parts, the first of which is paid to the boy himself, the second is put by for him in the savings bank, and the third is given to the Society to defray its expenses. A penny is the charge for brushing a gentleman's shoes and cleaning his trousers. Sometimes 2*d.*, 3*d.*, 4*d.*, or even 6*d.*, is given, but the Society desires to discourage this excess of payment. About 800 pairs of shoes were cleaned each day during the summer of 1852. During the first year the boys laid by for their future welfare, in the savings bank, 156*l.* The earnings of course much vary, according to the state of the weather, the traffic of the station, and the quickness of the boy. It once reached 2*l.* 2*s.* a week by an Irish lad during the Exhibition. In the summer, 10*s.* is a fair sum to earn. This, continued all the year, with 45 boys, would amount to 1,404*l.*; but in the winter months the earnings are reduced one-half. The boys have generally been found honestly to bring to the office what they receive. As they are changed, the value of each station is tolerably known. They are also inspected by officers of the Society. If suspicion is excited, they are watched. But only 2 cases of dishonesty were thus discovered during the Society's first year. During that year, of the 27 previous criminals, 3 were sent out by the Society, as a reward, as emigrants, 5 obtained situations, 1 was restored to his friends, 3 left of their own accord, 2 were discharged for incompetence, 4 for misconduct, and 9 remained in the employment. All these had been convicted as thieves. Of 26 other boys employed that year, whose parents were convicts, or drunken and depraved, or had abandoned their children, 4 emigrated, 6 obtained situations, 1 was apprenticed, 1 left of his own accord, 2 were discharged for incompetence, 7 for misconduct, and 9 remained in the employment. Of the first class—the thieves—a lad was raised from the rank of a criminal to the rank of inspector, and was paid 10*s.* a week by the Society. Another, who had been a burglar, and who entered on his work with a bullet in his neck, received a similar promotion. And a third, who, although so young, had been 30 times in custody, and 3 times in gaol, was proceeding favorably. In one case, a lad received the reward of emigration, who was the son of a transport, and who took with him 15*l.*, which he had saved from his earnings. In another case, a boy, who was without a father, had only a drunken mother, and who was a criminal himself, obtained a situation as in-door servant, and, on doing so, commenced family prayers in the kitchen. He gave every satisfaction to his employer. One of the best lads remaining has no father; his mother is a criminal; and he himself had been a criminal also.

A remarkable circumstance is, that the Society has received numerous applications from respectable parents to employ their sons, who have apparently felt no objection to their children associating with lads of so debased a class, so satisfactory has been the general conduct of the latter. The Society has refused, however, such applications, desiring to limit the number of the lads to those who have passed through Ragged Schools.

Another interesting circumstance is, that 25 of these lads, although so young, actually supported their parents by their earnings.

It is also very interesting, that the lads are so fond of their situations, that it is difficult to get them to leave for more permanent ordinary places. They will not go for less than 7*s.* a week, and they often show a desire to return, after having left.

Nor is it an unimportant circumstance, that the Society has no need to *seek* after situations for the lads. They receive numerous applications for them. One omnibus company alone, during the year, applied for 40 lads.

Similar Societies have also been formed in Dublin, Liverpool and Sheffield.

The lads who have no homes, and who do not lodge at the Society's house, live in model lodging-houses, and the refuges connected with

their schools. Those who lodge in Off-alley pay 3*d.* a night for their lodging.

Emigration expenses have been met partly by the schools to which the lads pertain, and partly by the Ragged School Union. The outfit is in every case paid for out of the lad's savings. None are sent out but those who really desire to leave the country. In many cases they prefer remaining at home.

Arrangements are in progress for establishing a school especially for these lads, and making them pay for it, which they appear to be most ready to do.

All the lads on the Sunday must attend either church or school.

A fine of 1*d.* is levied for want of punctuality at prayers in the morning, which is applied to a sick fund.

The following advantages in the plans of the Society are believed to have been most important in its success. By them industry is not merely enforced, but immediately rewarded; permanent employment is held out in prospect; good and bad conduct are made directly apparent to the other lads, and to the managers; emulation is promoted by classification; honesty by constant money transactions, in which trust is involved; economy by daily saving; attention to respectability of appearance by enforcing proper clothing; punctuality by fixed hours; steadiness by the requirement of prolonged attention to duties at a certain post; learning by promotion to stations requiring it, and love of home by a provision for those who would otherwise be without a shelter.

To be continued.

FRIENDLY INTERNATIONAL ADDRESSES.

The people of Great Britain, as all our readers are aware, have been greatly exercised with apprehensions that their country and the United States might *drift* into a war, if left to the leadings of ambiguous or irrascible diplomacy. The war-talk excited by the press, and movements and counter-movements indicating preparations for, or expectations of hostilities, have produced a painful impression upon the minds of the serious and thoughtful portion of the community. In order to arrest these dangerous tendencies and influences, they propose to adopt a method which has already been tried with beneficent effect in similar cases. That is, to bring the people of the two countries into direct communication on the subject of their mutual relations and interests. The large towns in Great Britain are preparing Friendly Addresses to the different towns in the United States; deprecating all allusion to a war, which would be so unspeakably wicked and fratricidal, and expressing sentiments of esteem and goodwill towards the American people. These addresses we trust, will not only be received in the spirit which they breathe, but will also elicit a ready and cordial response. There is one feature about these international addresses which is very interesting and hopeful. They constitute a species of people-diplomacy, which may, some day or other, take from the hands of two or three men the vast power for mischief which has hitherto been confided to them. Thus the populations of two great countries will be brought frequently into direct conference on the questions in which they have so much at stake.—*Burritt's Citizen of the World.*

LONDON ZOOLOGICAL GARDENS.

(Continued from page 525.)

At the east end of the building the alligators' pool discovers here and there a floating reptile's head, the outline of which reminds us of the hippopotamus. In both cases the habit of resting in the water with the head and body almost entirely submerged, necessitates a raised form of the nostril and eye-socket, in order to allow the animal to see and breathe. A similar formation of the face is observable in the wart hog (in another portion of the Gardens), which wallows up to its eyes in slush and mire. The alligators have the tank to themselves, with the exception of a couple of turtles, which are too hard nuts for even them to crack.

At the northern extremity of the path we have been following we come upon the paddock and pool dedicated to cranes and storks. What spectre birds have we got among? See yonder, on the very edge of the pool, the gaunt adjutant, his head muffled up in his shoulders, looking like some traveller attempting to keep his nose warm in the east wind.

Another claimant for our admiration now steps forward, now bending low, now with the aid of his wings lifting himself on the light fantastic toe, now advancing, now poussetting, and all the time calling attention to his grotesque but not altogether inelegant attitudes by a peculiar cry. We defy the gravest spectator to watch the beautiful crowned crane at his antics without laughing. But we hear the lady beside us exclaiming,—"Is it possible that the Maraboo feathers which so often gracefully sway in obeisance before the Queen, were ever portions of such ugly birds as these?" Unlikely as it may seem, it is verily from these dirty ill-favored looking Maraboo storks that this fashionable plumage is procured. Close by, sitting upon a stone, we see the melancholy-looking heron, and the audacious sparrows hop within a foot of his legs, so inanimate he seems. Ah! it is the vile deceit of the bird: in an instant he has stricken the intruder with his bill, and the next, he has disappeared down his throat. That elegant gray crane is the "native companion" from Australia, so called from his love of consorting with man in that country. We all know what familiars cranes and storks are in Holland and in the East, where they build on the chim-

ney-pots without the slightest fear, and we are glad to find that they possess the same confidence in the savages of the New World. They are handsome birds, but not so richly plumed as the European crane, with his black and white feathers and full-clustered tail. Once these cranes were common here, before windmills and steam-engines were set to work to rescue many counties from a state of marsh. With civilization they utterly disappeared from the land, and with civilization we once more find them amongst us—a sight to gaze at. Not long since the odd population of this paddock embraced a secretary-bird, whose velvet breeches, light stockings, and reserved air, gave him an official appearance worthy of Somerset House in the last century. Take care, little girl, how you feed them; a charge with fixed bayonets is scarcely more formidable than the rush of sharp long bills through the railings which immediately follows a display of provisions.

A few steps take us to the magnificent aviary, 170 feet in length, constructed in 1851, through the 19 divisions of which a pure stream of water is constantly flowing, and the space enclosed by iron netting is so spacious that the birds have room freely to use their wings. The first compartment contains two of the rarities of the Gardens—the satin bower-bird and the Tallagulla, or brush-turkey. The former, a bird of a shining blue-black color, is the only remaining one of three brought to this country in 1849. Immediately upon their arriving in the Gardens they commenced the construction of one of their bowers or "runs," which, according to Mr. Mitchell, has been constantly added to and rearranged from that period to the present time. The bower is perhaps one of the most extraordinary things in bird-architecture, as it is constructed not for the useful purpose of containing the young, but purely as a playing place. The bower is constructed, in the present instance, from the twigs of an old besom, in the shape of a horseshoe, or perhaps we should convey a better idea of it by stating that the sticks are bent into a shape like the ribs of a man-of-war, the top being open, and the length varying from six to twelve inches. Against the sides and at the entrance of the bower, the bird, in a state of nature, places bright feathers, snail-shells, bleached bones, anything, in fact, containing color. When it is remembered that Australia is the very paradise of parrots and gaudy-plumaged birds, it will be seen that the little artist cannot lack materials to satisfy his taste for ornament; nevertheless we are told that he goes a considerable distance for some of his decorations.

Scarcely a less interesting bird is the brush-turkey. In appearance it is very like the common black turkey, but is not quite so large; the extraordinary manner in which its eggs are hatched constitutes its singularity. It makes no nest, in the usual acceptation of the term, but scratches decayed vegetable matter into a pyramid with its feet. It then carefully dibbles in its eggs at regular intervals, with the small end downward, and covers them over with the warm fermenting gatherings. The pair in the Gardens, shortly after they were received from Australia, commenced making one of these hatching-mounds, which, by the time it was finished, contained upwards of four cart-loads of leaves and other vegetable matter. After the female had deposited sixteen eggs, each measuring not less than four inches in length—an enormous size, considering the bulk of the bird—the male began to keep watch over this natural Eccaleobion, and every now and then scratched away the rubbish to inspect them. After six weeks of burial, the eggs, in succession, and without any warning, gave up their chicks—not feeble, but full-fledged and strong: an intelligent keeper told us that he had seen one fly up out of the ground at least five feet high. At night the chicks scraped holes for themselves, and lying down therein, were covered over by the old birds, and thus remained until morning. The extraordinary strength of the newly hatched bird is accounted for by the size of the shell, which contains sufficient nutriment to nourish it until it is lusty. Unfortunately all the young but one have perished through various accidents, quite independently of temperature; and the next brood will probably be reared. As both the flesh and the eggs of these birds are delicious, Mr. Mitchell is anxious to naturalize them among us. In fact, one of the objects of the Gardens under the enlightened management of the Secretary, is to make it what Bacon calls, in his "Atlantis," "a tryal place for beasts and fishes." For centuries a system of extermination has been adopted towards many indigenous animals; the wolf and buzzard have quite disappeared, and the eagle is fast being swept away from the Highlands of Scotland. Noxious animals have been replaced by the acclimatization of many of the foreign fauna, which are either distinguished for their beauty or valuable for their flesh. This transfer, which adds so much to the richness of the country, can be vastly accelerated through the agency of these Gardens, which are a kind of "tryal ground" for beasts, as the fields of some of our rich agriculturists are for foreign roots and grasses, in which those likely to be of service can be discovered, and afterwards distributed throughout the land.

If we may quote the brush-turkeys as instances of birds capable of affording a new kind of delicate and easily-reared food, the splendid Impegan pheasants, close at hand, bred here from a pair belonging to her Majesty, and which bore, in the open air, the rigor of last winter, may be looked upon as "things of beauty," which may be produced among us to charm the

eye. The elands again, on the north side of the Garden, which have bred so prolifically, and made flesh so rapidly, may with advantage be turned out into our parks, where their beautiful forms would prove as attractive to the eye as their venison, of the finest quality, would to the taste.

Passing along the path which takes us by the north entrance, we reach the pelican's paddock, in which we see half a dozen of these ungainly creatures, white and gray, with pouches beneath their bills as capacious as the bag of a lady's work-table. The visitor may sometimes have an opportunity of witnessing an explanation of the popular myth that the old bird feeds its young from the blood of its own breast. This idea arose from the fact that it can only empty the contents of its pouch into the mouths of its young by pressing it against its breast, in the act of doing which the feathers often become insanguined from the blood of the mangled fish within it. The close observance of birds and beasts in zoological collections has tended to reduce many fabulous tales to sober reason. On the other side of the walk may be seen in immature plumage one of the red flamingoes from South America, which are said to simulate so closely a regiment of our soldiers, as they stand in rows fishing beside the banks of rivers; and here, too, are the delicate rose-color specimens of the Mediterranean, which are likewise exceedingly beautiful. Those accustomed to navigate the Red Sea, frequently witness vast flights of these birds passing and repassing from Arabia to Egypt; and we are informed by a traveller, that on one occasion, when he had a good opportunity of measuring the column, he convinced himself that it was upwards of a mile in length! What a splendid spectacle to see the pure eastern sky barred by this moving streak of brilliant color.

[To be continued.]

For Friends' Review.

CHRONOLOGICAL MISTAKE.

When does any given century commence, and when does it end; or when has a century half elapsed?

This question forms a subject for discussion in a great number of social circles all over the country; but it is seldom settled.

While many individuals decide, that half the nineteenth century had passed at the end of the 31st of the twelfth month, 1849; there are as many who confidently affirm that it had not passed until the 31st of the twelfth month 1850.

There is one way, and in my mind only one simple way, at coming at the right conclusion, which is to refer back to the beginning of the era.

Had the commencement of the new era been acknowledged at the time of the birth of Christ, all writings of that period must have been dated the —— day of the —— month A. D. one; and one year would not have elapsed until the year one had passed and the year two was about to commence. Two years would not have passed until the year two was completed, and one hundred years, or the first century, would not have passed, until the year one hundred was completed. By this we see that the eighteenth century ended only with the 31st of the twelfth month A. D. 1800, and also that the middle of the nineteenth was at the close of the year 1850. R.

THE PHILOSOPHY OF SNEEZING.

A sneeze always indicates that there is something wrong. It does not occur in health, unless some foreign agent irritates the membranes of the nasal passages, upon which the nervous filaments are distributed. In case of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezings which then occur. The nose receives three sets of nerves: the nerves of smell, those of feeling, and those of motion. The former communicate to the brain the odorous properties of substances with which they come in contact, in a diffused or concentrated state; the second communicate the impressions of touch; the third move the muscles of the nose, but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited in a high degree. A grain of snuff excites the olfactory nerves, which despatch to the brain the intelligence that "Snuff has attacked the nostril!" The brain instantly sends a mandate through the motor nerves to the muscles, saying, "Cast it out!" and the result is unmistakable. So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defence. It were too feeble to accomplish this. An allied army of muscles join in the rescue; nearly one-half the body arouses against the intruder; from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. Let us consider what occurs in this instantaneous operation. The lungs become fully inflated, the abdominal organs are pressed downwards, and the veil of the palate falls down to form a barrier to the escape of air through the mouth; and now all the muscles, which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff which has been causing irritation therein. Such, then, is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, a third, and a fourth; and not until victory is achieved, do the army of defenders dissolve their compact, and settle down in the en-

joyment of peace and quietude.—*Journal of Medical Reform.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 3, 1856.

Philadelphia Yearly Meeting.—By the kind assistance of a correspondent, we continue our account of the sittings of this body. On Fourth day morning, 23d ult., the printed statement of London Yearly Meeting in reference to the separation in Ohio was read. An aged Friend, long an influential member of the meeting, made some interesting remarks on the subject of separations. He condemned the action of London Yearly Meeting in recognizing the body in Ohio of which J. Binns was Clerk, while he agreed with and enforced the principles laid down in the "Statement." He believed separations to be wholly wrong, and worse than useless as a remedy. He was opposed by a Friend who conceived that his remarks were only applicable to separations from the truth; and the views of the last speaker were attempted to be sustained by the member of the Separatist's Meeting in New England, who had been so prominent an actor in several of our sittings. The correctness of our aged Friend's general views was admitted by a number of Friends, but no attempt was made to reconcile them with the action of Philadelphia Yearly Meeting in encouraging the New England Seceders; in admitting them to the rights of membership, while the true Yearly Meeting from which they *separated* was rejected; in rejecting those Friends in Ohio, who, in sustaining the true Yearly Meeting, had borne a faithful testimony against separations by refusing to unite with Seceders introduced into their meetings by the persons represented by B. Hoyle. Nor did any one inform us by what process of reasoning, the doctrines so emphatically laid down and endorsed, were to be reconciled with the action of this meeting on Second day last, rejecting the Yearly Meeting of Baltimore, on the ground that a few of its members had separated from it. In the afternoon, the West-town School Report was read. The school has been attended during the year by two hundred and twenty-nine pupils. Aided by private contributions extensive repairs and several improvements had been made and others were in progress. The expenses having exceeded the income, the Committee were authorized to raise the price $5 per term should they find it needful, and the restriction of admissions to lads under 15½ years was removed.

A Report from the Indian Committee was also read. The Boarding School recently established for the training of Indian children was in successful operation. The funds at the disposal of the Committee were insufficient, and Friends were requested to promote subscriptions in aid of the object.

On Fifth day morning meetings for worship were held as usual. In the afternoon the meeting was mostly occupied with the reports on Education, and on spirituous liquors. It was reported that there were 1350 children of age to go to school, about three-fourths of whom attend schools taught by or under the care of Friends.

Seventy-one members were reported as using ardent spirits as a drink, of whom seventeen were said to use it habitually.

On Sixth day morning, after the opening minute was read, the Clerk stated that a paper addressed to the Yearly Meeting by an individual, had been laid on the table. It was proposed that the paper be referred for examination as usual in similar cases. To this much objection was made, and it was said that great difficulties might arise if individual Friends were encouraged to send communications to our meetings, that it was a very unusual occurrence, &c. On the other hand, Friends were reminded that it was no uncommon event in the better days of our religious Society for concerned Friends to address epistles to our Yearly and other Meetings; and it might have been truly added that it would be a strange inconsistency for those who professed to believe in the perceptible influence of the Spirit of Truth manifesting to each one his special duty, to reject *without examination* a paper, which for ought that was known, might be the result of such heavenly influence. The opposition to referring the paper was continued until it was found on reading the Discipline, that such a course was rendered imperative by one of its provisions. It was accordingly committeed to four Friends, who, after an absence of considerable length, reported that it was the *prevailing sense* of the Committee that the letter should not be read. One of the Committee expressed his dissent, but hoped the meeting would now quietly acquiesce in the conclusion. A copy of the letter thus

rejected, by the request of numerous Friends, is inserted in our present number.

Essays of epistles to the Yearly Meetings of New York, North Carolina, Indiana, London and Dublin, and to the body in Ohio, of which B. Hoyle is clerk, were then read. The first three essays were each of them very brief, containing little more than an acknowledgment of the receipt of their epistles and the expression of the determination of Philadelphia Yearly Meeting to adhere to the decisions on the New England and Ohio questions. The epistle to London was longer, and, after confirming the former conclusion in reference to the separation in Ohio, proceeded to argue the claim of B. Hoyle's meeting, making statements in its favor but mentioning no facts which had not already been before our London Friends in the course of their late careful investigation of the subject.

A large and very earnest expression of sentiment followed, protesting against the adoption of these papers, and especially against addressing any epistle to that body in Ohio which had been rejected by all the other Yearly Meetings save one. It was maintained that Philadelphia Yearly Meeting had never come to such a judgment on the Ohio question as would warrant the language used in these epistles, the opinions therein expressed being not the conclusions of the Yearly Meeting, but only of a party which controlled its action. It was also believed that these essays were not suitable returns for the affectionate entreaties contained in the epistles which we had received; and that the sending forth of such papers must complete our isolation from the great body of society.

Several Friends expressed the belief that the Meeting was not in a condition rightly to issue epistles, and it was quite evident that none of the essays could be adopted consistently with the unity which our discipline requires. A member of the Committee on Epistles now rose, and with much feeling proposed that all the epistles should be withheld. The proposition was united with by Friends of different views from all parts of the house, but was resisted by most of those who have heretofore controlled the action of the Meeting. It was not easy to determine on which side the expression of sentiment preponderated, but it certainly cannot be truly affirmed that the rejection of this proposition was united with by the Meeting; notwithstanding, the clerk made a minute, adopting the epistles without the alteration of a word, and directing them to be signed by the clerk and forwarded as usual.

The reading of the minutes followed; after which a venerable Friend, well known for his consistent and upright course, rose, and in a calm and solemn manner expressed his dissent from the proceedings of the meeting, the last act of which had, in his view, consummated a separation of those who adopted it from the body of Society; and he simply desired that those Friends who coincided with him should come together at the rise of the Meeting, seriously to consider the position in which they had been placed. A considerable number of Friends united in this request.

The Meeting was then adjourned.

After the withdrawal of other Friends, it was found that about three hundred remained. Drawing together, a solemn silence ensued, during which many Friends were much affected. At length our dear friend, at whose suggestion the meeting had convened, rose, and in an impressive manner remarked, that he believed he had never entered a meeting where his mind had been a more perfect blank than when he came to the house in the morning, not having any definite plan of action to propose; that his object in making the proposition was simply to give Friends an opportunity of mingling a little together in feeling, and also to see if any way would open for their relief.

A calm and brief expression of sentiment ensued; differing views were stated, but after some time all united in requesting a number of Friends, who were named, to take our present position into careful consideration, and report their judgment to an adjourned meeting, to be held in the Meeting House on 12th street, at 10 o'clock on 7th day morning. The proceedings were marked by the utmost kindness and deference to each other, and the seriousness and interest manifested by many young Friends were most encouraging.

On Seventh day morning Friends again met. After a time of silence, one of the Friends to whom the subject had been referred, reported that they had met, deliberated upon it with much openness, and had been enabled fully to unite in the conclusions which they proposed to lay before the meeting; and that a Friend,

whom he named, had been requested to communicate their views and feelings.

The statement which followed referred, in the first place, to the origin of the trials and difficulties under which we were placed. It traced them to the encouragement given to the spirit of separation by the rejection of New England Yearly Meeting, and the admission of the Separatists to the rights of membership amongst us. It showed how that same separating spirit was promoted by the action of this Yearly Meeting in reference to the two bodies in Ohio. The occasion of the division there was the introduction into the Yearly Meeting of disowned Separatists from New England, and the necessity thus imposed upon Friends, of bearing a faithful testimony against that desolating, separating influence, which through this means was spreading among them. That in recognizing the body of which B. Hoyle was Clerk, our meeting had again thrown its influence into the scale of separation; and that, finally, at its late session, by the rejection of Baltimore Yearly Meeting, upon no other ground than because a small number of its members, favorable to the New England seceders, had separated from it, and by its reiteration and adoption of all its former acts, our Yearly Meeting had placed itself on the ground of separation from the great body of the Society. The alarm which had been naturally excited by its earlier proceedings, in the minds of Friends of other Yearly Meetings, was alluded to, and their earnest remonstrances and entreaties recalled to the recollection of the meeting. These brotherly efforts had met with little attention; no attempt had been made to re-examine our conclusions by committees or otherwise, and they were regarded as finally settled.

As growing out of proceedings thus traced to this separating spirit, the invasion of the rights of New England Yearly Meeting was adverted to. The words of the beloved Friend, at whose call we had met, reminding friends "that they who were united in their great Head could not be separated from each other," were referred to with deep reverence for the solemn truth which they conveyed; and it was said that this was the great principle on which George Fox had been led to act when in the wisdom of truth he established a discipline of which the unity of the church wherever its members were placed was the distinguishing feature. The establishment of Yearly Meetings on this continent became a necessity, and while they managed their discipline, so far as their own members were concerned, without appeal, they were bound together by a common faith, and the common rights of members. That when the right of New England Yearly Meeting to decide finally upon the application of the discipline to its own members was invaded, the bond which held our Society together was greatly weakened; and, if such a principle should finally obtain, it must be severed.

Another sorrowful departure from the ground on which our religious Society was constituted, was the introduction of a new usage by which the decision of meetings are to be come to. The well established principle, that the action of our meetings must be in the unity, and that if such unity cannot be arrived at they must refrain from action, was founded upon the distinguishing feature of the Gospel, love one to another—and it was closely connected with that great truth, to which, as a Society, we were especially called to bear witness, the perceptible guidance of the Spirit of Truth. We had seen this great principle sadly departed from, and the tendency to disorganization which now exists is one of the fruits of such faltering.

The Committee had after calm consideration united in the belief that no way now opened for taking any action—they could not believe that our present position of trial would be long continued; they felt that our difficulties were great—the withdrawal of intercourse with other Yearly Meetings; the confusion in our Monthly Meetings in relation to the rights of membership; the social privations which would follow; the void which must be felt when our brethren in the ministry from those meetings could no longer exercise their gifts within our limits—these and other complicated trials threatened us—but in referring to our present most painful condition, the Committee did not desire to dwell so much upon personal suffering or privation, as upon the hindrance to the spreading and maintenance of the Christian principles and testimonies which we were called upon especially to bear. It was upon this gronnd that we should be most earnestly engaged to wait for right directions for our relief.

In conclusion, the Committee had felt deeply for our younger members, and thought it right

to encourage them to cling with increasing firmness to our Christian principles and discipline; to be persuaded that our present trials did not proceed from any defect in these, but were rather additional proofs of their excellence, inasmuch as they all resulted from departures from them. They were earnestly encouraged to a careful study of the history of our religious Society and the lives of its founders, under a conviction that they would be confirmed in the soundness of our Christian belief, and in the wisdom of our religious organization.

The conclusions of the Committee were on deliberation, fully united with, and amid much tenderness of feeling, several Friends in the ministry were led to address the meeting; a solemn quieting influence was felt to prevail. The deep interest and the solemnity manifested by many young Friends were truly encouraging, and after an expression of thankfulness on the part of several Friends for this highly favored opportunity, the meeting closed.

The following is the letter referred to in our account of the proceedings of the Yearly Meeting as having been rejected.

To the Yearly Meeting, now sitting:

Dear Friends,—Having been long solicitous for the peace and prosperity of our Society at large, and particularly of the Yearly Meeting of Philadelphia, of which I have always been a member, and being now anxious that the harmony and unity which have been sorrowfully interrupted, may, if possible, be restored, I am about to use the liberty of offering, in the only way I can offer, to the Yearly Meeting, a few brief considerations, hoping they may be received with all the candor and kindness to which they are, I trust, entitled.

Though I have been long solicitous that the precious doctrines and testimonies which have been committed to our Religious Society may be maintained in all their fullness and purity, I have not been able to discover that any doctrines are in circulation among us which ought to interrupt the peace and unity of the Society. I fully believe that the means and the principles which brought the Society together in the beginning, and which have in good measure, preserved us as one body to the present time, are amply sufficient to heal all our wounds, and to render us again a united body, maintaining a common faith, and laboring to support the same cause and testimonies. But, dear friends, let us remember, that in the administration of our discipline, condescension is often indispensable, and that condescension, to be effectual, must be mutual. Now, permit me in the love of the gospel, to propose as one step towards the restoration of harmony, the only one, perhaps, which can be taken at present, that Friends agree to consider it as an open question, to be examined and decided at a future day, which of the two bodies claiming the character of Ohio Yearly Meeting, shall be regarded as the genuine one with which we are free to hold religious fellowship and correspondence? and that this question, together with the advice communicated to us by other Yearly Meetings upon this subject, be refered to the consideration of the meeting next year; a minute being entered upon the records of the present one, pledging the meeting to enter upon the enquiry at an early period of the meeting, and to endeavor to procure a full, weighty, and deliberate investigation of the subject, so as to restore if practicable, harmony among ourselves, and unity with the great body of our religious Society.

Such a measure would not pledge the Yearly Meeting to any particular course of action, but would leave the way open to any measure which might be suggested in the wisdom of truth.

Not expecting, from my present state of weakness, that any further communication, either verbal or written, will ever be offered by me to the Yearly Meeting, I leave the subject to my friends, fervently desiring that the love which has long characterized the Society, may mark the proceedings on this important subject, and that the God of peace may be with you.

Your ancient and exercised friend,

ENOCH LEWIS.

Philadelphia, 4th mo. 25th, 1856.

MARRIED,—At Friends' Meeting, Germantown, Philada., on Fifth day, the 17th ult., ABRAHAM M. UNDERHILL, of Scipio, N. Y., to SARAH A. OGBORN, daughter of Fothergill and Sarah Ogborn, of the former place.

——, On Third day, the 8th ult., at Friends' Meeting House, North Sixth Street, Philadelphia, ELTON THOMAS, of Burlington, N. J., to ELIZABETH MATLACK, of this city.

DIED,—On the 23d ult., in the 85th year of her age, LYDIA JONES, widow of Samuel Jones, of Birmingham, Chester Co., and mother of the late Mary B. Sharpless.

——, In Baltimore, on the 21st ult., in the 33d year of her age, MARY, wife of George A. Warder, and daughter of Joseph King, Jr.

THE ANNUAL MONITOR FOR 1856 has been received, and is for sale by WM. MACNIVEN, at the Office of "Friends' Review." Price per single copy, 37½ cts.; or $4.00 per doz.

For Friends' Review.

EARLY SETTLEMENTS OF FRIENDS IN INDIANA.

No. 2.

White Water Monthly Meeting.

My last essay closed soon after the establishment of the Monthly Meeting in 1809. Previous to this date the white settlers in the eastern part of the territory had been confined to the narrow tract of land in the S. E. portion of the present State, ceded at the treaty of Greenville in 1795:

but about this time, what was called the "Twelve Mile Purchase" was made from the Indians, and opened a fine fertile country to settlers, of which a considerable number of Friends, as well as other people, availed themselves.

The rapid increase of Friends in the Territory, who were scattered over a considerable extent of country, as their taste and judgment as to its advantages happened to lead them, soon occasioned requests for additional meetings. The first was on the 10th of 3d month, 1809, which resulted, after the appointment and report of a committee, in indulging a meeting for worship at *Silver Creek*, about seventeen miles south of White Water. This afterwards grew to be a Monthly Meeting, but from emigration and other causes, was so reduced some years subsequently, as to be merged into Salem Monthly Meeting, and the meeting at Silver Creek has since ceased to exist.

In the first month, 1810, a committee was appointed to consult with Elk and West Branch Monthly Meetings, both within the State of Ohio, one about thirty miles S.E., and the other about the same distance N. E. from White Water, as to the propriety of uniting in a request for a QUARTERLY MEETING "this side of the great Miami River." The request does not appear, however, to have been granted until several years afterwards.

In the Third month, 1810, the following is found in the minutes of the monthly meeting:— "The extract from our last Yearly Meeting's minutes, in Baltimore, was produced, which contained sundry advices, particularly for Friends to endeavor, as far as they may be enabled, in the spirit of love and good-will, to convince the minds of those who may be in the practice of importing, vending, distilling, giving out in times of harvest, or to laborers on other occasions, or otherwise making what may be termed common use of spirituous liquors, that the consequences attendant thereon are in their nature very desolating to the human family; and, if possible, persuade them to desist from practices pregnant with so many evils."

Thus commenced in Indiana that labor and exercise which continued and increased, through a course of years, until it resulted in the present stringent and excellent provisions of discipline upon that subject. The concern of the Yearly Meeting in Baltimore, and afterwards of that in Ohio, met with a ready response at White Water; and for many years the minutes of the Monthly Meeting show the appointment of committees, and other means, to prevent the unnecessary use of spirituous liquors by its members. The labor and expense incident to frontier life, together with the habits of the times, led to a free and injurious use of them in the community; and it would appear that many in membership with Friends, to a greater or less extent, fell into the same evil custom.

In the second month, 1811, the following extract from the minutes of Baltimore Yearly Meeting was received, and entered upon the minutes. It is interesting, and worthy of preservation, as showing the gradual rise and progress of our testimony; and as evidently forming the basis of the present clause in the discipline of Indiana Yearly Meeting upon the subject.

"The committee appointed on the important subject of spirituous liquors, having several times met, our minds were deeply affected from a review of the painful accounts brought up from several of the Quarterly Meetings, that some of our members distil, and others vend the article, and that many make common use thereof: and whilst we feel the painful exercise which such occasion to the Society, we feel equally for their preservation, and are free to propose to the Yearly Meeting that this portion of our members be again entreated, in the language of affection, to desist from those practices, under a persuasion that the testimony must be supported by the disownment of those who obstinately persist in opposition to the solid advice and judgment of the body. We also propose that the Yearly Meeting repeat a caution to our members against either grinding grain for distillers or selling it for distillation, or being in any way concerned in the transportation of it to or from market. All which we submit to the meeting. With the substance whereof the entire concurrence of the meeting was expressed, and the practice of distillation as therein mentioned was considered by this meeting to include fruit and every other production subjected to distillation for the same purpose. And Quarterly Meetings are desired to report of their care in the promotion of this concern to next Yearly Meeting.

Extracted from the minutes.

EDWARD STABLER, Clerk."

In the 6th month, 1810, Ruth Hoggatt, a Minister from Springfield Monthly Meeting, North Carolina, "acceptably attended" the Monthly Meeting in the course of a religious visit. Those who were present on this occasion speak of her as an interesting and able Minister of the gospel.

On the 10th of the 11th month, 1810, William Williams again visited White Water. In his Journal, page 140, he says, "then went to White Water, and on Fourth day had a meeting there, in which I had to speak close to the professors of truth, and to warn them against settling down in formality without the life. On Sixth day had a small yet highly favored meeting at Silver Creek."

This Friend afterwards, (in 1814,) removed to White Water, and continued to reside in that vicinity until his death, in 1824. In a testimony issued concerning him, his friends say that "he was a lively and able minister of the word of life." He travelled and labored much in Truth's service, having visited most of the

meetings of Friends in America, "and often had religious meetings with those not of our society, in which he was frequently favored, to lift up his voice in the power and authority of truth, so that sometimes not only the whole assembly seemed to be clothed with solemnity, but the hearts of many were moved, and the witness of God in them reached by his living testimony." He is recollected by survivors as a devoted man, and an eloquent minister, a large part of whose time was given up to the service of his Master.

After this time, Friends at White Water were frequently favored with visits from gospel Ministers, most of whom have since deceased, but the remembrance of them lives freshly with the Friends amongst whom they labored, and their influence has long outlived them. Amongst these might be named, Abel Thomas, who is too well known amongst Friends to require further notice here, and Christopher Anthony, formerly of Virginia, but who removed at an early date to Cincinnati, and lived there the remainder of his life. The latter was a man of strong natural abilities, sterling integrity, and great devotion to the cause of religion. Both himself and his wife, Mary Anthony, a valuable elder, who lived to an advanced age, were remarkable for their humility, plainness and simplicity, and their firm attachment to the principles of Friends, giving evidence that their lives and conversation were to a good degree under the restraining influence of the spirit of Christ.

Joseph Cloud was a minister who removed from Cane Creek Monthly Meeting, North Carolina, in the year 1805, to Miami Monthly Meeting, Ohio, where he resided until his death in 1816. "He was an able minister of the gospel of our Lord and Saviour Jesus Christ, eminently favored with the demonstration of the spirit and power to accompany his public testimonies." He paid a religious visit to Friends in Great Britain and Ireland, and also travelled much in Truth's service in the United States.

In a testimony issued concerning him, his friends say, "He was a man of good natural abilities, though very little improved by school education, yet such was the depth of his religious experience and attainments in the school of Christ, through the qualifying influence of the grace of God in his own heart, that he was fitted and prepared for much usefulness in the Church, in which it may be said he stood a faithful father and pillar, favored in a good degree with clearness in discerning spirits."

He attended the opening of the first Monthly Meeting at White Water, and frequently afterwards visited that Meeting. On the first named occasion, a large number of persons, who were not members of society, attended, and leaving the meeting, when Friends proceeded to business, Joseph Cloud felt his mind drawn towards them, followed them out, and collecting them in the woods, addressed them in a very feeling and interesting manner, at considerable length. The opportunity is well remembered by some of his hearers.

John Simpson, who was mentioned in my former essay, removed soon after that visit to West Branch, in Ohio, where he lived some time, and visited White Water more than once during his residence there. Having started to return to Pennsylvania, he was taken sick and died at Waynesville, Ohio, and was interred in Friends' burying ground at Miami.

C. F. C.

ADDRESS OF THE FUEL SAVINGS SOCIETY OF THE CITY OF PHILADELPHIA.

The Fuel Savings Society of the City and Liberties of Philadelphia, was established in the year 1821, and during most of the time has been in active operation.

There are but few persons, however favorably situated, who do not at seasons need friendly counsel and encouragement; how much more so those who are continually struggling with difficulties; and there are but few, if any, in the possession of health, however reduced their circumstances, who may not improve their condition, by persevering industry and judicious economy.

It is the duty of those who, under the Divine blessing, have been successful in life, to extend the hand of help and words of encouragement to those less favored than themselves, and to endeavor to promote among them a desire for independence, by showing the value of self-reliance, in providing for their own wants; and to demonstrate in a simple and forcible manner, the benefits to be derived from well directed individual exertion.

It is a well known fact that the poor, from purchasing in very small quantities, pay, for many of the necessaries of life, a higher price in proportion, than those in better circumstances; and an important mode of improving their condition, in this respect, is to encourage a rigid economy of their resources, and the regular practice of saving something from their earnings; and thus gradually provide the means of bettering their situation.

Many persons are now in comfortable circumstances, who once thought it impossible to save any thing; and yet, when the practice has been fairly commenced, they have been surprised at the success that has attended their exertions. To promote this practice is our great object. We desire to improve their condition, by encouraging them to help themselves—to rely mainly upon their own exertions; but yet show a willingness to aid them, and incite them by offering facilities and inducements.

The advantages of depositing in the many Savings Institutions of our city, have fully established the value of the principle we have in

view. But the class of persons for whom we are interested have not reached that position. We therefore desire to induce a beginning with us, by the saving of *pence*, that hereafter they may commence as depositors with them, and become the owners of *pounds;* and realize in their own experience the truth of the maxim, that "to save is to earn."

The Society has placed the winter price of coal at $3.00 per ton, being much less than cost, the difference to be defrayed from the funds of the institution. A considerable amount of suffering for want of fuel, during the past winter, might have been avoided, if the means of the Society had been sufficient, and it had been more generally resorted to as a place of deposit at the proper season. Twelve and a half cents per week, for twenty-four weeks, of the best portion of the year for employment, would amount to $3.00, or sufficient for a ton of coal; and twenty-five cents a week for the same time, would secure two tons, or sufficient for the winter.

Respectable druggists in different parts of the city, act as receivers of deposits; and their services have been kindly rendered without charge. They receive any sum, however small, and thus secure amounts of money which, for want of such facilities, might have been less advantageously disposed of, or perhaps entirely wasted.

In addition to giving the usual notice among the poor in summer, the Managers have had under consideration the propriety of attracting their attention to the Society during a severe part of the winter, by the following plan, viz.: To place in the hands of suitable persons, perhaps small grocers, one in each of the four quarters of the city, a certain quantity of coal to be sold to the poor, at four cents per peck, or about $3.20 per ton. The cost of selling, if any, to be at the expense of the institution. A conspicuous sign to be placed at each depot, with the name of the Society upon it. The peck measures for serving out the coal, to be painted and lettered in the same manner, and the vender of it supplied with cards, to be furnished to purchasers, setting forth the objects of the institution and the name and residence of receivers; and showing how small a sum saved weekly, during the business season, would provide a ton of coal; and that double the amount would secure a supply for the succeeding winter.

It is thought that some, and perhaps many of the poor, becoming thus acquainted with the Society, and seeing the advantage that would result to them by becoming depositors, might be induced to make an attempt the following summer. They would also see how much better it would be for them, even at the same cost, to have the fuel stored in their own dwellings, rather than be obliged to go several squares, and perhaps in inclement weather, for small quantities.

Since the Society has been in operation, it has furnished to depositors and others about 6000 cords of wood and several hundred tons of coal.

The Funds of the institution amount to about two thousand dollars, permanently invested; part of which is a legacy of $1,000 and interest from the estate of the late Churchill Houston. The income from this investment is the Society's only reliance, except so far as it may be sustained by the subscriptions of our members and other citizens, who may approve of the objects of the institution, and be disposed to increase its means for usefulness. One dollar a year will entitle to membership, and ten dollars in one payment constitutes a member for life.

If the funds of the Society were suitably increased, it could be made to contribute to the comfort of a large number of persons who now suffer for the want of fuel in the season when it is most needed.

It may be proper to mention, that all services by its officers are rendered gratuitously.

Form of a Bequest of Personal Estate.

I give and bequeath to the "Fuel Savings Society of the City and Liberties of Philadelphia," the sum of toward promoting the objects of said Society.

Form of a Devise of Real Estate.

I give and devise to the "Fuel Savings Society of the City and Liberties of Philadelphia," all that (here describe the property,) together with the appurtenances, to hold to the said "Fuel Savings Society of the City and Liberties of Philadelphia" forever, to be disposed of and conveyed by the said Society in any manner which will promote its interests and objects.

"The Fuel Savings Society of the City and Liberties of Philadelphia" will receive deposits during the summer from the industrious poor, to be returned in the winter in coal at $3 per ton.

6¼	cts. per week for	24	weeks, will pay for	half a ton.
12½	" "	"	"	one "
25	" "	"	"	two tons.

Receivers of Deposits.—Thomas J. Husband, corner of Third and Spruce streets; Henry M. Zollickoffer, corner of Sixth and Pine streets; Montgomery and Shinn, corner of Broad and Spruce streets; Robert Shoemaker, corner of Second and Green streets; Benjamin Crew, corner of 5th and Callowhill streets; Tristram Needles, No. 492 Race street, who will give receipts in a book, which will entitle depositors to draw coal the following winter.

President—Townsend Sharpless. *Vice Presidents*—John Harned, John Thomason. *Trea-*

surer—Samuel J. Sharpless. *Secretary*—John F. Brinton. *Managers*—J. L. Erringer, Sam'l Jeanes, D. B. Hinman, John McArthur, Horatio C. Wood, Joshua T. Jeanes, Richard Richardson, James Imbrie, Jr., W. H. Bacon, Israel H. Johnson, Wm. M. Carrington.

OLD AGE.

Solemn and sad, our being's light declineth
In its late evening hours,
And mournfully its wintry sunset shineth
Over life's fading flowers.

Weary and worn, the aged form reposeth
Before the close of day;
Weary and unrefresh'd, the eye uncloseth
With morning's earliest ray.

And hope no more her cheering radiance blendeth
With long'd for days to come;
"Desire shall fail," because the old man tendeth
Fast to his narrow home.

E'en now, its shadows o'er his spirit linger,
And dim his failing sight;
While Time's uplifted hand, with warning finger,
Points to the coming Night!

In the gay scenes of mirth he hath "no pleasure,"
As in the days gone by:
And better thus, if but his heart and treasure
Be surely fix'd on high.

Then, as with beauty clad, the ruin hoary
Smiles in the sunset's glow,
So from the Father's throne, a solemn glory,
Illumes the aged brow.

Youth's restless passions, manhood's pride unbending,
All vanquish'd now, or dead;
Life's storms forgotten, in the calm descending
Upon the saintly head,

He sees but, in the grave's unfolding portal,
The door of his release;
There the tired wanderer finds a rest immortal,
The war-worn soldier, peace.

He hails each passing trial as the token
Of his dear Father's love;
An earthly treasure reft, a fond tie broken,
But to be join'd above.

The loving looks, that light earth's fondest greeting,
Now mock his darkening eye;
They shall not smile *unseen*, to bless our meeting
In our bright home on high.

Earth's sweetest music on his dull ear falleth
With an unheeded tone;
Yet heareth he the "still small voice," that calleth,
"Come! for thy task is done."

For *us*, who yet stand on the scene of trial,
The battle-field of life,
Of its high duties be there no denial,
No flinching from the strife!

Dark doubts, strong passions, evil thoughts will haunt us;
We may not yield, nor flee;
And, "in an hour we know not," may confront us
Life's last, dread enemy.

Oh! be our conflict earnest, and enduring
Our fearless trust on high;
The strength we pray for *shall* be ours, insuring
Our final victory.

Leisure Hour. M. LORD.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the Arago from Havre and the Arabia from Liverpool, we have English dates to the 9th and 12th ult. respectively. James Buchanan, late Minister to England, was a passenger in the Arago.

The Peace Congress continued its sittings, and though secrecy was still maintained as to the particular questions under consideration, it was generally believed that the Danubian Principalities and the Italian States were the principal subjects of attention. Austria is said to have shown great unwillingness to fix a time for evacuating the Principalities, which she was bound, by treaty with Turkey, to do on the conclusion of peace. The pretence for delay was the necessity of protecting the country against disorder until a regular administration is established. The last accounts, however, state that Austria is believed to have yielded the point. A Commission is to be sent to the Principalities to arrange a plan of government, which will then be forwarded to Constantinople, and after being revised by the representatives of the other powers, will be granted by the Sultan to those provinces.

Count Cavour, one of the Sardinian Plenipotentiaries, has presented a memorial to the Congress, stating the principal grievances of Italy in general, as well as of the individual States, from civil and ecclesiastical despotism, and recommending the state of that country to the consideration of the Plenipotentiaries assembled at Paris. The condition of the Papal States is especially referred to, the necessity of temporal power for the Pope in order that he may exercise his spiritual authority is totally repudiated, and it is suggested that if his rights in that respect be considered inalienable, at least the administration of civil affairs should be intrusted, not to ecclesiastics, but to responsible Ministers chosen from the laity. Communications on the subject have been made to Rome, Naples and Vienna, by telegraph, and answers received. France and England were expected to make a decision.

A journal of the proceedings of the Congress is to be published.

ENGLAND.—The two government vessels sent in search of the Pacific, returned without any tidings. One of them met an American vessel, bound from Calcutta to London, in distress, and supplied her with provisions and men to assist in navigating her.

An Order in Council has been issued, raising the blockade of the Russian ports, and permitting the free resumption of commerce. Steamers are in preparation for bringing home the troops from the Crimea.

A motion has passed a second reading in Parliament, to abolish the oath of abjuration, partly as a step towards the removal of the Jewish disabilities. The member who made the motion forcibly exposed the absurdity of retaining the oath, when the family of the son of James II., against whose succession it was directed, has become extinct. The subject of public education is also under consideration.

FRANCE.—The army is to be reduced from 610,000 to 400,000, as soon as the Treaty of Peace is ratified. A considerable fall has taken place in the corn market of Marseilles.

RUSSIA.—Official notice has been given that the merchant vessels of the Western Powers will be

admitted into Russian ports. The prohibition of the exportation of Russian produce has been repealed, and vessels lying at Odessa were to sail immediately with their cargoes of grain. The trade through Prussia was also likely to be actively resumed, considerable quantities of Russian produce being near the frontier awaiting transportation, while large orders from England were lying at Memel and Tilsit; but the high prices of freight impeded business. The new levy in Poland for the army has been stopped. The Imperial manifesto announcing the conclusion of peace, declares that Russia had not sought the war, but had carried it on with energy and self-sacrifice; that the rights of the Christians of the East being now secured, the object of the war is attained; and that to dissipate all fears of ambitious projects, special arrangements have been made to prevent collisions between Turkish and Russian vessels in the Black Sea, and a new line of frontier in Bessarabia has been agreed upon.

Turkey.—The government expresses anxiety to be relieved of the presence of the Allies, declaring itself able to maintain internal order and the defence of the frontier without foreign aid. Omar Pasha has been restored to favor.

A collision has taken place between the Turks and Christians at Nicomedia, arising out of an attempt by the latter, after the publication of the late decree in their favor, to place bells upon their churches. The Turks thereupon made an attack upon all Christians, including the English, in which thirty were killed or wounded; but the English subsequently seized the Governor, and sent him, with 200 other Turks, to Constantinople. Manifestations of hostility to the reforms lately decreed have taken place in different towns.

The western part of Arabia is in a state of complete insurrection against the Turkish Governor.

Denmark.—The English Cabinet has officially notified the Danish government of its refusal to agree to the capitalization of the Sound Dues, and its determination to await more acceptable propositions. The question will probably be left, to see what action the United States will take.

India.—Great dissatisfaction exists among the natives of Oude, in consequence of the annexation of that kingdom to the British possessions. The king threatens to visit England, and lay his complaints in person before the throne.

Mexico.—The country has been restored to a peaceful state, and the communications have all been opened. The church property has been seized by the military, in consequence of the Bishop having been implicated in the late revolutionary movements.

Nicaragua.—Later accounts confirm the defeat of Col. Schlessinger, by the Costa Ricans. Walker is reported to be advancing to meet the Costa Rican army, which designs invading Nicaragua.

Later.—The Persia arrived at New York on the 29th ult. with news to the 19th. The Peace Congress terminated its labors on the 16th. The ratifications of the treaty were expected to be exchanged at the end of the month, when the protocols would be published. Most of the plenipotentiaries were about to leave Paris.

A number of Russian prisoners in England had been released, and have left that country for their homes.

The Lord Mayor of London has given a banquet to G. M. Dallas, American Minister, at which the most friendly sentiments were manifested on both sides.

By the arrival of a steamer from San Juan, Nicaragua, we learn that the Costa Ricans took possession of Rivas on the 7th ult. with 2,000 men, and on the 11th, Walker with 600 attacked the city, and, after a contest of seventeen hours, was obliged to withdraw, it is said for want of ammunition. Col. Schlessinger had been placed on trial by a Court Martial, the defeat of his troops being thought to be owing to his cowardice; and during the trial he deserted, and went over to the Costa Ricans.

From Panama we learn that a terrible affray took place on the 15th ult. between some American passengres from California and the natives, in which about twenty of the former were killed, and others wounded. An attack was made by the natives on the rail road station, which was completely ransacked, and the passengers who escaped personal injury were robbed of whatever money or other valuables they had on their persons.

Domestic.—Reports have been received from Kansas that Jones, the sheriff appointed by the spurious Legislature, having attempted to arrest a person connected with some of the difficulties there, was resisted by three hundred men, and that Governor Shannon then ordered out the military. A later report states that the military had made several arrests, and that Sheriff Jones had been shot while guarding the prisoners. Two of the Investigating Committee appointed by Congress had arrived at Leavenworth on the 14th ult.

The rail road bridge over the Mississippi at Rock Island has been completed, and the first locomotive crossed on the 21st ult.

The slave woman Margaret, who murdered her child at Cincinnati, and was subsequently delivered to her master in Kentucky, has since been demanded for trial by Governor Chase, and the Governor of Kentucky granted a warrant for her arrest; but before it could be served, the woman had been sent out of the State. She was recently brought back again, in compliance with the advice of the Governor, and lodged in jail at Covington, Ky.; but when the officers from Cincinnati, having received information of the fact, went over to arrest her, it was found she had been again removed, it is not known whither, and at our last accounts she had not been found. The U.S. Marshal in Cincinnati, having disobeyed the writ of habeas corpus of the Probate Court, requiring him to produce her children, and having returned them to Kentucky, has been fined by that Court $300, and imprisoned for contempt. Application has been made to the U.S. District Court for a habeas corpus to release him, but we have yet no account of the result.

Congress.—A resolution was adopted in the Senate on the 24th, calling on the Secretary of State for information relative to the extent to which the transportation of laborers is being carried on from Asia to America, the manner in which they are treated, &c., together with any statistics he may possess showing the mortality attending the traffic. The Judiciary Committee was instructed to inquire into the expediency of repealing the Act of 1848, amending the Naturalization Law of 1813.

The Indian Appropriation Bill and the Deficiency Bill have been before the House of Representatives, and a bill from the Senate for remitting or refunding the duties on goods destroyed by fire in the original packages.

FRIENDS' REVIEW.

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HENRY HULL.

Our late friend Henry Hull, a beloved and valuable minister of the gospel, who paid a religious visit to Ireland about the year 1811, has left in his journal the following impressive observations respecting the safety of a full reliance upon Divine protection during the time of outward commotion and bloodshed. His remarks on the subject of plainness and simplicity, are worthy the serious attention of the young, more particularly of those who have had the advantage of an education within the pale of our religious society.

"In being at Enniscorthy, Wexford and other neighboring places, the horrors recently produced by the rebellion seemed to be revived in my mind, giving rise to serious and sorrowful reflections, and leading me to contemplate the mercy and strength of Omnipotence. Great, indeed, was the Lord's kindness to Friends, preserving them amidst the dreadful carnage, as well as the sufferings which others passed through. When human blood flowed in streams through the streets, and multitudes were piked and thrown into the rivers, burnt in barns, houses, &c., and in many other ways tortured and slain, not one Friend was known to be killed, save a young man, who forsook his peaceable principles and took up arms for his defence. If we forsake Omnipotence, whither shall we flee for help! If he is humbly relied upon, he will be unto his people as a wall of defence, and make a way when there appears to be no way. But too many of those who saw these marvellous works of the Lord, and how his delivering power was vouchsafed, have forgotten these his mercies, and gone their own ways into the world. Alas! saith my soul, for these! So evident were the favors shown to Friends, that many other persons sheltered themselves in their habitations, and those of the Society who had deviated from the plain attire by which Friends are generally known, now saw their folly. In those calamitous times, fashionable clothing, of an expensive kind, was rather a passport to death than to honor; and at all times it is more an evidence of a weak understanding, than of a sound mind; for neither religion nor reason points it out as a means to promote the usefulness of the wearer. The great departure from plainness, which is evident among many of our young people, is rather a proof of their folly and ignorance, than of wisdom; since it is beneath the dignity and nobility of a Christian mind to be so much employed about, and pleased with, the covering of the body. In some it may be more the effect of the parents' pride, than that of the children; but this testimony of our Society to a simple, useful and not expensive manner of dressing and living, is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it. I would recommend to my dear young friends, to endeavor to see from whence those desires arise which lead them to follow and copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not; and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ. I grant that there is no religion in the cut or color of a garment, but the exterior appearance is often an index of the mind; and if the inside of the cup and platter be made clean, the outside will be clean also; men do not gather grapes of thorns, nor figs of thistles; and conformity to the world in any of its corrupt ways and fashions, is not a being transformed, as the Scriptures of Truth exhort. Let us, therefore, strive so to walk in all things, as the redeemed of the Lord, who make no provision for the flesh to fulfil the lusts thereof, but who are concerned to live unto Him who died for them, that the blessed and happy state of the redeemed ones may conspicuously appear in the eyes of the world, that others may be induced to seek a release from the bondage there

is in sin and corruption, and in all the world's evil ways and fashions. Evil communications corrupt good manners; where the precious gives way to the vile, good is oppressed and evil is advanced; thus, by little and little the oppressor may gain the ascendancy over the redeemed, and bondage may increase, and then suffering will be unavoidable. I much desire that the children of Friends may not be brought up in ignorance, so as not to know the grounds of the religious principles they profess, and why plainness is more commendable than imitating those who change because fashion is changeable."

JOSEPH TREGELLES PRICE, *an Elder, of Neath, Wales, died* 12*th mo.* 25*th*, 1854, *aged* 71 *years.*

Joseph Tregelles Price was born at Penryn, in Cornwall, on the 20th of 1 mo. 1784. His parents, Peter and Anna Price, had a family of ten children, of whom he was the eldest son. Though active and fond of play, he was remarkable in his childhood for being very truthful. When about eight years of age, he was sent to a boarding school at Compton, where he was diligent in his studies; but before he was fourteen he was called home to be his father's assistant in mercantile business.

The love and the deference with which he was wont to be welcomed on his return from school by the large family group, and the undeviating affection and kindness which marked his whole behaviour towards them, coupled with a watchful care to be always a good example, are still recurred to with much interest. Remarkably did he fulfil towards his parents the injunction, "Honor thy father and mother, which is the first commandment with promise," and the blessing of these rested upon him to the close of their advanced lives. It would almost seem a breach of gratitude to his memory to pass silently over the happy youthful days of the domestic circle, over which his love of mental culture, and his gentleness and piety, sought to exert a favorable influence; and occasions on which, in the absence of their parents, he evinced his watchful care over his younger sisters, and his brotherly concern that those whom he loved should be preserved in entire consistency with our Christian profession,—biassed, as they knew he was, by no narrow views, but a conscientious persuasion of what he felt to be right,—made an indelible impression on their minds. His own heart was early brought under the influence of Divine grace, and as he advanced in years, the love of God in Christ Jesus our Saviour, became a spring of action in his soul, which grew with his growth, and directed the energies of his powerful mind, to seek and to embrace opportunities for the advancement of the Redeemer's kingdom of "peace on earth, and good-will to men."

His father having embarked in an iron establishment at Neath Abbey, Glamorganshire, removed in the year 1800, with his wife and family, to reside in the neighborhood of Neath; and the subject of this brief memorial, after having for some years assisted his father in conducting this concern, became himself the manager, and largely interested in it, as well as several collieries connected with it, which had previously been under his care. He won the respect and regard of the large number of persons over whom he presided, and he was ever alive to promote their moral and religious welfare, by the establishment and patronage of schools for the different classes, both on First days, and other days of the week, and by a diligent circulation of the Scriptures amongst them. Nor did he confine these labors of love to the works under his own care, but cheerfully lent a helping hand in distributing the Holy Scriptures, and personally visiting First day schools, in more distant districts. Some interesting visits of this kind will not soon be forgotten.

Long was he deeply concerned upon the subject of war, and in the year 1814, he believed it to be his duty to make some effort for the diffusion of those gospel views of universal love and good-will to men which are applicable to all the nations of the earth. In a letter to his sister Junia Price, dated London, 5 mo. 28th, 1814, he writes,

"I have yet to attend to the most important of all, that is to put things in train for establishing a Society for the sole purpose of aiming at such a diffusion of light and knowledge as shall tend to the general and universal preservation of peace. There are a host ready to join."

The meeting was held at Plough Court, Lombard street, on 4th of Sixth month, 1814, the very day on which the "Courier" announced the termination of the long war between France and England; present William Allen, Frederick Smith, Basil Montague, and several others, with Joseph T. Price.

His honored mother, to whose judgment he paid great deference, expressed to him at this juncture her solicitude, that in such a movement as the establishment of a Peace Society, he might not be mixed up with politics. Her apprehension was soon silenced by his calm and solemn assurance to her that he had felt the subject so deeply, that if brought upon a death-bed, he believed he should not feel acquitted if he omitted to make this effort. From that time he continued, by every means in his power, steadily to promote the advancement of this great cause. But his labors were not limited to this object; in the Bible Society, and the Abolition of Slavery, he worked diligently, both in public and private. He rejoiced in the day of Jubilee, when his country, though at a great pecuniary sacrifice, set free her captives in the Colonies; and he ceased not to desire a similar consummation on

the part of his brethren of every class and denomination in the United States of America. He fully believed there was a way whereby this might, and probably would eventually be effected, by the triumph of Christianity in the Congress, in meeting those difficulties which they had permitted, by the sanction of their laws, to grow upon them, and in suffering no pecuniary consideration to withhold them from doing justice to the Planters, and giving to their fellow-men in bondage the inalienable right of freedom.

In 1818, he was called to mourn the loss of a beloved brother, Edwin Price, who died at Penzance, and of whom a short memorial is published. He did not arrive in time to witness the close, or to hear the dear departed one, as he was passing through the last solemn conflict of nature, bear his emphatic testimony to the privilege of his "brother's bright example." The close nursing and watching by this invalid brother, soon threatened to snatch from him a beloved sister, and he became so persuaded that a warmer climate in the South of Europe would alone prove restorative, that he would permit no barrier to prevent his promptly removing her, in 1819, to the South of France.

It was in this journey, whilst at Paris, that a similar concern to that which had induced the establishment of the Peace Society in England, weighed impressively upon his mind; and on calling upon a few leading and distinguished individuals, and unfolding to them his Christian views and desires, the way remarkably opened for him. He found ready coadjutors, and some interesting facts confirmatory of the rectitude of the movement, and its timely application. Many of these cannot be recited here; suffice it to say, that a number of superior and intelligent individuals formed themselves into a Society, which he desired and endeavored to designate by a title more definitely descriptive of those Christian doctrines of Peace, with which the Redeemer's kingdom was announced to the world by the angelic host; but in the then condition of Paris, the committee concluded that the most appropriate title they could adopt was "La Société de la Morale Chrétienne." This Society embraced amongst its objects the Peace subject, the Abolition of Slavery in their Colonies, and the Amelioration of the Laws respecting Capital Punishment. It worked so efficiently and effectually as soon to produce some important improvement in these laws. A leading article in the "Courier" newspaper in 1830, stated "That it was a remarkable fact that probably Prince Polignac owed his life to the visit of a Quaker to Paris, some years before, of the name of PRICE, who had been the means of the 'Société de la Morale Chrétienne' being founded. This Society had caused, by its exertions and influence, the change in the law which inflicted the punishment of death for political offences; and this law came into force only just before the Prince was brought to trial, and it saved his head."

He was unremitting in his dedication to serve our own Society, both in the administration of its discipline and in accompanying its Ministers in their religious labors. To a beloved invalid sister much called to travel in this way, in the service of her Lord, he was an invaluable succourer and helper—and when her work was done and she was ready to depart and enter into rest, she bore with her dying breath the most grateful testimony to what he had been to her in these services, adding her faith that the Lord would indeed bless him and reward him. His honored mother, whose decease took place at a very advanced age, nearly 88—the year following her beloved daughter,—when she was called to enter the valley of the shadow of death, called him to her bedside, and expressed to him her Christian persuasion and faith in those religious views and principles which had dwelt with her through a long life, and which in the approach of death she felt to be confirmed, concluding with her maternal benediction to him. The severing of these beloved ties he closely felt; still his cheerful spirit owned the blessings left, and he went on his way doing diligently whatever his hand found to do.

The beloved children of a deceased brother, not a member of our Society, were pleasant members of the reduced family circle: until a dear young niece in 1853 entered into a marriage connection. After passing with her husband a month with their relatives and friends, they embarked, accompanied by her sweet only sister, for her new residence in Philadelphia, and neither they, nor their ship and fellow passengers were ever heard of afterwards.

This afflicting event was deeply touching to his affectionate feelings. His health had, previously to this, shewn symptoms of debility, which increased in the early part of last year, and his sight became much impaired; frequent change of air was resorted to, and in the autumn he went to Germany to consult an eminent oculist. After his return his general health a little improved, and his energy and interest were unabated in the subjects so near his heart,—the evils of War, the promotion of Peace, and the Anti-Slavery cause; and in the Twelfth month, he proceeded to London to participate personally with his friends in preparing an Address to our legislators in favor of peace. He also took part in the Anti-Slavery convention held about this time. He caught a cold two days before he left London, which he quitted immediately after the presentation of the address to the Prime Minister, in company with his colleagues. He was desirous of attending the interment of a dear young friend at Swansea, which was to take place the following First day morning. This he accomplished, and returned home immediately after, but his cold increasing, he did not again

move out. For a few days no alarming symptoms appeared, but on Fifth day evening inflammation of the lungs attended the attack of bronchitis, and all the medical skill and means devised failed to arrest it. He calmly watched the progress of the disease, fully aware of its serious character; but from the rapid and oppressed breathing, stillness was essential, and he spoke but little, yet enough to evince where he sought to have his mind anchored,—upon the Rock of Ages, Christ Jesus,—and he patiently and peacefully bore the last conflict of nature. On Seventh day morning he requested to have the 33d psalm read to him, and afterwards expressed his desire to have his whole heart fixed upon heaven and heavenly things. In the course of this day a physician was called in; he took a more hopeful view of the issue, partly grounded upon the natural vigor of the patient's constitution, and the unperturbed state of his mind. The night, however, proved a suffering one, and early on First day morning his tenderly anxious watcher perceived a change of countenance indicative of the solemn issue. About eight in the morning he said he should like to hear a psalm. The 46th was repeated to him, and he remarked, with a bright voice and manner, that it was very sweet, and it was evident that its language of comfort and encouragement was applicable to his state. The inflammation of the lungs was making rapid progress, and towards the close of this day, he was passing through the valley of the shadow of death, but he feared no evil, for the Lord was with him, and sustained him. He did not appear to suffer much pain, but the breathing was oppressed, which continued till about half-past eleven on Second day morning, when his redeemed spirit was released, and united, we reverently believe, to the just of all generations, in one blessed and eternal ascription of thanksgiving and praise.—*Annual Monitor.*

RAGGED SCHOOL CHILDREN IN LONDON.

(Continued from page 533.)

As during the winter months so many street shoe-blacks cannot be profitably employed as in the summer, a portion of them then become broomers. The shops in Regent street and Bond street were canvassed, and to those whose owners were willing to pay 1*d.* a day, boys were sent during the winter of 1851—2, to each of whom was entrusted the duty of sweeping the pavement from morning to evening before 20 shops, and keeping it clean from dirt. Their earnings about sufficed only for their support. This employment, however, besides being far less lucrative, is much inferior in its discipline. The whole sanitary condition of London might be attended to by boys of this description. It might be extended, almost indefinitely, if suitable persons would devote time to its superintendance. Broomers are now established in York, Brighton and Gravesend.

Another occupation in which boys of this description have been employed by the same Society, is that of messengers. The Electric Telegraph Company have allowed two boys to be placed in Lothbury, and two at Charing-cross. They are clothed by the Society in a better uniform, with black trousers, red striped, and a little red jacket. They carry messages, at the rate of 2*d.* for the first half mile, and 1*d.* for every subsequent half mile. They are furnished with books for their parcels, and are made responsible for a booked parcel up to the amount of 3*l.* In order to provide for the last-mentioned requirements, those lads only are employed by the Society in this work, who have money, which they have saved in the bank, and the Shoe-black Society would come upon this, in case of wilful loss. More recently, the new Crystal Palace Company have employed these lads.

"Other varieties of this street work have been at various times suggested, as for cleaning the brass plates of houses, or knives, from door to door. A large field of labor, healthy, remunerative and unoccupied, is open to the ingenious. . . . The little girls, too, are employed in the open air. The little *steppers* from the Refuge in Dorchester Place attend the dwelling houses of the neighborhood every morning, and brush and wash the steps for 1*d.* a door. Nor may we omit from our catalogue the *Ragged Nursery*, where infants are cared for, fed and fondled by the elder girls, for the small sum of 3*d.* a day."

Comparison of the Expenses of Schools and Prisons.

How much better is it to seek to prevent crime than to have to punish it! The foregoing facts most strikingly illustrate that truth. It is also far more economical. The following comparison of the expenditure of prisons and schools is most conclusive. It is by Andrew Thomson, Esq., of Aberdeen:

"The expense of all prisoners, old and young, in Scotland, is about 16 guineas a year, the expenses in England are about 24*l.*, and both these sums are altogether independent of the costly buildings in which they are lodged. The expenses in a Scotch workhouse or union-house are generally from 10*l.* to 12*l.* a year, but in the industrial schools the expense of training up a boy is about 3*l.* 15*s.*, after deducting the amount of his earnings. In the girls' school the expense is much smaller. Now contrast that with the expense of a prisoner, especially if he goes through the usual career. A practised regular thief generally spends about three years in prison before he is transported. His three years in prison cost from 60*l.* to 70*l.*, and his expense of transportation is variously stated, say from

150*l.* to 250*l.* Altogether it costs, say about 300*l.*, before you have done with him; and he is not better when you have done with him, or very little better, than he is at the commencement. Now, if you send him to an Industrial School, and keep him there for five years, which is much more than the usual period we are able to keep them, he would not have cost 20*l.*, and he would have been put fairly in the way of getting a living. He would have been thoroughly educated in the first principles of religion, and the elements of reading, writing and arithmetic, and he would have been thoroughly taught industrial habits, all of which can now be done for 20*l.* in the case of a boy, and for 14*l.* in the case of a girl. Compare this with the enormous expenditure in some of the prisons in England; for instance, in Pentonville and York Castle. In the latter, every prisoner sits in a house which costs the public 60*l.* a year, for each cell in York Castle cost 1,200*l.*, so that each felon confined there, boy or girl, pays a house rent of 60*l.* a year. Nay, the very walls that surround York Castle cost an enormous sum of money, above 100,000*l.*, all of which was raised by voluntary assessment on the county of York."

The foregoing calculation of the comparative expenses of schools and prisons, makes no reference to the amount of loss to the more respectable portion of the community by the plunder of these juvenile thieves. That is a most considerable item to *add*. It would be good political economy for the national funds to be appropriated to Reformatory schools rather than to prisons. Less national money would be expended, and the end desired would be far more effectually promoted. The day may probably arrive when this will be seen and acted on, as it is already by those undergoing sentences of imprisonment in the Reformatory Institution at Red Hill, near Reigate.

But it is important for Christian persons not to lean too much on governing powers. Their hands are ordinarily very full, and there is very general disappointment experienced in hopes resting on legislative bodies. The great dependance of the Church of Christ should be on her own exertions. These will suffice, at all events, for such an object as this, if she is only alive to her responsibilities. And what is needed to be done, is likely to be done with far more effect when it is done by voluntary effort, and from affection to the work. This kindly feeling, exercised by teachers, towards those who have only been accustomed to harshness and severity, has, indeed, under God, been a main cause of the success of the effort. The hearts of the poor outcasts have first been won to the teachers, and then to God.

Nor is it desirable to depend too much on the voluntary aid of the higher classes. To interest the great masses of the population, and especially of the Christian population, is by far the more important. This was illustrated in a striking manner in Aberdeen, where the working men of the city were so desirous that schools for the destitute class should be set up, that they subscribed 250*l.* in one sum, and presented it to the Directors of the Aberdeen Schools for that purpose.

For Friends' Review.

SINCERITY.

There are probably few men, whatever their character or station in life may be, who would not feel themselves affronted and insulted by the charge of mendacity. The appellation of a liar, however softened and modified, is too revolting to be patiently borne by the great mass of mankind. Yet if we soberly inquire what constitutes the essence of falsehood, and examine critically into the declarations which we frequently hear from men deemed respectable, and whose characters are usually regarded as greatly elevated above those of the propagators of falsehood, we shall probably find that the declarations and testimony even of respectable persons, are sometimes less pure than a superficial view would lead us to suppose. When a narrator of facts of which he is cognizant, in the arrangement of his narrative connects facts so as to make them apparently dependent upon each other, which were in reality totally independent, or separates those which were intimately connected and dependent, though every word of the narrative may be literally true, yet such an arrangement can scarcely fail to impress on the minds of the hearers a false apprehension in regard to the matter under consideration. If we inquire what constitutes the essence of falsehood, we shall probably be unable to find a more correct or concise definition than that it is an attempt, no matter whether successful or not, to palm upon another as truth, a statement which the truth does not warrant; and it would be difficult to draw a distinct line between the utterance of an assertion or series of assertions which, though literally true, are calculated and designed to lead the hearers into error, and a like series directly and unequivocally false.

When a public speaker, in advocating his cause, brings forward arguments as reasons for adopting or rejecting a measure under consideration, which he is perfectly conscious are no reasons at all, or points out as consequences of the adoption of the measures which he opposes, results which he well knows are not likely to follow, and which scarcely can follow in the nature of things, such a speaker, if he does not give utterance to absolute falsehood, certainly ventures within a clouded atmosphere where the light of truth shines but dimly, if it shines at all.

When a witness is about being called before a court to testify with regard to facts which have

come to his knowledge, the proceeding is usually prefaced by an engagement, either under oath or affirmation, that the testimony about to be given shall be "the truth, the whole truth and nothing but the truth." A more direct and pointed promise to tell the truth, so far as known to the witness, without disguise or concealment, could scarcely be framed; and yet it is well known that in courts of law, the ingenuity of the judges and lawyers is often severely taxed to extort from the witnesses at the bar, a correct statement of the facts to which their testimony relates. I have seen in the report of the trial of a case which took place a few years ago, not far from this city, testimony delivered by a man considerably advanced in years, and who was usually considered as a person of unquestionable veracity; but he had permitted himself to take a deep interest in the result of the case then upon trial, and in one part of his testimony he seemed to remember with the utmost accuracy, every circumstance of the case which pointed towards a conclusion which he himself desired to establish. At the same time, every fact which would lead towards an opposite conclusion, though some of them were of no trivial importance, appeared to be totally forgotten. Whatever we may think of the integrity of the witness, and how far he labored "to tell the truth, the whole truth, and nothing but the truth," this case, with some others that might be mentioned, furnishes a pathetic admonition to all, whether young or old, who would preserve their veracity, not only unsullied but unsuspected, to be particularly careful not to slide into a position in which the simple, unvarnished truth may not suit them. It is said, that John Woolman was remarkably careful not to permit any expression to escape his lips but what was not only substantially but literally true. To such a man, an expression formerly used might be safely addressed, "As to thee, Petrarch, thy word is sufficient." The simple declaration of such a man would command more confidence and respect than any oath or affirmation which could be administered to one of doubtful character. E. L.

THE PEACE IN EUROPE.

Every humane man must have rejoiced at the news of the conclusion of a peace between the warring nations of Europe. The great grave of the Crimea, in which have been laid so many of the people of Europe, peasants of the Ukraine, Cossacks of the Don, soldiers recruited on the Seine and the Garonne, natives of the British isles and of the valleys between the Appenines and the Alps, is at length closed. A million of souls, according to some estimates, have, in one way or another, by disease or accident or battle, perished in this bloody strife between the most populous and powerful nations of Europe. There is to be no more bloodshed, and the mission of Miss Nightingale is ended. But the waste has not been of human life alone. The revenues of mightiest monarchies, the products of men's highest skill and severest toil, the harvests of the east and the west, have been poured, along with the souls of men, into the same bottomless gulf from which nothing is ever given back.

At the close of a war conducted with so many sacrifices on all sides, in which so much of the wealth of Europe has been squandered, and so many of the class who tilled her fields or toiled in her workshops have been summoned to the battle-field to return no more, it is worth while to consider what has been gained. In the first place, nothing has been gained for human liberty in Western Europe. There were, in the beginning of the war, many who thought that the European races would take advantage of the opportunity to break their chains. There was to be a revival of Hungarian independence under a more liberal constitution; Italy was to free herself from the tyranny of Austria; Poland was to recover her liberties, and it was held to be doubtful if even France would remain subject to the despotism under which she has fallen. These expectations were most confidently cherished in some quarters, and we acknowledge that it seemed to us nearly certain that the stability of the absolute governments of Europe would be greatly endangered by a general war. The event proved all such expectations to have been idle. There has scarce been a time since the fall of Napoleon when so little heed has been given in Europe to questions relating either to personal or national liberty. Of that restless class which excite popular discontents, many found employment in the war, and the attention of many others was occupied by its movements and results, and by the marches and countermarches of diplomacy to which it gave occasion. In time of war, moreover, men instinctively acquiesce in the arbitrary and summary exercise of authority. Whenever war comes, there is absolute rule, the reign of force, to which everything must yield, and the notions of personal freedom which are suited to a state of peace, come to be regarded as absurd. It is the effect of war to centralize authority and accumulate it in a few hands. The events of the two years which have just closed, have shown the friends of liberty in all parts of the world, that they have nothing to hope from the wars which may arise between despots. That class have the skill so to conduct their quarrels that in no case shall their subjects profit by them at their own expense. Perhaps it may be numbered among the compensations for the calamities inflicted on Europe by the late war, that it has taught mankind this lesson.

Perhaps another good may yet arise from it, namely, that it will make nations unwilling to engage in war. The cure of the barbarous custom of war will be perfect, when it is abhor-

red and dreaded by all mankind. The late events in Europe have done somewhat to make it so. If we may judge from the bloody conflict which has just ended, there never was a time in the memory of mankind when the means of destroying life could be employed with such dreadful effect as now. Never was there a time in which armies could be so rapidly brought together, so swiftly conveyed to the place of mutual slaughter, and dashed so precipitately and with such terrible carnage against each other. We have seen mighty hosts melting away like dreams, and new levies called for when it seemed as if the first had just arrived on the battle ground; we have seen the revenues of a year expended in a few weeks, and new supplies demanded. So quickly does war, as war is now waged, with its "devilish enginery," exhaust the resources and enfeeble the strength of nations, till even they who govern them stand aghast at what they have done.

It is fortunate, in this point of view, that none of the combatants have withdrawn from it, to use the old phrase, "covered with glory." None of them carry home trophies, the splendor and magnificence of which blind men's eyes to the deformity and horror of the strife in which they were earned. There have been no great conquests, no regions rapidly over-run and subdued, no campaigns won by some brilliant manœuvre; every advantage obtained in any quarter has been purchased at a frightful cost. There is nothing in the events or the results of the war to tempt the parties soon to renew it.

In the meantime, the issue of the war, so far as Russia is concerned, is in strict conformity with justice. She made war for the sake of seizing upon Constantinople; she withdraws from the war after vast losses of men and of money, leaving that capital in the hands of its original possessor. The idea of conquest, for the present, at least, is given up by that great power of the North, which will now probably seek to strengthen itself by the civilization of its subjects. In that field are great triumphs to be won, with no enemy to contest the ground but the Russian nobles.

The greatest gainers by the war will be the various races of Christians which inhabit the Ottoman empire. Their condition was becoming gradually better, and they were rising step by step to an essential equality in rank and consideration with the Mohammedans, but the war and the influence of the allies have hastened this process, till now all civil or political distinctions on account of religion are abolished. The results of this change will be important, but we do not intend to discuss them here.—*N. Y. Evening Post.*

A good life is the best philosophy, a clear conscience the best law, honesty the best policy, and temperance the best medicine.

OIL OF COAL.

By distillation at a low temperature, bituminous coals and the hitherto valueless slates adjacent, yield a pungent oil of great illuminating power. At a very trifling cost, one ton of the best cannel coal gives one hundred gallons of oil. As it comes from the still, it has a dark hue and a smoky odor. Abstracting color and smell are easy processes. When refined, no oil nor fluid of any kind can compare with it for brilliancy of flame. It beats gas. It is volatile, and should be corked up; but it is not explosive. It is not suitable for lubricating when it is in the best condition for burning. But by a further process, the more volatile parts are removed and made available; then it is said to be unequalled as a lubricating oil. Not only is it free from all tendency to gumming, but if put upon an axle already gummed up, it will dissolve the gum and remove it. Coal oil is unaffected by frost. It is a solvent of India rubber, and will find extensive use in its manufacture.

We have in our State just the material and the locality for the manufacture of coal oils. Already there are several factories in our State and in the city of New York, and ready sale is found for all that is made, at enormous profits. Patents innumerable are afloat. But the process of ordinary distillation is very simple and very cheap, and it is done in Great Britain on a large scale by many people without any patent. There, they use the slaty shales which always are found among the strata of the bituminous coal fields, and which are not fit for fuel. Excellent candles of pure whiteness are made from coal oil there.

"Anthrax" furnishes an interesting piece of philosophical reflection, deduced from the discovery of coal oil. We quote:—"In this discovery, how the simplest mind may trace the hand of Providence? When wood-fuel became scarce, inspiration revealed the secret that provision had been made for such emergency, and in fossil coal we found a substitute.

"Now, oil is scarce, and threatens exhaustion. 'Tis at a time, too, when manifold more than ever, man needs it; and when, by reason of the universal rage for speed of travel and machinery, oil has become a pressing necessity in the wants of the world. The future gives token of demand for oil a hundred-fold greater than the age that has just passed, and men cry aloud that 'the whale is nearly extinct; where shall we look for oil hereafter?'

"And now inspiration comes in gentle whisperings to the ear of man,—'The Great Spirit, before man was, foresaw and provided for this necessity. Turn your eyes from the depths of ocean to the caverns of the land, and you will find vast and illimitable stores of oil, which have been laid up for the children of this age from the foundation of the earth!'"

And it was so. Behold—not more freely from the rock of Horeb flowed water for the thirsty Israelites, than from the pick-stroke of faith upon the dark slate-rock, flow forth rivers of oil destined for light and industrial impulse to the children of men.

So cheaply and so abundantly in quantity can coal oil be produced, and so surely will it answer all purposes, that men of foresight will see coming a vast change. The whale ship has been a useful institution. But its days are numbered. Like as wood, with all its poetry of cheerful flame, has been driven into banishment by the stony-hearted anthracite; even so must the gallant whale ship and its jolly crew pass into oblivion, supplanted by the dingy lubbers from the land of Carbon.—*Philada. Evening Journal.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 10, 1856.

It is instructive to remark how, in times of weakness, errors, which have over and again been rebuked, obtain once more a temporary foothold. The subject of the religious instruction of young persons is now again treated by some Friends, much in the spirit in which it was by those who, in the better days of our religious Society, caused great anxiety to its most worthy members. The child, it was said, has an inward guide, and when we place in his hands the Holy Scriptures, we do all that is needed for his instruction in the doctrines and principles of Christianity; we must not presume to *interfere with the teachings of the Spirit of Truth.* Very different was the language of George Fox. So early as 1656, he writes: "Exhort all your families at times and seasons, whether they be servants or children, that they may be *informed* in the truth. For when ye were professors, many of you did exhort and instruct them in the form when ye had not the power, and, therefore, now being brought into the truth, ye should be more diligent to exhort, admonish and instruct them. Thirteen years later, he thus forcibly rebukes the slothful spirit which the views now again revived tend to encourage. "Therefore, consider these things in all your families, and remember the time of your former profession, wherein you exercised the reason of men so to bring your children and servants to an outward profession: now, on being come to a possession of Life, take heed lest you lose the right reason, wisdom, understanding, and knowledge. Rouse up yourselves, that ye may exercise the right wisdom, and understanding in that which lives for ever, and is and will remain when all the contrary is gone—that ye may be good patterns and examples in all your families. And now you enjoy the substance, be more careful, be more diligent and circumspect, that God may be glorified throughout all your families, and His name may be called upon, honored and exalted, who is God over all, blessed forever." C.

MARRIED,—At Friends' Meeting House, Orchard St., New York, on the 9th of last month, RICHARD S. COLLINS, of Pelham, West Chester Co., N. Y., to SARAH, daughter of Stephen Willets, of the former place.

DIED, On the 26th of 3d mo. last, at Haddonfield, N. J., in the 77th year of her age, HANNAH ALEXANDER, an esteemed member of Haddonfield Monthly Meeting. Although this dear friend was for many weeks much afflicted by severe bodily distress, yet her friends are consoled with the comfortable assurance that she has entered into those happy mansions where all is rest and peace.

——, Near West Milton, Miami Co., Ohio, on the 17th of last month, MARTHA ANN, wife of Enos Mote, aged about 31 years. She was an exemplary member of West Branch Monthly Meeting, and was concerned, whilst in health, to prepare for the event which has taken her from her family and friends.

——, On the 25th of 2d mo. last, in Moreau, Saratoga Co., N. Y., LUCIUS CARY, in the 58th year of his age, a worthy and exemplary member of Moreau Monthly Meeting of Friends. His disease was painful and protracted, but he was enabled to bear all with Christian patience and resignation, for which he often prayed, adverting to the sufferings of the dear Redeemer for a sinful world. He was naturally of a cheerful disposition of mind, but was brought under the regulating influence of Truth; and was enabled to discharge the duties assigned him to the satisfaction of his friends and the peace of his own mind. The care and faithfulness of this dear friend, in the duties and responsibility which he felt to rest upon him, as the head of a large family, are particularly worthy of notice. Especially in the attendance of meetings, though residing remotely, (a distance of 9 miles, until of late,) he was seldom absent, and careful in having his family with him. To his faithfulness and its influence on his family and others, may, in a great measure, be attributed the settlement of a meeting in his immediate neighborhood, where now a Monthly Meeting is established. Near his close he expressed a firm faith in the mercy of God in Christ Jesus our Lord, and a hope and trust that through His atoning blood, an admittance would be granted him into heavenly rest and peace.

——, At the residence of her son William Marshall, in Fountain Co., Ind., on the 28th of Third month last, ELIZABETH MARSHALL, in the 64th year of her age,—a member of Rush Creek Monthly Meeting of Friends.

——, Near Adrian, Michigan, on the 19th of 1st month last, in the 71st year of her age, SARAH L. HAVILAND, wife of Charles Haviland,—an es-

teemed member of Raisin Monthly Meeting. She acceptably filled the station of an elder for many years, and was a bright example of faithfulness in attending her religious meetings, through much bodily weakness, during many years of delicate health. She has left the consoling evidence to her aged husband and friends that her end was peace.

Died, At Richmond, Ind., on the 20th of 2d mo. last, Rebecca C. Winder, in the 41st year of her age. She was the daughter of John and Elizabeth Pool, and widow of the late Abner Winder, of Champaign county, Ohio.

She bore a protracted illness of several months with much Christian fortitude and resignation.—Possessing many endearing qualities, she was extensively beloved, and looked to with a hope of increased usefulness in the church. She often commemorated the long suffering and exceeding goodness of God through Jesus Christ our Lord. The day before her decease, being sensible her end was near, she requested her children called, imparted beautiful counsel to them, and prayed for each one separately. She calmly departed, leaving to her friends the consoling evidence that their loss was her eternal gain.

ALUM CREEK QUARTERLY MEETING

Having appointed a Committee to confer with a Committee of Ohio and Indiana Yearly Meetings, on the subject of that Quarterly Meeting being attached to Ohio Yearly Meeting, it is proposed that the three Committees meet at Gilead Meeting House at 10 o'clock on Seventh day morning next preceding the Quarterly Meeting in 6th mo. next.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford School Association will be held at the Committee Room, Arch Street Meeting House, at 4 o'clock on Second day afternoon, 5th mo. 12th, 1856.

Charles Ellis, Sec'y.

For Friends' Review.

EARLY SETTLEMENTS OF FRIENDS IN INDIANA.

No. 3.

White Water Monthly Meeting.

It appears that Friends in Indiana Territory were early called upon to bear a testimony against war, and that they suffered distraint of goods to a considerable extent, for refusing to perform military service. In the 8th month, 1810, a memorial was addressed by White Water Monthly Meeting to "William Henry Harrison, Governor of Indiana Territory, the Legislative Council and House of Assembly, in General Assembly met," setting forth the "conscientious scruples of Friends against bearing arms or acting in any manner as military men, and craving such an alteration in the military laws as might appear to the Legislature reasonable, equitable and humane." Two Friends were appointed to present the memorial to the Legislative Assembly, which held its sessions at Vincennes, about 200 miles S. W. of White Water. These Friends reported in the 12th month following, that they had attended to the appointment, and that a law had been passed granting the desired relief; "for which act of clemencey" an address to the Assembly expressing the thanks of Friends, was adopted by the Monthly Meeting, and presented at the following session. This relief appears to have been of short duration; the Indian war, which commenced with the battle of Tippecanoe, in the 11th month, 1811, alarmed the Legislature, and caused a repeal of the law at the next session after its passage.

This war, which continued during the next three years, gave Friends the opportunity of exemplifying their peace principles in various ways. They had to submit to the imposition and collection of fines, as well as to much obloquy and reproach from military men and those favorable to the war. "The country known as the 12 mile purchase was sprinkled over with settlers before the war commenced. In a few neighborhoods, they built forts and block houses and stood their ground, but they mostly left their homes and moved into the older settlements. The Indians killed a man by the name of Charles Morgan, and his two half brothers, at a sugar camp, about 15 miles N. W. of White Water, and carried off their scalps, and stole a number of horses. They also killed a man by the name of Shortridge."

Friends about White Water appear to have remained at their homes, although the aforesaid circumstances created much alarm in the community around them, and led many of their neighbors to enlist in military companies, called "Rangers," for the armed defence of the frontier settlements, most of whom entertained a strong dislike for Friends, on account of their unwillingness to join in such mode of defence.

It is worthy of note that an influential citizen at that time, who was not a member of our religious society, speaking of these difficulties says, "candor compels me to say that the whites, as is usually the case, were the aggressors. If Morgan had been a good man, and treated the Indians kindly, I think there is no doubt but he might have remained where he was, unmolested. As evidence of this, I will mention the case of George Sugart, a Friend, who settled about ten miles north of White Water, where Newport now stands. What few settlers were in that quarter all left their homes, and he had no neighbors left within a distance of several miles. In the language of Friends, 'he did not see his way' clear to remove to a place of greater safety, and remained there unmolested, with the exception of the taunts and abuse he received from the Rangers who passed him in their rounds from one block house to another."

In Wayne County, the influence of Friends preponderated, but still they do not appear to have been exempt from military distraint and other annoyance, and the records of the Monthly Meeting show that a considerable number of persons who had a right of membership in the Society, were not sufficiently established in our

principles to withstand the pressure, and several came under dealings, and some were disowned, for performing military service. On the other hand, the great body of Friends seem to have maintained our testimony against war and all military preparations, with firmness and consistency. Amongst other instances of this which occurred, the following may be named. "Four young Friends were thrown into the County jail, in Wayne County, about this time, in extreme cold weather, for refusing to perform military service, and fire denied them, and had it not been for the kindness of a humane citizen, not a Friend, who handed them hot bricks through the grate, they must have suffered severely." The proceedings in this case appear to have been illegal, as they afterwards brought suit and recovered damages for false imprisonment. In the 6th Month, 1813, it was reported to White Water Monthly Meeting that property valued at $333 25 had been taken from Friends for military demands of $164 50, and such annoyances and difficulties continued until the close of the war in 1814; and even for some years afterwards, the laws requiring military training were frequently enforced, and Friends fined for refusing to obey them. By way of contrast, it may be mentioned that although such laws still exist in Indiana, they have not been enforced, nor any fines collected for their violation for many years past.

It appears from the minutes of the Monthly Meeting, that in the 2d month, 1811, "a number of London Epistles were produced from the Quarterly Meeting, which were distributed," and every year since that date, without exception, so far as the writer has been able to discover, the general annual Epistle from that Yearly Meeting has been reprinted and distributed in Indiana.

Although Indiana Friends were not, at this early date, so situated as to be able to give their children the advantages of a good education, that important and interesting subject does not appear to have been neglected. As early as the 2d month, 1811, "a Standing Committee" was appointed in the Monthly Meeting "to have the care of schools," and such appointments have been continued up to the present time. And although, even yet, they are unable to effect all they could desire, a lively concern has existed amongst Friends since that time, for the "guarded religious and literary education of their children;" and during the greater part of the time a school has been kept up under the care of the Monthly Meeting's Committee.

A considerable number of Friends having settled in the southern part of Indiana Territory, at a great distance from any of our meetings, and, in many instances, at considerable distance from each other, their situation claimed the attention of their brethren at White Water, and in the 8th month, 1811, two Friends were appointed "to visit them, as truth may open the way, and encourage them to be faithfully obedient to the manifestations of the Divine witness in their own hearts." This service appears to have been cheerfully undertaken by two of the older Friends of the meeting, although it required an exposing and laborious journey of four or five hundred miles, on horseback, a large part of which was through the woods, where but few settlers resided.

In the 12th month, 1811, Friends at New Garden, about eight miles north of White Water, were, at their request, allowed the privilege of holding a meeting for worship. This afterwards grew to be a Monthly, and then a Quarterly Meeting, and there yet continues to be a large and substantial body of Friends residing in that vicinity. One venerable elder, who removed there about the time of the establishment of the meeting, is still a resident of the place.

Amongst the Ministers from other meetings who visited White Water about this time, were Jacob Heald, Caleb McComber, of Farmington, N. Y., and Jacob Ong. The latter died, at his residence in Smithfield, Ohio, on the 1st of 1st month, 1849, in the ninetieth year of his age. He is spoken of as a devoted and excellent man, and his visit to White Water at the time above mentioned, appears to have been very acceptable and satisfactory to his friends there. C. F. C.

LONDON ZOOLOGICAL GARDENS.

(Continued from page 535.)

But we have not yet explored the north side of the grounds, where the huge pachydermatous animals are lodged. The difficulty caused by the carriage-drive running between the two gardens has been vanquished by means of the tunnel, the ascent from which, on the opposite side, flanked as it is with graceful ferns, is one of the most charming portions of the grounds on a hot summer's day. If after passing through the subterraneous passage we turn to the right, we come immediately upon the reptile-house. Unless the visitor selects his time, he will generally find little to amuse him here. The great snakes have either retired from public life under their blankets, or lie coiled upon the branches of the trees in their dens. The reptiles are offered food once a week, but will not always feed even at this interval. One huge python fasted the almost incredible time of twenty-two months, having probably prepared himself for his abstinence by a splendid gorge. After a fast of seven days, however, the majority of the serpents regain their appetites. Three o'clock is the feeding time, and the reptiles, which are on the look-out, seem to know full well the errand of the man who enters with the basket, against the side of which they hear the fluttering wings of the feathered victims, and the short stamp of the doomed rabbits. The keeper opens the door at the back of the den of the

voluminous serpents on our right—for of these there is no fear—takes off their blanket, and drops in upon the clattering pebbles a scampering rabbit, who hops from side to side, curious to inspect his new habitation; presently satisfied, he sits on his haunches, and leisurely begins to wash his face. Silently the rock-snake glides over the stones, uncurling his huge folds, which, like a cable, seem to move as though by some agency from without, looks for an instant upon his unconscious victim, and the next has seized him with his cruel jaws. His constricting folds are twisted as swiftly as a whip-lash round his shrieking prey, and for ten minutes the serpent lies still, maintaining his mortal knot until his prey is dead, when, seizing him by the ears, he drags him through his vice-like grip, crushing every bone, and elongating the body preparatory to devouring it. The boa and the rock-snake always swallow their prey head foremost. How are that fine neck and delicate head to make room for that bulky rabbit? thinks the spectator. Presently he sees the jaws gape, and slowly the reptile *draws himself over*, rather than swallows, his prey, as you draw a stocking upon your leg. The huge lump descends lower and lower beneath the speckled scales, which seem to stare with distension, and the monster coils himself up once more to digest his meal in quiet. Rabbits and pigeons form the food of the pythons in these Gardens. While the smaller birds are preyed upon in the reptile-house, their big brothers, the storks, in the paddock, are reciprocating the law of nature by eating snakes. As we pass to the opposite side of the serpent-room, where the venomous kinds are kept, we perceive that a more cautious arrangement is made for feeding. The door opens at the top, instead of at the sides of their dens, and with good reason, for no sooner does the keeper remove with a crooked iron rod the blanket from the cobra, than the reptile springs, with inflated hood, into an S-like attitude, and darts laterally at his enemy. He seems incapable of striking well any object above or below his level: watch, for instance, that guinea-pig; again and again he dashes at it, but misses his aim; now he hits it, but only to drive the poor frightened creature with a score of flying pebbles before him: when at last he succeeds in piercing the sides of his victim, tetanic spasms immediately commence, and it dies convulsed in a few seconds. It is said by those who have watched venomous snakes, that the manner of dying exhibited by their stricken prey, discloses the nature of the reptile that inflicted the poisoned wound. It is scarcely necessary to state that the popular idea that the tongue darts forth the venom is a fallacy. The poison is contained in glands which lie at the root of the fangs on either side, and by a compression of the powerful muscles which make the head appear so broad and flat, it is forced into the fine tube which runs at the side of the fang, and finds its exit near the point by a minute opening. The cobra at present in the collection, with its skin a glossy black and yellow, its eye black and angry, its motions agile and graceful, seems to be the very personification of India. As we watch it when ready to spring, we suddenly remember that only a film of glass stands between us and "pure death." But there is nothing to fear; the python in the adjoining room, which weighs a hundred and twenty pounds, being incensed on his first arrival at being removed from his box, darted with all his force at a spectator. Yet the pane of glass had strength enough to bring him up, and he fell back so bruised about the head and muzzle by the collision, that he could not feed well for several months. The cobra that we see is the same that destroyed its keeper. In a fit of drunkenness, the man, against express orders, took the reptile out, and placing its head inside his waistcoat, allowed it to glide round his body. When it had emerged from under his clothes from the other side, apparently in good humor, he squeezed its tail, when it struck him between his eyes; in twenty minutes his consciousness was gone, and in less than three hours he was dead. Before we leave this reptile room, let us peep for a moment into the little apartment opening from the corner, where, hanging from the wall, we see all the cast-off dresses of the serpents. If the keeper will allow us to handle one of them for a moment, we shall see that it is indeed an entire suit of light brown color, and of gauzy texture, which covered not only the body and head, but the very eyeballs of the wearer.

The Python-house, on the other side of the Museum, contains two enormous serpents. The adventures of one of them—the *Python reticulatus*—deserve to be written: when small enough to be placed in the pocket, he was, with a companion now no more, taken from Ceylon to Brazil by American sailors; they were then exhibited in most of the maritime towns of South America, and were publicly sold for a high price at Callao to the captain of a ship, who brought them to the Gardens. We have before referred to the extraordinary length of time a python has been known to fast without injury. Their fancies, as well as their fastings, are rather eccentric. Every one has heard of the snake who swallowed his blanket, a meal which ultimately killed him. A python who had lived for years in a friendly manner with a brother as large as himself, was found one morning solus. As the cage was secure, the keepers were puzzled to know how the serpent had escaped: at last it was observed that the remaining inmate had swollen remarkably during the night, when the horrid fact became plain enough; the fratricide had succeeded in swallowing the entire person of his brother: it was his last meal, however, for in some months he died. A friend

informs us that he once saw in these Gardens a rat-snake of Ceylon devour a common coluber natrix. The rat-snake, however, had not taken the measure of his victim, as by no effort could he dispose of the last four inches of his tail, which stuck out rather jauntily from the side of his mouth, with very much the look of a cigar. After a quarter of an hour, the tail began to exhibit a retrograde motion, and the swallowed snake was disgorged, nothing the worse for his living sepulchre, with the exception of the wound made by his partner when first he seized him. The ant-eater, who lately inhabited the room leading out of the Python apartment, has died of a want of ants.

As we issue again into the open air, we have before us the whole length of the avenue, arched with lime-trees, in summer a veritable isle of verdure. What a charming picture it used to be to see the docile elephant pacing towards us with ponderous and majestic steps, whilst, in the scarlet howdha, happy children swayed from side to side as she marched. She, who was our delight for so many years, died in July last of a storm of thunder and lightning. Such indeed was what may seem at first the singular verdict of the medical man who made his *post-mortem*. The terror, however, inspired by the storm appears to have produced some nervous disease, under which she succumbed. There is a suspicion that the carcase, five thousand pounds and upwards in weight, which was disposed of to the knackers, ultimately found its way to the sausage-makers. Do not start, good reader; elephant's flesh is considered excellent eating by the tribes of South Africa, and the lion-slayer tells us that the feet are a true delicacy. He used to eat them as we do Stilton cheese, scooping out the interior and leaving the rind; he shows his audience some of these relics, which look like huge leather fire-buckets. And now we have only the young animal left that used to suck his huge mother, to the delight of the crowd of children, and to the disgust of the rhinoceros, who is the enemy to all elephants. The little one is growing apace, however, and we hope soon to see him promoted to carry the deserted howdha.

Not far from the picturesque house built by Decimus Barton, in one of the cages fronting the office of the superintendent of the gardens, is to be seen a beaver. The wonderful instinct of this little animal is certainly not inferior to that of the huge elephant. As yet he has not been placed in circumstances to enable the public to witness his building capacities; but it is the intention, we understand, of the council to give him a stream of running water and the requisite materials to construct one of those extraordinary dams for which this animal is so famous. In Canada, where he used to flourish, the backwoodsmen often came upon hill-sides completely cleared of good-sized trees by colonies of these little creatures, who employed the felled timber to construct their dams—dams, not of a few feet in length, but sometimes of a hundred and fifty feet, built according to the best engineering formula for resisting the pressure of water, namely, in an angle with its apex pointed up the stream, and gradually narrowing from base to summit. Even in confinement this sagacious Rodent loves to display his skill, as we may learn from Mr. Broderip's account of his pet Binney:—

"Its building instinct," says that accomplished naturalist, "showed itself immediately it was let out of its cage, and materials were placed in its way, and this before it had been a week in its new quarters. Its strength, even before it was half grown, was great. It would drag along a large sweeping-brush, or warming-pan, grasping the handle with its teeth, so that the load came over its shoulder, and advancing in an oblique direction till it arrived at the part where it wished to place it. The long and large materials were always taken first; and two of the longest were generally laid crosswise, with one of the ends of each touching the wall, and their other ends projecting out into the room. The area caused by the cross brushes and the wall he would fill up with hand brushes, rush-baskets, books, boots, sticks, cloths, dried turf, or anything portable. As the work grew high, he supported himself on his tail, which propped him up admirably; and he would often, after laying on one of his building materials, sit up over against it, appearing to consider his work, or, as the country people say, 'judge it.' This pause was sometimes followed by changing the position of the materials, and sometimes they were left in their place. After he had piled up his materials in one part of the room (for he generally chose the same place), he proceeded to wall up the space between the feet of a chest of drawers which stood at a little distance from it, high enough on its legs to make the bottom a roof for him, using for this purpose dried turf and sticks, which he laid very even, and filling up the interstices with bits of coal, hay, cloth, or anything he could pick up; the last place he seemed to appropriate for his dwelling, the former work seemed intended for a dam. When he had walled up the space between the feet of the chest of drawers, he proceeded to carry in sticks, cloths, hay, and cotton, to make a nest; and when he had done he would sit up under the drawers, and comb himself with the nails of his hind feet."

Up to a late period the beaver had become rather a scarce animal, the exigencies of fashion having nearly exterminated him. When silk hats came in, however, the annual slaughter of hundreds of thousands of his race, for the sake of the fur, gradually slackened, and now he is beginning to increase in his native retreats,—a singular instance this of the fashions of Paris and London affecting the very existence of a prolific race of animals in the New World!

THE BOTANY OF A LUMP OF COAL.

Had such an idea been started sixty years ago, as that a piece of coal could have any connection with botany, it would probably have been set down as the invention of some fanciful brain. Strange, however, as it may seem, every piece of coal which contributes to the warmth and comfort of our dwellings in winter, has a history which, read aright, reveals metamorphoses more wonderful, because true, than those of fairy tales. Is not coal, then, a mineral? It is, and it is not. Possessed of all the appearance and external characters of a mineral, it yet reveals to him who knows how to interrogate it aright, proofs of an organic origin, which show that its present place is not its birthplace. It was once a vegetable: it is now a mineral, or at least has most of the characters of one. If we take a piece of coal and grind it down to a film so thin that light will pass through it (and this may be done), we shall probably find, on submitting it to the microscrope, that it possesses some traces of organic structure; and if we take one such section which is better preserved than many, and compare it with a very thin slice of some kind of wood (a very thin deal shaving, for example), it will immediately be found to present so many features of resemblance, that it would seem hardly possible to escape from the conclusion that this seeming mineral was once itself wood. But how, then, has the strange alteration in its appearance, character, and properties been effected? It is the object of this paper to explain the mystery, so far as the light of science has hitherto enabled us to penetrate it.

One of the earliest of the geological eras of the world's history is that known as the carboniferous period, during which a series of strata or beds of rock, clay, etc., were accumulated 4000 or 5000 feet in thickness, and which are found to a greater or less extent in almost every part of the globe. In some parts of these strata are found those wonderful beds of coal which are of such vast importance to our country, and which have contributed so greatly to its prosperity. The carboniferous group of strata may be divided into three principal beds, each of which is composed of many lesser layers. The first of these is the mountain limestone, attaining in England a thickness of 2400 feet, and so called because of the many mountains which are in part at least formed of it. In Derbyshire and Ireland it is extensively found, and it contains the remains of corals, shells, and zoophytes, in such vast numbers that they constitute in some places three-fourths of its mass. The beautiful "encrinital marble," so often used for mantelpieces, is mountain limestone. Most of the lead ore found in England is discovered in this rock. Over the mountain limestone lie the coal beds, and over that the "millstone grit." These three form the carboniferous group; but it is to the coal beds only that we shall now pay attention. It must not be supposed that the coal lies in one solid mass or stratum, and that miners have only to penetrate this to get out all that they require. The coal strata consist of a very numerous series of layers of different kinds, which are, as it were, interleaved with beds of coal of varying thickness and at uncertain intervals. Thus, in the colliery at Tividale, near Birmingham, no less than sixty-five layers or beds, all of which belong to the "coal measures," are found to overlie the mountain limestone, and to contain, interspersed among them, eleven beds of coal, which vary in thickness from 9 inches to 10½ feet. As a specimen of the manner in which they occur, we will quote the following from the list of the strata: it is a *descending* series.

48th bed—Slate clay,
49th " Bituminous shale,
50th " Main coal, 10½ feet thick,
51st " Slate clay,
52nd " Coal, 2 feet thick,
53rd " Slate clay;

and so forth. At Ashby-de-la-Zouch, in Leicestershire, the coal formation includes 130 beds of various substances, in all, 600 feet thick, and comprising thirteen beds of coal. In some of the beds of slate clay, which lie next to the strata of coal, the clay or shale is found full of the leaves of plants in the most beautiful preservation, except that they are turned perfectly black. The shale may generally be easily split into thin leaves, upon the surface of which these remains of the coal plants will be found. Indeed, so abundant are they, that a colliery can hardly be visited, where some of these remains may not be detected on a slight search. The leaden color of the slate clay shows the forms of the leaves in the most perfect manner; and although their substance is carbonized or converted into coal, every vein and marking are as admirably preserved as if it were a beautifully dried specimen for the herbarium of the botanist. This fact strongly corroborates what the microscope has told us respecting the vegetable origin of coal.

But it will be interesting to know something respecting the plants of which these long entombed relics tell us the existence and history. The most numerous remains are those of various kinds of ferns or brakes, many presenting the most elegant forms, while some have evidently been true ferns, a branch of this beautiful family now found only in the warmer climates of our earth as at present constituted. Another common plant in the coal strata is the "astrophyllites," of which various species are found. It much resembles in form the "woodruffe" of our thickets, or the goosegrass or cleavers of our hedges, though it is manifestly different in botanical structure from either. Leaves of various palms are also among these remains. Stems and trunks of various kinds of trees are found. Of

these, two or three are especially remarkable. The lepidodendron was a tree of which there were several kinds, and which had a tall, scaly, branched trunk, often seventy or eighty feet high—for some have been found of that length. There is no modern plant which seems to bear any resemblance to this beautiful denizen of the ancient forests. Their nearest living allies as to structure would appear to be the humble club-mosses of our heaths and moors. In boggy ditches and in damp corn fields, a plant with a scored, jointed stem, and slender, whorled leaves, is very common in England—the horsetail, or equisetum, of which there are several species. A very abundant fossil in the coal shales—the calamitis—was of a similar kind, but of immensely larger size. Our existing equisetums seldom exceed three feet in height, and the stems are not often more than a quarter of an inch thick, and commonly are much smaller than that; but their relatives of the coal period were mostly fourteen or fifteen feet high, with stems from six to twelve inches thick. Another remarkable tribe, for which no living representative has been found, were sigillarias—plants with large fluted stems and a soft interior. Their roots, as thick as a man's arm, are very common in the shale, and are known by the name of stigmaria, being until lately supposed to have been the stems of a distinct plant. Trunks of coniferous trees (*i. e.* similar to the pine and fir) are also found in the coal beds. Some fruits have also been met with. Three-cornered nuts, generally acknowledged to be the fruits of some species of palm, are found in clusters; while others (*Lepidostrobi*), somewhat like fir-cones, and believed to be the fruits of the Lepidodendra, are so numerous in some places that bushels have been collected in a single spot. It is a remarkable fact, that in many places in the coal districts of England, Europe and America, trunks of trees have been found in an erect position in the strata, piercing perhaps through several beds, and with their roots penetrating the coal itself. It is evident that they have grown upon the spots where they became entombed, and that the overlying strata have been deposited around them. More than this, trunks have been found in the same erect position, evidently snapped short by the hurricane or by decay: their soft interior has rotted away, and into the hollow thus formed the fruit-cones of overhanging trees have dropped; while finally, the rest of the hollow has been filled up with mud or sand during a period of submersion, and the trunks thus buried preserved to our day. It is also a very singular circumstance, that though the remains of some hundreds of different kinds of plants have been found in the coal strata, they belong to species which have passed out of living existence, and only their relics testify of their ever having been. No single plant or animal of the carboniferous era is now to be found alive over the whole earth.

A careful survey of the features of the plants embedded in the coal shales leads irresistibly to the conviction that a very different state of things existed at the time they were deposited, from what now obtains in the same regions of our globe. The climate must have materially differed. The size, the forms, and the whole character of the plants of the coal, indicate most decisively the presence of a tropical climate; and that they grew on or very near the spots where we now find them, also appears as indisputable. Yet, even in the latitude of Baffin's Bay did such a vegetation exist; and therefore we must believe that in those remote ages, polar ice and snows were comparatively absent, while there was in all probability no such continent as that which constitutes Europe (and perhaps Asia); but instead of them, and occupying their places, a Polynesia, or multitude of islands, enjoying a climate much hotter than that which we now possess, yet so tempered by the surrounding ocean as to be free from those extremes of heat which render the continents near the equator truly torrid. The constitution of the atmosphere was very probably different, though it is not likely this will ever be known with certainty. It is supposed by many that it contained a much larger quantity of carbonic acid than at present. Carbonic acid is a gas which naturally forms a constituent of the air we breathe, and is as essential to the life of plants as air or bread to us. They decompose it, and take up or assimilate the carbon to form fresh wood, leaves, etc. The vast quantity of a rank vegetation which must have subsisted in those islets to form the enormous stores of coal which the world contains, and the consequent fixation of so large a portion of carbon, have reasonably led to the theory named; but for its further confirmation we must wait.

Such was the birth place of coal. Wonderfully has our ever bountiful Creator so ordered things, that even the grass that withered and the flowers that fell away—some, apparently, of the most evanescent and perishable parts of his creations—should have accumulated for the benefit of man, in these latter ages of the world's history, a store of material so plenteous as to be almost inexhaustible, and so valuable that it may be fairly doubted whether either our comfort or civilization could have been what they are without it. The subject, however, deserves treatment in another paper.—*Leisure Hour.*

To be continued.

The Hawaiian nation, the population of which, seventy years ago, was variously estimated at from 200,000 to 400,000, now only counts 72,000, a decrease within this period of at least two-thirds. Vast tracts of land do not harbor a human soul. Fertile kalo lands, once under cultivation, are left to the rule of grass and weeds. The island of Kauai, remarkable for the productiveness of its soil, and able to sustain a

population of at least 100,000, contains only 6000. It is not to cruel and devastating wars that is attributed this unparalleled falling off in so short a time, but to social contact with civilized men.

CHILDREN'S AID SOCIETY, NEW YORK.

The Children's Aid Society was organized three years ago, and the third annual report of the officers, which has just been issued, shows a gratifying increase of its resources and usefulness.

It appears from the Treasurer's statement, that the entire receipts for the year amount to $10,064.08—showing an increase of $205.44 over the receipts of the previous year.

An interesting feature of this society is "The News-boys' Lodging Room," which has been kept up during the year at an expense of about fourteen hundred dollars. But the principal results of its usefulness are to be found in the success which has attended its efforts to gather children from the infected districts of our city—to snatch them from vice, degradation and want, and procure them comfortable homes, where they will be far removed from the corrupting influences by which they are here surrounded.

During the year, nine hundred and thirty-six children have thus been rescued from destitution and vice, and sent to homes in the country.

The Secretary says:

"It must be gratifying to the numerous friends of the Children's Aid Society, in this city and out of it, to perceive its usefulness increasing from year to year. It may well be doubted, however, whether even those who have been most liberal in contributing funds to its support, but have had no direct agency in the management of its affairs, fully appreciate the extent of its beneficent operations, or understand the depth of the evil which it entirely removes, or essentially mitigates."—*N. Y. Evening Post.*

CURIOUS TYPOGRAPHICAL ERROR.

Professor Trench, in his latest work on the English language, points out a curious typographical error in the 26th verse of the 23d chapter of Matthew. The words are "which strain *at* a gnat and swallow a camel." The Professor thinks it contains a misprint, which, having been passed over in the edition of 1611, has held its ground ever since. The translators intended to say, "which strain *out* a gnat and swallow a camel," that being the correct rendering of the original, as appears in Tyndale's and Cranmer's translations, both of which have "strained *out.*" It was the custom of the stricter Jews to strain their wine, vinegar and other potables through linen or gauze, lest unawares they should drink down some little unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom, it is alleged, the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.

DOING GOOD.

Never stand in idleness,
In a world like ours;
Looking on while others toil,
Heedless of thy powers.

While thou hast an ear to list
To a tale of woe;
While at sight of others' tears
Thine own eyes o'erflow;

While thou hast a heart to feel
Sympathy and love,
And thy voice can lift a prayer
To the Lord above;

Say not thou hast nought to give—
Nought to call thine own:
Life's best pleasures do not spring
From one source alone.

Shining gold may often fail
Comfort to impart—
Burning eloquence may fall
Coldly on the heart,

Where a sympathizing tear,
Loving word or smile,
Might the wounded spirit heal,
Sorrow's night beguile.

'Twas the widow's mite which called
Blessings from the Lord,
Not the lavish treasures thrown
From the rich man's hoard.

Give the weak a helping hand;
Nerve him by thy might;
Gently lead the erring one
Back to paths of right.

Ever let the wanderer feel,
On his homeward track,
That from one he may receive
Warmest welcomes back.

With the mourner shed a tear,
Smile thou with the gay;
Help the weary bear his load;
Cheer his lonely way.

Ne'er be idle, where thy hand
Hath the power to bless;
Nor be silent when thy voice
Might console distress.

Follow in thy Master's steps—
Tread the path He trod;
Ever, with untiring zeal,
Working what is good.

Christian Observer.

SUMMARY OF NEWS.

California.—By the steamship Illinois, California mails to the 5th ult. have been received. The mining regions promise a richer return than during any previous year. Two millions of dollars were brought by the Illinois. Copious rains had succeeded the drought which had prevailed for

some months. A strong movement was making for the establishment of a weekly post route to Missouri. Meetings had been held, and a petition adopted and largely signed, urging the subject upon the consideration of Congress. A brisk trade has sprung up between San Francisco and the Russian Possessions. The money market at San Francisco was very stringent, and the produce markets dull, with the exception of flour and grain. In Southern California, great numbers of cattle had died of starvation, in consequence of the drought. It was estimated that 10,000 had perished from this cause in the county of Los Angelos alone. The Indians continue their hostilities in Oregon and Washington Territories, and several conflicts had occurred between them and the volunteers. According to an act of the Oregon Legislature, an election was to be held in the early part of last month, for taking the sense of the people relative to the formation of a State Constitution.

Panama.—It has been ascertained that fourteen passengers and residents of Panama were killed in the late affray at that place. Two natives were also killed and twelve wounded. Col. G W. Totten, Chief Engineer of the Panama Railroad, has addressed a letter to the Governor of Panama, holding him responsible for the outrages committed.

South America.—Accounts have been received from Valparaiso to the 15th, Lima to the 27th, and Ecuador to the 31st of the 3d month.

A deposit and discount Bank was about being established in Valparaiso, under the sanction of the Government. The treaty of free commerce between Chili and the Argentine Republics was about being confirmed.

Montevideo and Buenos Ayres were again in arms. Expeditions from the former province had invaded the latter, but were repulsed with the almost total loss of the officers of the invading forces.

The Senate of Peru was engaged in framing a new Constitution. Yellow fever was raging both in Callao and Lima, but was of a comparatively mild type.

Venezuelan dates to the 20th ult. have been received. The telegraph in course of construction from Laguayra to Caracas was nearly ready to commence operations. It is intended to extend the wires to Valencia and Puerto Cabello, traversing a distance of 156 miles.

Domestic.—It is stated that Secretary Marcy has recommended to the President to send a suitable agent to Panama to ascertain the facts in relation to the late riot, in order that this government may act understandingly in regard to reclamation for damages, &c. Vessels of war have been ordered to Panama and Aspinwall for the protection of our citizens on their passage across the Isthmus.

A disastrous fire occurred in this city on the morning of the 1st inst., commencing in North Street below Sixth, and sweeping down through Commerce to Market, and along Market towards Fifth, destroying about forty buildings, some of them being among the finest stores in the city. A number of the roofs of buildings on the south side of Market street also took fire, but the flames were extinguished without communicating to other parts of the buildings. The loss is estimated at $600,000, of which about $400,000 is covered by insurance. Among the buildings destroyed was the Friends' Select School for Girls, on St. James Street. One fireman was killed and several wounded by the falling of a wall, and another was stabbed in the breast, during a fight between two of the fire companies, and has since died.

Linus Yale, Jr., formerly of Herkimer co., N. Y., but now residing in Philadelphia, has succeeded in picking the celebrated lock of Day & Newell, commonly known as the "Hobbs" lock, which received the premium at the World's Exhibitions, in London and New York, and, for twenty years, baffled every effort of the most skilful burglars, stimulated by offers of high rewards in case of success.

Late accounts from Kansas mention that Sheriff Jones, while sitting in a tent, had been dangerously wounded by a shot fired by some person outside. Much excitement prevailed in regard to the affair. The perpetrator of the deed was unknown. A large meeting had been held at Lawrence, at which resolutions were adopted, denouncing the act and disclaiming all responsibility for it. Hopes were entertained of the recovery of Jones, but his situation was considered very critical. Col. Sumner had arrived at Lawrence, with the military under his command, and threatened the people for firing upon his soldiers, but the charge was denied by Gov. Robinson. The Deputy Sheriff of Douglass county had issued writs for the arrest of about a hundred citizens of Lawrence, and the army will be stationed at that place until the arrests shall have been made.

Congress.—The House bill making an appropriation for the improvement of the harbor of Sheboygan, and to erect Columbus, Ky., into a port of delivery, were concurred in by the Senate on the 30th ult. On the 1st inst., a resolution was offered calling upon the President for any correspondence not heretofore submitted, with our Minister at Nicaragua, in regard to the recognition of the Nicaraguan Government. Senator Weller spoke at length in favor of the government of Walker, and an animated debate followed, in which Senators Seward, Weller, Douglass and Butler participated. The resolution was then withdrawn. The report of the Committee on Kanzas affairs being under consideration on the 2d, Senator Benjamin made a speech, taking Southern ground, and was replied to by Senator Seward.

On the 5th, Senator Pugh presented the resolutions of Ohio Legislature, in favor of the admission of Kanzas into the Union, with the Topeka Constitution. The Secretary of State was requested to transmit the original journals of the proceedings of the Board of American Commissioners, convened in Paris to liquidate and audit the claims of our citizens for French Spoliations.

In the House of Representatives on the 30th ult., the Committee on Commerce reported a bill establishing collection districts, designating ports of entry and delivery, and modifying the revenue laws. After debate, the further consideration of the bill was deferred. On the 1st inst., the Indian Appropriation bill, the bill revising the act of 1853, relative to suspending entries of public lands, and the act of 1846 concerning suspended preemption land claims were taken up and passed.

On the 5th, the Senate bill appropriating $45,000 for deepening the channel over the St. Clair Flats, Michigan; and one giving to the St. Louis and Iron Mountain Railroad Company the right of way through the lands occupied by the Jefferson Barracks, were taken up and passed.

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An Exhortation to Youth and others, being part of a letter from Thomas Chalkley to a Friend in Dublin.

Let the young men and maidens diligently read the Holy Scriptures; and whenever they come to a passage that affects them, let them not only turn down that leaf, but let them be sure that it hath place in their hearts; and when they read of a good man or woman, let them earnestly pray and fervently cry to the Lord, the great God and Father of our Lord Jesus Christ, and God of the righteous in all ages, that he would please to make them like those his dear children and servants. Oh! that young people might not forget this great command of God—"Honor thy parents, that thy days may be long upon the land which the Lord thy God giveth thee." How many stubborn youths hath the Lord cut off in their prime, and in the flower of their days; and on the other hand, how hath the Almighty blessed, prospered, preserved and honored those who have been obedient to their parents, and honored them and their elders? And let the young men and maidens note this, that none truly honor their parents and elders, but those who are pious and virtuous; such were Joseph, Samuel, David and Solomon; as also King Josiah, who began to reign at eight years old. God Almighty gives to many a sense of his grace at that age, and thereabouts; he ordaineth praise many times out of the mouths of babes and sucklings. Let the youth endeavor to follow those good and great men; and for their instruction, I shall say something of the above five worthies.

First, in particular, beginning with Joseph. His father sent him to his brethren; he went willingly, though his brethren hated him; and when it was in his power to hurt them, he rendered them good for their evil; a good example for both young and old. And when tempted to sin by his mistress in Egypt, he said, "How can I do this great wickedness, and sin against God?" who highly favored him for his piety, virtue and chastity.

Secondly, Samuel, for whom his mother prayed earnestly to the Lord; and when he had given him to her, she gave him to God again; a good pattern for all mothers. When he was but a little lad, the Almighty called him, and he thought it had been Eli; and said, "Thou calledst me?" "No," said the old man, "I did not call thee; lie down again." He did not grumble, as many of our youth do; when the Lord called again, he willingly ran to Eli; he did not love his bed so much as obedience, and said, "Thou didst call me." Eli observing that God had spoken to the child, said to him, "when he calleth again, say, Speak, Lord, for thy servant heareth." Let old ones mind this, and encourage their youth to answer the call of God betimes. God called again, and he answered, "Speak, Lord, for thy servant heareth." The Lord, by his grace, calls to little ones, many time in the midst of their play, and sometimes in their beds. Oh! that our youth may do and say as little Samuel; that they may grow as he did, and be in favor both with God and man.

Thirdly, David, his father's youngest son, kept his sheep, and in that innocent employ the Lord was with him. His father sent him to his brethren; but Eliab, his eldest brother, frowned upon him and reviled him. He only made this soft reply: "Is there not a cause?" He overcame the great Philistine, in the name of the God of Israel; and God highly exalted him for his uprightness, sincerity and piety, which were very great; for notwithstanding Saul would have killed him, yet, when David had him in his power, he spared him, insomuch that Saul wept, and said, "If a man find his enemy, will he let him go?" And there was loving greeting between them; so he overcame the evil of Saul's heart by the good that was in his, according to those holy expressions of the apostle Paul, "Be not overcome with evil, but overcome evil with good." Words worthy to be written in letters of gold, and more worthy to be observed and practised.

Fourthly, Solomon, who asked of God wisdom, being in his own eyes but as a little child, said

unto the Lord, "Give unto thy servant an understanding heart;" which request God granted him, and gave him also riches and honor. Oh! see the benefit of pleasing God, young men and young women.

Fifthly, Josiah, a young prince and king. How zealous was he for God's service and worship! What a wonderful reformation he made in the land, and how was he lamented at his death, as generally all good and zealous men and women are, whether old or young.

Having touched a little upon the young men, let me remember the young women also; as for example, Ruth and Abigail, two discreet young women; the first very loving, kind and true to Naomi, her mother-in-law; a good pattern for all daughters-in-law. "Entreat me not," said she, "to leave thee; for where thou goest, I will go; and where thou lodgest, I will lodge; and where thou diest, there will I be buried; thy people shall be my people, and thy God my God;" and the Lord abundantly rewarded her for this godly resolution. Boaz had a sense of her virtue and piety, and said, "All the city of my people do know that thou art a virtuous woman;" which doubtless was a strong motive for him to love her. And that love commonly lasts till death; whereas, when money is a motive, it often happens that many evils attend.

Consider also wise Abigail, her ingenious speech to David, and contrivance to hinder him from shedding blood; which he was coming to do, thinking he had cause, but was prevented by her wisdom. This was a great motive to him to love her, after Nabal's death, and to take her to wife. She was no proud woman; "For," said she, "let thy handmaid serve to wash the feet of the servants of my lord."

As there are many good examples in Holy Scripture, whereby young people might be stirred up to virtue; so also there are examples of the judgments of God on disobedient, impious, vain and ungodly men and women, even young and old. Let our youth consider, I beseech them, wicked, disobedient Absalom and poor Dinah; also the prince and the Moabitish damsel, whom zealous Phineas slew; for God was angry, and is angry with the wicked every day.

The before mentioned good men and women were in the time of the law; and let me add to them, the holy pattern and good example of our great Lord and blessed master, who loved righteousness and hated wickedness, therefore he was highly exalted, and anointed with the oil of gladness above his fellows; he had the heathen given him for his inheritance, and the utmost parts of the earth for his possession; and what is more, all power in heaven and earth.

Oh! dear young men and maidens! he is our great pattern, whom we ought to take for our example, walking in all humility and reverence. Christ saith, "He that will be my disciple," that is his scholar, "must take up his cross, deny himself, and follow me." Oh! blessed pattern! Oh! glorious example! let us follow him whilst we have breath: for it is always well for them that follow him. What think ye young men and maidens! had it not been well for that rich young man, had he left all and followed dear Jesus? Be ye your own judges; look on your pattern Christ Jesus, when he was but twelve years old; see what he was doing; forget not that saying which his mother laid up in her heart—"Wist ye not that I must be about my Father's business?" I can say through some experience, it is good business. Let me tell you for your edification, I have served my master, holy Jesus, and followed him several years according to the best of my understanding, and I have always found him a good master; his service is sweet, and his work is delightful. I have a great deal more to say for my Lord and Master, but my design is brevity. "His yoke is easy, and his burthen is light." He hath said it and I have experienced it. Wherefore I am the more free to invite you to follow him and be his scholars. An eminent servant and scholar of his said, "Be ye followers of me, even as I also am of Christ." The apostle Paul exhorts Timothy, a young scholar, and his son in the faith, to be a good example to others, as also his son Titus. We are also told of four young women, who were prophetesses, and divers others; a more particular account of whose exemplary lives and actions is recorded in the Holy Scripture for our learning; unto which, with the grace of God in the heart, I recommend all young men and women, and conclude this small token of my very dear love in Christ, our holy Lord and master, desiring the above may be as so many patterns for them to follow.

THOMAS CHALKLEY.

INSANITY.

Asylum statistics force upon us the unexpected truth, that of all classes of inmates, farmers make the largest, in spite of the health-giving influences of a farming life. Such a result can in no way be accounted for, except in the sameness of thought and pursuit.

Our farmer readers will very naturally inquire, what we would advise as the most perfect safeguard against so lamentable a close of life. Unhesitatingly we respond—Scientific Agriculture; for there is not a quality of the mind which in its far-reachings it will not wake up and energize; for to be properly and most profitably pursued, it makes almost every other science subservient to it. Thus followed, it is the most ennobling of human pursuits, because it perfects the body and refines and elevates the mind. But DON'T DWELL ON ONE IDEA.—*From Hall's Journal of Health.*

LONDON ZOOLOGICAL GARDENS.

Concluded from page 556.

In the very next compartment is a hare, who for years played the tambourine in the streets of the metropolis, but his master, finding that his performances did not draw, enchanged him at these Gardens for a monkey; and now, whilst he eats his greens in peace, poor Jacko, in a red cloak and a feathered cap, has probably to earn his daily bread by mimicking humanity on the top of a barrel-organ. But the hippopotamus surges into his bath in the enclosure as we pause, and there is a rush of visitors to see the mighty brute performing his ablutions. He no longer gives audience to all the fair and fashionable folks of the town. Alas for the greatness of this world! the soldier-crab and the Esop prawn now draw better "houses." Whether or no this desertion has embittered his temper, we cannot say; but he has certainly lost his amiability, notwithstanding that he still retains the humorous curl-up of the corners of his mouth which Doyle used to hit off so inimitably. At times, indeed, he is perfectly furious, and his vast strength has necessitated the reconstruction of his house on a much stronger plan. Those only who have seen him rush with extended jaws at the massive oaken door of his apartment, returning again and again to the charge, and making the solid beams quiver as though they were only of inch deal, can understand the dangerous fits which now and then are exhibited by a creature who was so gentle when he made his *début* that he could not go to sleep without having his Arab keeper's feet to lay his neck upon. This affection for his nurse has undergone a great change, for, on Hamet's countryman and coadjutor, Mohammed, making his second appearance with the young female hippopotamus, Obaysch very nearly killed him in the violence of his rage. He has a peculiar dislike to the sight of working-men, especially if they are employed in doing any jobs about his apartment. The smith of the establishment happening to be passing the other day along the iron gallery which runs across one side of his bath, the infuriated animal leapt out of the water, at least eight feet high, and would speedily have pulled the whole construction down, had not the man run rapidly out of his sight. We trust his temper will improve when his young bride in the adjoining room is presented to him; but she is as yet but a baby behemoth, although growing fast. The enormously strong iron railings in front of his apartments are essential to guard against the rushes he sometimes makes at persons he does not like. Look at that huge mouth, opened playfully to receive tit-bits! What is a bun or a biscuit to him? Down that huge throat goes one hundred pounds weight of provender daily.

The giraffes in the adjoining apartment have been in the Gardens so long that they are no longer thought a rarity. Of four procured in 1835, only one female now remains; but very many have been bred in the Gardens, and have continued in excellent health. At the present moment three of their progeny are housed in the apartment we are entering. The finest, a male, is a noble fellow, standing nearly seventeen feet high. When he strides out into the enclosure, high up as the trees are protected by boarding, he yet manages to browse as in his African forests, and it is then that the visitor sees the full beauty of the beast, which is lost in the house. The giraffe, in spite of his mild and melancholy look, which reminds us forcibly of the camel, yet fights ferociously with his kind at certain seasons of the year. Two males once battled here so furiously that the horn of one of them was actually driven into the head of the other. Their method of fighting is very peculiar: stretching out their fore and hind legs like a rocking-horse, they use their heads as a blacksmith would a sledge-hammer, and, swinging the vertebral column in a manner calculated, one would think, to break it, they bring the full force of the horns to bear upon their antagonist's skull. The blow is severe in the extreme, and every precaution is taken to prevent these conflicts.

As we pass along a narrow corridor in which the ostriches are confined, we reach at length the last inhabitant of the Garden, and the most curious creature, perhaps, which it contains. If the keeper is at hand, he will open the door of the box in which it lives, and drive out for us the bewildered-looking apteryx—the highest representative, according to Professor Owen, of the warm-blooded class of animals, that lived in New Zealand previous to the advent of man. Strange and chaotic-looking as are most of the living things brought from Australia and the adjacent islands, this creature is certainly the oddest of the bird class, and is, we believe, the only one ever seen out of New Zealand. As it vainly runs into the corners and tries to hide itself from the light of day, we perceive that it is wingless and tailless; it looks, in short, like a hedgehog mounted upon the dwarfed yet powerful legs of an ostrich, whilst its long bill, which seems as though it had been borrowed from a stork, is employed when the bird leans forward, to support it, just as an old man uses a stick. This strange creature seems to hold among the feathered bipeds of Polynesia a parallel position to the New Holland mole,—which possesses the bill and webbed feet of a duck with the claws of a land animal—among the quadrupeds. Mr. Gould remarks, that nature affords an appropriate vegetation to each class of animal life; at least the paradoxical creatures we have mentioned seem in happy accord with Australian vegetation, where the stones grow outside the cherries, and the pear-shaped fruits depend from the branch with their small ends downwards! The apteryx is entirely noc-

turnal in its habits, pursuing its prey in the ground by smell rather than by sight, to enable it to do which the olfactory openings are placed near the point of the beak. Thus the bird scents the worm on which it feeds far below the surface of the ground. We must not regard the apteryx as an exceptional creature, but rather as the type of a large class of birds peculiar to the islands of New Zealand, which have been destroyed, like the dodo in the Mauritius, since the arrival of man. Professor Owen, long before the apteryx arrived in England, pronounced that a single bone found in some New Zealand watercourse had belonged to a wingless, tailless bird, that stood at least twelve feet high.* This scientific conjecture has lately been transformed into a certainty by the discovery of a number of bones, which demonstrate that several species of Moas once roamed among the fern-clad islands which stud the bright Polynesian Ocean. These bones have been found mixed with those of the apteryx, which thus becomes linked to a race of mysterious creatures which, it is supposed, have long passed away.

This splendid collection has been got together by presents, purchase, breeding, and exchanges. Out of the 14,205 specimens, however, which have been in the possession of the Society, scarcely a tithe were bought. The Queen, especially, has been most generous in her presents, and the stream of barbaric offerings in the shape of lions, tigers, leopards, &c., which is continually flowing from tropical princes to the fair Chief of the nation, is poured into these Gardens. Her Majesty evidently pays no heed to the superstition once common among the people, that a dynasty was only safe as long as the lions flourished in the royal fortress. In fact, the Gardens are a convenience to our gracious Monarch as well as to her subjects; for wild animals are awkward things to have in one's back premises. Neither must we overlook the reproduction which has taken place in the Gardens; to such an extent, indeed, has the stock increased, that sales to a large amount are annually made. The system of exchanges which exists between the various British and Continental Societies helps to supply the Garden with deficient specimens in place of duplicates. Very rare, and consequently expensive, animals are generally purchased.

The value of animals depends upon the state of the wild-beast market. "Wild-beast market!" exclaims the reader; "and where can that be?" Every one knows that London can furnish anything for money, and, if any lady or gentleman wants lions or tigers, there are dealers in Ratcliffe Highway and the adjacent parts who have them on the premises, and will sell them at five minutes' notice. They "talk as familiarly of lions as ladies do of puppy dogs;" and a gentleman, who purchased a bear of one of them, lately informed us that the salesman coolly proposed that he should take him home with him in a cab! We once had occasion to visit the establishment of one of these dealers, and were shown up a ladder into a cockloft, where, hearing a bumping, and perceiving a lifting motion in a trapdoor, we inquired the reason, which called forth the dry remark that it was only three lions at play in a box below. Although these men generally manage to secure their live stock in a satisfactory manner, yet accidents will occur in the best-regulated lion-stores. A wild-beast merchant, for instance, informed us that one night he was awakened by his wife, who drew his attention to a noise in the back-yard, where he had placed two lions on the previous evening. On putting his head out of the window—his room was on the ground-floor—there were the lions, loose, and, with their paws on the window-sill, looking grimly in upon him. A good whip and a determined air consigned Leo to his cage again without further trouble. On another occasion this same man, hearing a noise in his back premises, found to his horror that an elephant, with his pick-lock trunk, had let out a hyæna and a nylghau from their cages, and was busy undoing the fastenings of a denfull of lions! The same resolute spirit, however, soon restored order. Amateurs have not always the same courage or self-possession, and they immediately have recourse to the Garden folks to get them out of their difficulties, as a housekeeper would send to the station-house on finding a burglar secreted in his cellar. On one occasion a gentleman, who had offered a rattlesnake and its young to the Gardens at a high price, sent suddenly to the superintendent to implore immediate assistance, as the said snake, with half a score venomous offspring, had escaped from their box and scattered themselves in his nursery. The possessor, to avoid worse losses, was only too glad to be rid of his guests at any pecuniary sacrifice.

The pitch of excellence to which the Gardens have arrived has naturally resulted in drawing the increased attention of the public towards them. We have only to contrast, for instance, the number of people who entered in the year 1848—the first in which a more liberal system of management came into play—with those who passed in in 1854, to see that the establishment flourishes under the auspices of the new secretary; for while in the former year only 142,456 persons passed through the turnstiles, the number had risen in the latter to 407,676. It is interesting to observe that, although an increase of full 100 per cent. took place upon the privileged and ordinary shilling visitors during

* The great merit of this inference may be judged from the circumstance that several eminent naturalists, out of an honest regard to the reputation of Professor Owen, endeavored to prevent the publication of the paper in which, with the sure sagacity of scientific genius, he confidently announced the fact.

that interval, yet that the reduction of the admittance-charge to sixpence on Mondays and holidays was the main cause of the gradual influx of visitors—the year 1848 showing only 60,566 admittances of these holiday folks and working-people, to 196,278 in 1854. Here, then, we have an increase of 135,712 persons, many of whom were, no doubt, rescued, on those days at least, from the fascinations of the public-house. With all this flood of life, the greater portion of it undoubtedly belonging to the laboring-classes, not the slightest injury has been done to the Gardens. A flower or two may have been picked, but not by that class of Englishmen who were once thought too brutal to be allowed access unwatched to any public exhibition. Every year that passes over our heads proves that such shows as these are splendid examples of the method of teaching introduced by Bell and Lancaster; that they furnish instruction of a nature which is never forgotten, and which refines at the same time that it delights.—*Quarterly Review.*

For Friends' Review.

THE TIGER AND THE ALLIGATOR.

I remember reading many years ago, in a work entitled, I think, "The Book of Wonders," the account of an event well calculated to agitate the nerves of a sensitive person, in which the life of an individual was saved by the joint action of two causes, each of which, operating alone, must have proved inevitably fatal. A vessel was riding at anchor in a tropical river at no great distance from the shore, when, the day being warm and the water smooth, one of the men, who had been drinking to intoxication, determined to enjoy the luxury of a bath in the tepid waters. His companions remonstrated, declaring that one or more alligators had been recently seen in that part of the river where they then were. Regardless of danger, and deaf to admonition, in he plunged, but had not long enjoyed the embraces of the watery element when it was discovered by his companions on board that an alligator had marked him for its prey, and was then steering toward him. A shot was fired in order to arrest, if possible, the pursuit; but the leaden shower was effectually repelled by the scaly armour of the alligator. The swimmer discovering, by the commotion on board, the danger to which he was exposed, struck out directly for the land, urging his flight with the utmost force which his arms and legs could supply. As he approached the land, with his formidable pursuer close in his rear, ready to seize upon him, it was discovered that another enemy, no less formidable than the amphibious one, awaited him on shore. A large tiger wascrouching amongthe bushes on the bank, ready to seize his victim as soon as he should come within his reach. Making a vigorous bound for this purpose, he happily overleaped his object, and instead of fleshing his teeth and claws in the body of the man, he encountered the jaws of the alligator. A terrible conflict was the immediate result, by which the water was dyed with blood; but the amphibious animal being in its own element, had greatly the advantage of its enemy, and dragging him to the bottom, detained him there till the water and its own jaws put an end to the conflict. The man thus happily rescued from his perilous situation, being taken on board of the vessel, it was found that the fright or the bath, or the two together, had completely sobered him.

It is presumable that he would not repeat the experiment. L.

EMANCIPATED SERFS OF THE DANUBIAN PRINCIPALITIES.

Referring our readers back to the article in our number for February last, on the emancipation of the serfs in Moldavia and Wallachia, under an edict of Prince Ghika, we think some account of this class may not be uninteresting to our friends.

It is not, we believe, generally known that these serfs belong to the nomadic tribe known as Gypsies or Bohemians. Tradition ascribes to them an Asiatic origin, which, however, they themselves deny. They say they are of Egyptian extraction. In many parts of Europe they are in fact called Egyptians, and hence the designation of Gypsy. Nevertheless, philological investigations go rather to show that they originally came from the East. Their language is a mixture of a branch of the Sanscrit, and of words, terminals and prefixes, borrowed from the people among whom they dwell. Their nomadic habits and their patriarchal institutions strongly corroborate this view of their ancestry, notwithstanding that in their bronze complexion, black hair, teeth of ivory whiteness, burning eyes, long chest and projecting shoulders, one may trace some striking characteristics of an Ethiopian origin. On the other hand, they closely resemble the lowest caste in India, and it is highly probable that their ancestors came from the banks of the Oxus and the region south of it. History records that in the year 1400 they were driven by Tamerlane out of Asia, to the number of more than 2,000,000, for there were quite as many in Europe forty-two years after. They entered Europe by three great routes: one stream reaching Spain by way of Africa; a second sweeping into central Europe, along the northern shore of the Euxine; whilst the largest tide ebbed into the nations of the Danube by the way of Anatolia and Roumelia.

Gypsy bands seem to have first appeared in Moldavia in the year 1417. Within a few months after, they were found scattered throughout Germany, and wandering north on the coasts of the Baltic. The next year they made their appearance in Switzerland, where, in 1442, there

were not fewer than 14,000. In 1510, we find the Swiss Government making attempts to expel them, as Ferdinand of Spain had done in 1492, though unsuccessfully. At this same period we find them in France, where they were persecuted with fire and sword, the Government going so far, in 1612, as to decree their extermination. They also appear to have been in England some time in the fifteenth century. In the days of Henry the Eighth and Elizabeth, they were the objects of fierce Parliamentary persecution in England, whilst in Scotland they were recognised as an independent people, and, in consequence of the protection they enjoyed, increased in number to upward of 100,000 souls.

Not, however, to follow their history in the various countries they came to inhabit, we will confine ourselves to a notice of that section of them who migrated into Moldavia and Wallachia, and who— whatever their numbers originally— are at present computed to amount to about 300,000, equally divided, or nearly so, between the Governments of the respective principalities and private individuals, and held, until the passing of the recent edict, as serfs or slaves. These are divided into two classes, namely, the Crown Gypsies, and those who are private property, and are employed as domestic and agricultural slaves. These classes are further subdivided as follows:

The Crown Gypsies (Domnesk) may be subdivided into four classes:

1st. The *Ruduri* and *Aurari*. These have the exclusive right of washing the river sand for gold, which abounds in the Carpathian streams. In Transylvania, too, where the art of gold-washing is brought to greater perfection than in the Danubian principalities, the washers are chiefly Gypsies. Their apparatus consists of a crooked board, four or five feet long, and between two and three feet broad, having a wooden rim on each side. Over this board is spread a woollen cloth, upon which the gold sand mixed with water is scattered, and to which the small grains of gold stick. The cloth is afterward washed in a vessel of water, when the metal sinks to the bottom. When larger particles of sand are found, the washers make deeper channels in the middle of the crooked board, and in these the small pieces are caught as they roll down. These gold-washing gypsies exercise great judgment in the selection of favorable locations, and pay a small tribute, which, however, does not go into the treasury, but is given to the wives of the Hospodars, as pin-money.

The second class of this section are called *Ursari*, or exhibitors of bears, and pay a tribute of a few piasters to the Government. They wander from village to village, with bears captured when young in the Carpathians, and which they teach to execute several grotesque movements called dances. To ensure themselves against accidents, these Ursari break the teeth and claws of the unfortunate animals, and nearly blind them by thrusting a red-hot iron into their eyes. They have also a peculiar mode of capturing them. They place a vessel containing honey and brandy where the bears repair to drink, and in such a position that they cannot but see it. The old and the young are unable to resist the temptation of the honey, a love of which, if not of the liquor, is their besetting weakness. In the course of a few minutes the alcohol begins to take effect; the bears commence capering and dancing until they fall powerless to the ground. The wary gypsies then bind them fast, and drag them home on their carts.

The third class are styled *Linguari*, or wooden-spoon makers, but they manufacture other articles, and also follow the calling of smiths. Of the four classes they are in the best condition, some of them having permanent dwellings.

The fourth class of Crown Gypsies are the *Laïessi*, or vagabonds, who, having neither fixed residence nor occupation, live and wander in corroding idleness, laboring only occasionally as masons, smiths, comb-makers, &c. If they are the most wretched of the Crown slaves, they are the most independent. For a few piasters annual tribute, they are permitted to pasture their horses in the vicinity of the villages and highways. The majority live by theft, sleeping by day and plundering by night. The females wander about, interpreting dreams and omens, and telling fortunes. In most respects they resemble the gypsies known amongst ourselves.

With the exception of some of the *Linguari*, as already stated, none of the Crown Gypsies have fixed dwellings. In summer they encamp under tents; in winter they hibernate, like the Wallachian peasantry, in rude subterranean dwellings. Their government is quite democratic. They unite in groups of from ten to fifteen families, under the authority of one of the band, who is styled a *Jude*, or Judge, and who is in turn subordinate to a chief called their *Balbussa*, who is chosen in full assembly, in the open air, and who, as well as the subordinate judges, must be confirmed in his authority by the military governor of the Principality. The former stands between the gypsies and the hospodars. He apportions the tribute that is to be paid; acts as supreme judge in cases where an appeal is made to his authority; punishes the guilty, generally with his own hand, and occasionally informs the Government of the condition of his subjects, who stand in greater fear of him than of the Prince himself. It is indispensable that he should belong to a family from which a *Balbussa* has already been selected. He must be better clothed than his fellows, ripe in years, and of imposing stature and bearing. He usually rides on horseback, in order to be distinguished from the other gypsies, and has the right to wear a beard, a long red cloak, leather boots of a red or yellow color, and also to carry a *knout* to punish delinquents.

The slaves, or gypsy-serfs, held as private property, who constitute the second class, and in contradistinction to those held by the Government, belong either to religious establishments called cloisters, or to private individuals. They are subdivided into two classes, namely, the *Laïessi* and the *Vatrassi*. The former roam about under their *Jude*, differing from the *Laïessi* of the Crown only in paying tribute to the cloisters and to private individuals instead of the Government. These cloisters, and similar religious institutions, are more numerous in Moldavia and Wallachia than in almost any other part of the world, and possess more than one-third of the real estate in the Principalities. In the year 1848 a law was passed manumitting the slaves belonging to the cloisters, but it was disregarded.

The second class of this section, namely, the *Vatrassi*, have fixed dwellings, and their position corresponds in essential particulars to that of the domestic and field slaves in the Southern States of the American Union. They are the property principally of the wealthy families, and, from being constantly brought into contact with their masters, have lost many of the distinct characteristics of the race; so much so, indeed, as to render it difficult to distinguish them from the Wallachian peasantry. Some of them live in villages, engaging in agriculture, or working as masons, smiths, tailors, shoemakers, &c., but the greater number do service in the city palaces of the Boyards.

How these were enslaved does not appear very clear. Probably their ancestors, as well as those of the other classes previously described, were reduced to the condition of slavery soon after their appearance in the Principalities, not as prisoners of war, nor as the debtors of the wealthy Boyards, but by the right of the strongest. Their condition was most pitiable, and the few efforts that were made to ameliorate it were unattended with success, or, at least, very trifling. In fact, although—as has been urged with respect to Turkish slavery—there are some points of difference between the condition of the slaves in the Danubian Principalities and that of the same class in America, it is characteristic of the system of slavery anywhere that its influence upon master and slave is essentially identical. Family ties are disregarded; virtue is outraged; marriage is dishonoured; and humanity is insulted and wronged. The ordinary mode of punishment for the slave used to be the bastinado. This is applied to the soles of the feet, the latter being elevated so that merely the head and the shoulders of the sufferer rest upon the ground. The lash, the spiked collar, and close confinement, were also commonly employed. The right and power of the master were absolute. In Bucharest it used to be no unusual thing to hear that this or that Boyard had murdered one or more of his slaves. Gypsy blood flows in the veins of the highest Boyard families, as negro blood does in some of the "best families" of Virginia and other Southern States. The price of slaves varies, of course. Males may be purchased for less than £40 sterling; females are much more expensive, their value depending greatly on their youth and personal attractions. The education of the whole class was not even thought of, much less provided for, whilst so complete was the authority of the Boyards over their human chattels that the government officers were not allowed to make, in the census, a return of the number of slaves. Before the occupation of the Principalities, many thousands of the then Wallachian gypsy slaves were under the protection of the Austrian Consulate at Bucharest, which has been pretty constant and consistent in protecting these unfortunate persons from the cruelty and rapacity of their masters. We presume that this is the class which will be most benefitted by the recent edict of emancipation; and it is certainly to the credit of their masters that the latter have unanimously refused to accept the indemnity which it was proposed should be awarded to them.—(*London*) *Anti-Slavery Reporter.*

SILKS, BRANDIES AND SEGARS.

To those who have not examined the statistical returns published annually by the Government, the amount paid every year for luxuries will appear fabulous; but the figures do not lie, no matter who may doubt.

We boast of our ability to feed the world, and of the business we are doing in that way now; but few suppose that the silks—piece goods, including ribbons, but not buttons and ornaments, chiefly manufactured of silk—brought here for the adornment of Republicans and their wives and daughters, exceed in value, by eight millions of dollars, all the flour that we send abroad. Yet such is the fact. In the year ending June 30th, 1855, we exported $14,783,394 in flour, and imported $22,470,611 in silks, leaving the balance we have above stated to be charged to the difference between the pride of Americans and the appetite of all the world besides.

Our cornfields, particularly in the West, are the occasion of much national boasting. We measure them simply by miles square, and estimate their value in hundreds of millions; but the amount of this, our national staple, which we send abroad is overshadowed by the cost of the segars with which we poison breath and ruin health. In the period we have named, corn worth $1,374,077 left our ports, and segars valued at $3,314,935 were brought in.

The herds of cattle, and the resulting barrels of beef, people never tire of talking of. They see in them a large part of the material with which we claim we can fill the maw of all civil-

ized mankind. Our merchants who are in that line watch the foreign markets with great solicitude, and gauge their prices by signals from the other side of the water. But of beef, tallow, hides and horned cattle, we sold for other countries only $2,214,554 in the last commercial year, and during that time we bought brandy to the amount of $3,241,408.

We deal largely in tobacco, raise it in quantities, chew and smoke it without limit. It constitutes the third in value in the list of commodities which this country has to spare. Yet we export only $11,319,319 in value of this article yearly, and last year we received in return tea and coffee amounting in round numbers to $24,000,000. Even in narcotics the balance of trade is largely against us.

Bacon, lard and live hogs are not unimportant items in our commerce; yet we send abroad only enough of these to buy the linen that we wear. —*Chicago Times.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 17, 1856.

The spirit which pervades the letter from Thomas Chalkley, given in another part of this paper, and the testimony which it bears to the nature and pleasantness of the service to which great part of his life was devoted, can scarcely fail to commend it to the favorable reception of every pious reader. The testimony of one such witness as Thomas Chalkley is more than a counterpoise to all the cavils which the enemies of Christianity have been able to produce, from the time when the opponents of the apostle Paul exclaimed, "What will this babbler say?" to our own days. It is positive, practical testimony on the one side, and loose, cavilling infidelity and ignorance on the other. One witness who testifies of that which he knows, must overbalance a thousand who profess to testify in relation to that which they know not. E. L.

Sound of the Bell.—Being for several months much alone in my chamber, I have noticed a circumstance, which, though apparently trivial in its nature, may perhaps be deemed worthy of the consideration of some of our readers. I have observed, that when one of the public clocks commences the proclamation of the hour, the first stroke seems audible, clear and strong, while the one immediately following can sometimes scarcely be heard, and is generally, if not always, much less distinct than the first. When the number is considerable, a great difference is discoverable between the clearness with which the different strokes are heard, few, if any, being equally audible with the first.

Now, is this difference merely imaginary; is it owing to any difference of the force with which the hammer may fall upon the bell, or is it owing to some changes in the bell, during the process of proclaiming the hour? The inquiry is curious, if not important. Some readers may think it strange, if an attempt should be made to trace any connection between these variations in the sound of a bell and the vibrations of a pendulum; yet such a connection is neither wild nor fanciful. It is well known to philosophers and mathematicians, that the time occupied in the vibration of a common pendulum depends upon two circumstances—the force of gravity by which the pendulum is actuated, and the length of the pendulum itself, measured from the centre of suspension to that of oscillation; the times being reciprocally as the square root of the force, and directly as the square root of the length.

But musical strings, or strings which by their vibration emit a sound, vibrate upon the same principle as the common pendulum, the time of the vibration increasing with the length of the string, and diminishing with the increase of the force with which they are stretched; hence musical strings of the same length, equally stretched, vibrate in the same time and emit similar tones, consequently, such strings are said to be in unison. It is a remarkable circumstance, that when two strings in unison with each other, are placed near together, and one of them is struck so as to produce a sonorous vibration, the same vibratory motion will be communicated to the other string, but no such effect results when the strings are not in unison.

Sounds, however produced, whether by the action of musical strings, or by the vibrations of the parts of a bell, are still the effect of the vibratory force which produces them; and the sharpness or gravity of their tone depends upon the rapidity with which the vibrations are effected. As the vibration of one musical string gives a corresponding one to another in unison with it, it necessarily follows, that a number of such strings, struck at the same time, must produce a united sound more clear and distinct than either of them, singly, would have elicited; but, on the other hand, if no two of the

strings are in unison, their simultaneous action can produce nothing but a discord, in which each serves to deaden the sound excited by all the others. Now, does not this throw some light upon the original question? The first stroke of the hammer falls upon the bell in a quiescent state, and gives to its metal such vibratory motion as the magnitude and structure of the bell and the force of the hammer are capable of producing. If we apply the hand gently to the bell after it has received a stroke of the hammer, we readily perceive that the vibratory motion of the metal does not immediately cease, but continues for some time after the sound of the stroke has ceased to be audible. If the strokes succeed each other with rapidity, the second must necessarily fall, not upon a quiescent body, but upon one possessing considerable vibratory agitation.

Are these sounds then necessarily in unison, or may they not be of the nature of a discord, in which the second is drowned, or rendered less audible by the condition of the bell at the time the stroke was received?

It is not intended, in this instance, to attempt a philosophical disquisition on the case, but merely to suggest a few reflections which may serve to stimulate, if they do not satisfy, the curiosity of our philosophical readers. E. L.

"The Christian Reader."—This is the title of a little work lately published in Boston, compiled by a Friend in New England, "intended as a first-class book for schools, and for general distribution in families." The purpose of the compiler is stated to be "to add one to the number of books that may be safely placed in the hands of our young friends, and yet prove not entirely dull or uninteresting;" and this purpose, judging from a cursory examination, would appear to be accomplished. The contents, selected from many different sources, are varied and interesting. While the work is not intended to have a sectarian character, articles inconsistent with the principles of Friends have been carefully excluded from its pages.

It seems proper to state, for the information of our readers, that Thomas B. Gould, of Newport, R. I., deceased on the 22d of 2d month last, and John Wilbur on the 1st inst.

Died.—At the residence of her mother, in Wayne county, Indiana, on the 10th of 3d mo. last, Esther V., daughter of the late John and Esther Nicholson, in the 29th year of her age, a beloved and consistent member of Chester Monthly Meeting of Friends. This valued young woman was for many months confined to her room by severe indisposition, which she bore with a fortitude becoming a devoted Christian.

Her bereaved mother, in speaking of her deep affliction, notes, "My dear Esther has indeed been taken from my side; the stroke falls heavily upon me; but I mourn not as those without hope, having the consoling assurance that she was, through adorable mercy, prepared for a mansion in her Heavenly Father's kingdom. For the last two or three weeks there was not a cloud to obscure the brightness of the prospect before her." She was desirous that her friends should know, that death (to her) had lost its sting, and the grave its victory; adding, "Now I know that my Redeemer liveth, and because He liveth, I live also."

A short time before her departure, she said, "And now, my precious mother, permit me to thank thee for thy unswerving care and tenderness toward me *through life*. I freely resign thee into His hands, who wounds to heal, and whose love and tenderness far exceed that of sons and daughters. Farewell, farewell, my mother and my sister. I do believe we shall, through mercy, be permitted to meet again; yea, to meet and know each other in heaven."

The last entry in her diary is dated 2d mo. 1st, 1856:—

"I have almost entirely, since the above date, (8th mo., 23d, '55,) been prostrated upon a bed of sickness, from which I believe there is but little prospect of my recovery. The consideration seems indeed, an *awful one*, the exchanging of my brief life of uselessness for an untried eternity. But my only hope, my every trust, lies alone in the merits and mercies of Him who loved us, and gave himself for us. Never, I believe, even in my darkest moments, have I doubted the power or the willingness of that Saviour to save, redeem and grant us according to our reasonable desires. The apostle testifies, 'He is able to save to the uttermost, all those who come unto God by Him, seeing He ever liveth to make intercession for us;' then, unworthy as I am, may I not add with Israel's Royal Bard, 'Why art thou cast down, oh my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God.'"

Not long after writing the above, she came to realize the fulfilment of it in her own experience. Faith triumphed gloriously, and death was swallowed up in victory.

——, In Miami county, Ohio, on the 9th of 3d mo. last, Charles M. Furnas, a member of Union Monthly Meeting, and son of Joseph and Patience Furnas, in the 17th year of his age. During his sickness, he frequently expressed his readiness and willingness to depart, having often retired alone to pray to his Heavenly Father that he would preserve and prepare him to leave this world in peace, and feeling that he could adopt the language "O! death, where is thy sting, O! grave, where is thy victory?" The evening before his death, he requested that the family might be called to his bedside, when he took an affectionate leave of them, desiring all to be faithful in obeying the will of the

Lord, that they might meet him where parting would be no more, for he felt as one going to rest like the setting sun in a cloudless sky. On the following morning he breathed his last in prayer and praises to his Heavenly Father.

Died,—Near Friendsville, Blount County, Tennessee, on the 11th of last month, supposed from over-exertion in removing the furniture from his house while it was in a state of conflagration, Joseph Jones, in the 76th year of his age, and for a number of years a worthy Elder of Newberry Monthly Meeting.

——, At China, Maine, on the 19th ult., Joshua Fry, in the 76th year of his age. He was a member of China Monthly Meeting, and a firm believer in the principles and doctrines of the gospel, as held and professed by the Society of Friends, much attached to their mode of discipline, and as long as his health permitted, his seat at meeting was seldom vacant. His last sickness was very distressing, yet his mind was preserved in much calmness, and he expressed a willingness to wait all his appointed time until his change should come. His end at last was quiet and peaceful.

——, On the 19th of 12th mo., 1855, in North Berwick, Maine, in the 39th year of her age, Huldah E, wife of Elijah Varney, and daughter of Josiah and Elizabeth Prescott. She was confined to her bed about ten weeks, during which time, as she said, although it was not permitted her constantly to rejoice in the Lord, yet there was granted a sense of his goodness and love, and the supporting arm was felt to be underneath. On the day of her death, though so weak at times she could not be understood, at other times strength was given and her mouth was open to declare the wonderful dealings of the Lord, and to speak of his goodness and mercy, much to the admiration and comfort of her friends, who have the consoling evidence that her end was peace.

——, At her residence in this city on the 9th inst., Lydia C. Cope, daughter of the late Israel Cope, in the 39th year of her age.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

ALUM CREEK QUARTERLY MEETING

Having appointed a Committee to confer with Committees of Ohio and Indiana Yearly Meetings, on the subject of that Quarterly Meeting being attached to Ohio Yearly Meeting, it is proposed that the three Committees meet at Gilead Meeting House, at 10 o'clock on Seventh day morning next preceding the Quarterly Meeting in 6th mo. next.

SCIENCE AND INDUSTRY IN RUSSIA.

In the Polytechnic Institute of St. Petersburg, under the care of twenty-five instructors, more than two hundred and sixty pupils are preparing themselves, by the study of chemistry, mathematics, and the laws of design as applied to the arts, for various elevated industrial pursuits. Special schools of design in both the old and new capitals of the empire are attended by nearly one thousand scholars. The construction of roads and bridges is taught in the schools to nearly five hundred pupils. These schools possess admirable scientific apparatus, and instruction is given in the latest discoveries of science, and in the principles of industrial art most approved in the establishments of other nations.

THE BOTANY OF COAL.

(Concluded from page 558.)

We have traced the origin of coal to the primeval forests or swamps of our globe; another question remains: how came it what it is, and where it is? Perhaps a little light may be thrown upon this point by analogy. Some of the physical phenomena of our globe presents points of resemblance worthy of note. In the great rivers of North America, vast quantities of timber and plants, torn from their native forests by landfloods or other means, are contiually being drifted down their streams till they become water-logged and sink. It being only the air contained in the pores of the wood that enables it to float, it is easy to understand that long soaking in water will repel it, and the wood, being thus rendered heavier than water, sinks. If great pressure be applied at the same time, this effect is produced very speedily. Captain Scoresby relates a remarkable instance of this in the narrative of his voyages to the arctic regions. A whale, on being harpooned, ran out all the line in the boat, and as the end of the rope was made fast, the boat was dragged by the fish under water to the depth, as was supposed, of several thousand feet, the men having just had time to make their escape by leaping on a piece of ice. When the whale returned to the surface to breathe, it was killed; but instead of floating, it began to sink as soon as it was dead, in consequence of the weight of the boat, which was still attached to it by the line of the first harpoon remaining in the flesh. The sunken boat was raised with great difficulty, for so heavy was it, that although before the accident it would have been buoyant when full of water, it now required a boat at each end to keep it from sinking. When they had got it into the ship, the oaken planks were, Captain Scoresby says, "as completely soaked in every pore as if they had lain at the bottom of the sea since the flood." A piece of light fir wood, about fifteen inches square, that had gone down with the boat, when thrown into the water again, sank like a stone.

When the timber is floated down a river, it is often arrested by a lake; or if the river descends to the sea, the voyage of the drift-wood will probably be arrested at its mouth, in consequence of the opposition of the tide and river current, and it will be deposited in the strata which every river is accumulating, as it reaches the ocean. In North America, we have examples of vast deposits of timber under both these circumstances. In Slave Lake, the quantity of drift timber annually brought down is enormous. "As the trees," says Dr. Richardson, "retain

their roots, which are often loaded with earth and stones, they readily sink, especially when water-soaked, and, accumulating in the eddies, form shoals, which augment into islands." Slave Lake, indeed, must ultimately be filled up by the matters conveyed into it from the river. Vast quantities of drift timber are daily buried under the sand at the mouth of the river, and enormous piles of it are accumulated on the shores of every part of the lake. The same operation is going on in Athabasca Lake, where a shoal of many miles in extent has been formed by the drift timber and vegetable *débris* brought down by the Elk River. In the Mississippi, vast rafts, composed of trees held together by the interlacing of smaller twigs, which have been washed from the banks by the main stream, are floated down into the Gulf of Mexico, bearing upon them a luxuriant covering of plants. The magnitude which some of the rafts attain by accumulation, while they are temporarily arrested in their progress to the sea, is truly astonishing. An obstruction of this sort in the Atchafalaya, one of the outlets of the Mississippi, in the lower part of its delta, produced a raft, ten miles in length, 220 yards wide, and eight feet deep. It rose and fell with the water during the changes of flood and drought, and, though floating, its surface was covered with a variety of living plants. In some places, where the shoals which these accumulations of alternate drift-wood and mud or sand had formed, have been cut through by the action of the current, it may be seen that the wood has become converted into a dark and brittle substance, resembling coal in the lowest beds, and has completely lost its fibrous structure; while the various grades of this change may be observed as the upper beds are approached, containing the wood in its more recent state. The banks of the Mackenzie River display almost everywhere horizontal beds of wood partially carbonized, alternating with bituminous clay, gravel, sand, and friable sandstone: sections, in fact, of such deposits as are now forming at the bottom of the lake it traverses, and presenting an exact counterpart to the series of strata we have already mentioned as occurring in the actual coal mines. The lower beds of this carbonized wood are very similar to the *lignite*, or imperfect coal, found in the strata of the Isle of Wight, Dorsetshire, etc. A similar change can be observed in the peat-bogs of England and Ireland, where the deeper portions of the peat may be seen converted into a firm, black, carbonaceous substance, which it requires no great stretch of the imagination to suppose will ultimately become coal. Numerous observations and experiments have established the fact beyond doubt, that the action of water upon wood or peat, submerged so deeply as to be beyond the reach of atmospheric influence, is sufficient to convert them into black, brittle, bituminous substances; and if this process were carried on under great pressure, such as would result from the weight of thick overlying strata, all the conditions necessary for the production of coal would probably be fulfilled, though a long period might be consumed ere the change was perfected.

Having seen that coal is really vegetable in its origin, and having traced the means by which the forests of an ancient era became converted into that substance, we must now inquire how it has been placed where we find it—in the interior of the country, and raised far above the level of rivers, lakes, or seas. We may premise that at least two distinct processes have been concerned in the production of the coal-fields of this country—traces of the different action of each being found in various spots. One of these processes was probably closely analogous to that which we have described as taking place in America at the present day, viz., the accumulation in estuaries or lakes of vast quantities of drift wood, periodically borne there, and alternating with deposits of mud, sand, etc. This explanation will not, however, apply in all cases; for it seems evident that some coal-fields have been formed in a more tranquil mode, and nearly, if not precisely, on the spot where the vegetation flourished, as is plain from the fact we have mentioned, that the trees in some collieries are still in an erect position. It has therefore been supposed, that in such cases the plants passed into the condition of a peat moss, or that the decaying and decayed trunks of the forest gradually composed a deep layer of vegetable substances, while other and younger trees continued the process, and gave birth to fresh accumulations of matter; that then the land on which they grew subsided below the level of the waters (as has often been the case in modern times), and the sea covered the vegetable deposit with a layer of sand or mud—perhaps various layers in succession: that by slow upheaval it became again dry land, to be again covered with a luxuriant plumage of trees and plants, which, being in their turn submerged, and pressed down under the accumulated weight of succeeding deposits, became at length what we now find it—coal. The repeated alternation of upheavals and depressions, such as we have now described, seems to afford the only satisfactory explanation of the true means by which many of the coal-fields have been formed. That such repeated changes of level did actually take place, the coal-fields themselves afford evidence; and we have many parallel instances in modern times. To cite only one.

On the shores of the Bay of Baiæ, about five miles from Naples, stands a Roman temple, formerly dedicated to Jupiter Serapis. In the early part of the Christian era, this temple, by the sinking of the coast, became buried beneath the waves. In 1538, the coast was upraised and with it the temple, which was now high

and dry, bearing evident marks of the changes it had seen; at the present time that same shore is slowly sinking again, and the temple is within so short a distance of the waves, that there can be but little doubt that it will undergo a second submersion. Strange as it may seem to the dwellers in our quiet isle, such fluctuations in the level of the land are no uncommon occurrence even in modern days. A very large part of the continent of South America is subject to these mutations: some portions of the coast have been uplifted seventy feet at once; and the grand and lofty chain of the Andes has probably been raised to its proud elevation in (geologically speaking) modern times. In past ages, such revolutions were universal. The sea asserted its supremacy where land existed and forests flourished, and the bottom of the sea became uplifted and appeared as dry land. And so active were the mysterious but potent agencies which are and have been at work in the interior of our globe, and by which these wonderful elevations and depressions have been effected, that these movements have been frequently repeated in alternate order. Not that it is to be supposed that alterations of the level have been always convulsive and sudden. Sometimes, undoubtedly, they have been so; but more frequently they were slow, gradual, and continued through long periods of time; just as some parts of Sweden and Norway are, and have been for hundreds of years, rising steadily at the very slow rate of a few feet in a century. By a like process have the coal beds not only assumed their form of many and variously repeated strata, but have been finally uplifted to their present position on dry land, where they stand as an enduring monument of His providence who "crowns us with loving-kindness and tender mercies," and exemplify most strikingly how He can overrule the most mighty elements of destruction for the happiness and well-being of His creatures.—*The Leisure Hour.*

CHEMISTRY AND MATERIALISM.

The renowned Liebig delivered a public lecture on "Animal Chemistry" at Munich, during the past winter, in which he took occasion to declare, from his position as chemist and naturalist, his opposition to the widely-spread views of Moleschott, Vogt, Buchner and others, of the most rugged materialism. He pronounced himself, with dignity and energy, against the "deniers of mind and vital power," and illustrated and combated, from his profound conviction, their erroneous theories on pure scientific ground. He showed how impossible it is to explain on chemical principles the existence of even the lowest connecting parts of an organism—of a cell or a muscular fibre—and how much more so to account for the mysterious processes of life and thinking by a change of matter. He demonstrated how unable materialists were to distinguish organic combinations from those purely chemical. Nothing, he said, was more absurd than to derive the process of thinking and willing from a phosphorescence of the brain, as Moleschott had done. How much more of thinking stuff, then, (material of thinking) would there be contained in bones, which have four hundred times more phosphorus than the brain?

THE KINDER GARTEN.

On the door of a respectable-looking mansion in London, we noticed the following inscription:

"*Kinder Garten; or, Infant and Training School.*"

On first looking upon this notice, we were about as wise as the poor fellow who had paused from sweeping the street, and was trying to spell it out; but, unlike him, we did not give it up in despair: for, having a kind invitation to enter, we did so, and became acquainted with what was in our estimation a very interesting method of infant training.

The "Kinder Garten," or Infant Garden, owes its origin to Frederick Fröbel, who devoted the greater part of a long and active life to perfecting and spreading his system.

The first thing that occurred to us on entering the school was, that toys were substituted for books, and that instead of having finished materials, such as dolls and animals, the most simple and inexpensive things were used, and that the children made their own lessons. It is, in a word, play organized into a system of labor for the child, so that, whilst he is amused and delighted, every faculty of body and mind is properly educed.

The first thing shown to us was a number of balls, of all the colors of the rainbow. This, which is called the first gift, is intended for very young children, and belongs to the nursery rather than the school. It teaches motion and color. The ball is used also in the movement games and gymnastic exercises.

The second gift consists of a ball, cube, cylinder, stick and string. The games of this gift are so simple, that the weakest child can find delight in them, so instructive that they afford information to a man of science, and so diversified that they afford endless amusement to the children.

With the third gift, which is a cube divided in every direction, so as to form eight small cubes, the child begins to build or construct. It is impossible for us to do justice to those little architects in words.

A cube divided into eight planes cut lengthways forms the fourth gift, and with this still higher forms are produced.

The fifth gift is only an extension of the third. The cube is divided into 27 equal cubes; three of these are further divided into halves,

and three into quarters. This introduces the triangle, and enables the child to produce more complicated forms.

The sixth gift stands in the same relation to the fourth as the fifth does to the third, enabling the exercises to be carried to a far greater extent.

Having seen all the "gifts," we were next shown the stickwork, which consists in laying little pieces of stick—undipped lucifer matches—in certain forms, commencing with two and rising to an indefinite number; it is surprising how many curious and beautiful things are made. One great object, however, is to teach reading by it. The following letters are formed by plain sticks:—

A E F H I K L M N T V W X Y Z.

The whole of the letters cannot be made without uniting the sticks, and this is accomplished by sharpening the points and fixing them in peas. Peas and stick work, however, are not confined to the formation of letters, but the most strange and beautiful things are made by this simple contrivance, in an almost infinite variety.

Every one knows how fond children are of cutting with scissors. One of our little ones very often exercises this talent upon her clothes. Frŏbel, however, taking advantage of this propensity, has turned it to use, and makes paper-cutting a very interesting branch of education. The child is taught to fold the paper in certain mathematical forms, and then to cut into it in a vertical direction, when it discovers that a variety of the most beautiful forms and patterns are the result. This is what it is always striving after in all its rude efforts at clipping, and no one can tell who has not seen it how the little fellow rejoices when he has discovered that secret.

The purely mathematical basis upon which all this has proceeded, will prepare the reader to expect that drawing will naturally follow; and, indeed, the method of drawing is so thoroughly scientific, that we advise any one, no matter of what age he may be, to study it thoroughly. A copy ruled in squares, and a pencil, are all the implements that are required, and with these the child is enabled to draw forms equally surprising for their beauty and taste.

The only thing further which we are enabled to notice, is the gymnastics, or, as they are termed, movement games, and modelling. Frŏbel is the first that we have ever known of who studied the plays which children invent themselves, that he might thereby be enabled to instruct them in their own method. Every mother knows how fond children are of dough, clay, or any soft substance, and he, taking advantage of this, set all his school modelling in clay.

The movement games, however, which are above a hundred in number, afford an opportunity of teaching singing and deportment, whilst the body receives that culture and exercise necessary for its proper growth. Upon the whole, we can scarcely conceive that there is a faculty of either the body or mind which does not receive its proper share of attention; and so thoroughly has Frŏbel comprehended his mission, that he has left little for others to do but build upon the foundation which he has so ably laid.

All who have been accustomed to be with children, must have observed how anxious they always are to *do* something. Their destruction is generally with a view to reconstruct something which shall give expression to their thoughts. The toys of the Kinder Garten are all made with a view to meet this desire. A few simple pieces of wood and paper, a little clay, a few sticks and peas, are sufficient to give permanent occupation, and to lay the basis of a thorough education.

Not the least pleasing feature of the Kinder Garten is to watch the earnestness and delight with which the children enter into their occupations; there is no apathy or listlessness here: every one is doing something; and instead of being anxious to leave school, his regret is that it is over so soon. There is no weariness, scolding, nor punishment, but the whole are intelligent and happy.—*Leisure Hour.*

THE GREAT WEST.

What is this *great* West, that we talk so much about? Every body calls it *great*, but few are aware how great it is;—great, not alone in prairie lands, but great in population—great in schools and colleges—great in wealth—great in cities and towns, the marts of an immense traffic—great in rivers and lakes, upon which the steamers and sailing vessels perform a mission of commerce, that throws into the shade all the foreign trade of the country. We have read the statements—we have examined the maps—we have talked with the people from there—but never could we imagine half the reality. In the whole history of the race of man, from the time that Joshua invaded the land of Canaan till now, there has been no such display of a wonder-working Providence, as in the settlement of this country. And what there is ahead, who can tell? Our fathers thought Washington a central location for their Capitol; afterwards they talked of moving it to Cincinnati, and then to St. Louis—but now, a thousand miles beyond that is the centre of territory, and some day will be of population. Westward! Westward! is the cry; and cities have come up in a day by the Mississippi, to vie with Boston and dispute for greatness with New York—and their streets have not been paved, before on the shores of California passes through the "golden gate" a commerce that promises shortly to outdo all that London ever saw. Who knows, or can think what shall be there, when the Pacific is an American pond, and the East, or rather the West there, pays us homage.

Recently, R. S. Elliot, of St. Louis, delivered a lecture in the Boston State House, that was reported for the Post, full of valuable information, which we regret we cannot publish, but from which we take some statistics. He divided the West into three divisions. In the first—the NORTHWEST—he included Michigan, Wisconsin, Iowa and Minnesota. These States have a connection with the Atlantic, both through the Mississippi and the St. Lawrence. They have 156,202,880 acres of land, a population of 1,760,000, and 1304 miles of railroad. Take those remote, northern States alone, and what an empire! They have 35,000 square miles of territory more than England, Wales, Scotland and Ireland together.

They would make more than thirty-one just such States as Massachusetts, and would have all the facilities for agriculture, manufactures and commerce, that a whole union like Massachusetts possesses. Then compare the population, that is only 600,000 less than New England had at the last census, and in 1860 it is estimated that it will exceed New England, and not vary much from the total population of the whole country in 1776, and if it was peopled as densely as Massachusetts, it would have 36,000,000 people. Nor are these people scattered far apart in a wilderness. There was Detroit, last year having 40,000 inhabitants; and Milwaukie, 30,000; and Chicago, that had only 4,500 people 15 years ago, had 85,000; and there was the largest corn market in the world, receiving more than 20,000,000 bushels of breadstuffs from the rich fields around it, and the greatest lumber market in the country, leaving Albany and Bangor far in the back-ground, and for internal improvements it has a hundred trains of cars arriving daily. Now look the world over, and where is such physical progress.

Chicago is in the latitude, and, to a great extent, a part of the Northwest, though it is in Illinois, and therefore we name it here, while it is placed in Mr. Elliot's division of Central West, which includes Illinois, Indiana and Ohio. They embrace a population of nearly 5,000,000 people, have a valuation of nearly fourteen hundred million dollars, and have built 6,529 miles of railroad—or about the same as the whole country possessed in 1850; and they are pushing their improvements as fast to-day, as any other section of the Union. This for a country that had not 50,000 people in 1800, and all of whose value is increasing like that of Indiana, that has gone up $200,000,000 in the last fourteen years. In this division is the city of Cincinnati, that equals the original Boston, and is the centre of a system of trade and manufactures for the Ohio valley, and stretches its iron arms to the farthest extremities of the country. We used to look upon Cincinnati as a corn and pork market, but its manufactures are now endless in variety and extent—its factories are all over it, and its workshops pour out a deal of stuffs that we will not name. It is now proposed to make a slack water steamboat canal of the Ohio River, for 1000 miles, and the business will shortly demand it.

Mr. Elliot gave as the far West—Missouri and Kansas, a State and Territory of 117,300 square miles of land, or fifteen times as much as Massachusetts; and it is a domain whose fields, before their resources are half developed, will be the envy and the wonder of the world. Missouri is running railroads in every direction, and one of them goes to the iron mountain, where are nine thousand million tons of workable iron—enough to freight the road at 100,000 tons per day, for *three centuries*, and the coal is as extensive as the iron. There are to be lighted up furnaces that will furnish the world with iron. Look at one of their cities; in 1840, St. Louis had a population of 16,000—a nasty, muddy place, where people went to die. In fifteen years, she increased that 16,000 to 125,000, and her business kept pace with the people. Here is the statement of her commerce: The wharf "stretches a mile and a quarter on the Mississippi, is several hundred feet wide, and during the season of navigation is crowded with the products of every clime and soil. In 1855, there were 600,000 barrels of flour manufactured in St. Louis, and over 400,000 received from other places; making a million barrels, and equalling the flour trade of Philadelphia. About 140,000 bags of coffee were received in 1855—enough to make a string of coffee bags fifty miles in length. The hemp, tobacco, pork, lard, wheat, bale-rope, flour, coffee, sugar and salt, passing through the hands of St. Louis merchants in 1855, would, allowing the actual space occupied by each article, reach in one grand line from St. Louis to Boston." This, perhaps, is enough, though there are other statistics that seem more romance than fact, that we should be glad to give.—*Newburyport Herald.*

VANILLA.

The vanilla, so much prized for its delicious flavor, is the product of a vine which grows to the top of the loftiest trees. Its leaves somewhat resemble those of the grape; the flowers are red and yellow, and when they fall off are succeeded by the pods, which grow in clusters like our ordinary beans; green at first, they change to yellow, and finally to dark brown. To be preserved, they are gathered when yellow and put in heaps for a few days to ferment. They are afterward placed in the sun to dry, flattened by the hand, and carefully rubbed with cocoanut oil, and then packed in dry plantain leaves, so as to confine their powerful aromatic odor. The vanilla bean is the article used to scent snuff, flavor ice creams, jellies, &c. The plant grows in Central America and other hot countries.

THE GROWTH OF GOOD.

Far where the smooth Pacific swells,
Beneath an arch of blue,
Where sky and waves together meet,
A coral reeflet grew.

No mortal eye espied it there,
Nor sea-bird poised on high;
Lonely it sprang, and lonely grew,
The nursling of the sky.

With soft, caressing touch, the wind
In summer round it played,
And, murmuring through its tiny caves,
Unceasing music made.

The ministering wind, so sweet
With mountain perfume, brought
A changeful robe of emerald moss,
By fairy fingers wrought.

Thus, day by day, and year by year,
The little islet grew;
Its food, the flower-dust wafted by;
Its drink, the crystal dew.

By night, the lonely stars looked forth,
Each from his watch-tower high,
And smiled a loving blessing down,
Gently and silently;

And forest-birds, from distant isles,
A moment settled there,
And from their plumage shook the seeds,
Then sprang into the air.

The islet grew; and tender plants
Rose up amid the dearth,
Bloomed, died, and dropped upon the soil,
Like gifts from heaven to earth.

Thus ages passed; a hundred trees
Graced that once barren strand;
A hundred ships its produce bore
To many a distant land.

And thus in every human heart
A germ of good is sown,
Where strivings upward to the light,
Are seen by God alone.

Christian Reader.

SUMMARY OF NEWS.

Foreign Intelligence.—By the Steamer Atlantic, Liverpool and London dates have been received to the 30th ult.

The principal feature of the news is the official publication of the Treaty and the formal proclamation of Peace. The Proclamation was publicly read in various parts of London, on the 30th ult.

The Treaty contains thirty-four articles, and provides that all territories conquered or occupied during the war shall be reciprocally evacuated as soon as possible.

Russia restores to Turkey, Kars and all other parts of the Ottoman Empire conquered by her, while Sebastopol and the other places in the Crimea, taken by the Allies, are to be restored to Russia. The Black Sea is neutralized, and forbidden to all ships of war of every nation, except that each of the contracting Powers may station two small ships at the mouth of the Danube. Russia and Turkey agree neither to construct nor preserve any military arsenals on the coast of the Black Sea, and trade is to be free in the waters and ports of that Sea, subject only to police regulations. The navigation of the Danube is to be free, and each of the contracting Powers is to send a delegate to put the river in navigable order, from Isatcha to Tza. The Principalities, with Servia, are to remain dependencies of Turkey, which, however, is forbidden to exercise armed intervention therein. They are to be independent of any foreign protectorate, and in their relations with foreign powers they will be represented by the Sublime Porte.

The Sultan has communicated to the Conference his firman granting to the Christians within his dominions, entire equality with his other subjects, and the contracting Powers divest themselves of all claim to interfere with the internal administration of the Ottoman Empire. A convention, concluded between France, England and Russia, declaring that the Aland Islands shall not be fortified, is appended to the treaty.

Russia assents to the rectification of the Bessarabian frontier. The new frontier starts from the Black Sea, one mile east of Lake Bonona Sola to the Akerman Road, along which extends the valley of Tragran, passing south of Belgrade, and reascends the River Yalpack to Savatsika, and terminates at Kamari, on the River Pruth. Elsewhere it is unchanged. This ceded territory is to be annexed to Moldavia.

Russia and Turkey retain their possessions in Asia precisely as before the war, but their frontiers are to be marked out by the survey. The evacuation of Turkey by the Allies and the Austrians is to take place as soon as convenient.

Turkey is admitted into the European political system, the other contracting Powers guaranteeing her independence and territorial integrity; and in case of dispute with her, the subject shall be submitted to mediation. An important declaration on maritime law is appended. It abolishes privateering, makes the flag cover the cargo, except articles contraband of war, and exempts from capture neutral goods under the enemy's flag.

The evacuation of the Crimea by the Allies was proceeding with all possible despatch. The French have evacuated Kinburn. The health of the armies is excellent. The most friendly intercourse exists between the Russian and the Allied forces.

The Sardinian hospital at Constantinople has been destroyed by fire, but the inmates were saved.

The armies of the several Powers were being placed on a peace footing. The coronation of the Emperor of Russia is to take place on the 11th of the 9th month next. It is reported that the Czar has signified his determination that all the children born of serfs on and after the day of his coronation shall be free.

England.—The correspondence on the Central American question has been laid before the British Parliament. It is reported that the British government has made some concessions in the negotiations with our government, but that the British minister at Washington will not be recalled. The Government has recently sustained several defeats in Parliament, and it is thought that the present Ministry cannot remain in office much longer.

Florence Nightingale, whose noble exertions in the Crimea did so much to alleviate the sufferings of the British soldiers in hospital, has, since the treaty of peace, been officially gazetted

in London, as Directress General of all the Hospitals in the British dominions, and no nurses can in future be appointed without her sanction.

Lord Lyndhurst had given notice that on an early day he would lay before the Lords a report on the state of Italy, and its continued occupation by Austrian troops, thereby causing discontent, disturbing the political equilibrium, and endangering the peace of Europe.

France.—Destructive inundations had taken place in some of the provinces of France, in consequence of the heavy rains. The road from Bordeaux to Tonlouse was several feet under water.

At a sitting of the Corps Legislatif, M. Montalembert made a remarkable speech on the freedom of the elective franchise, and denounced the Court of Cassation as an accomplice with the government to render universal suffrage a mockery, and called for an alteration of the law.

Italy.—Northern Italy continues in a distracted state, and much agitation exists in Naples under a tranquil surface. No arrangements respecting this country appear to have been made in the Paris Conference, though it is reported that much discussion on the subject took place therein.

The City of Prome in Burmah has been totally destroyed by fire. An insurrection had broken out in Palestine in consequence of the reported murder of a Turkish mendicant by an English missionary. The foreign consulates had been pillaged, and the Russian Consul killed.

The Imperial forces in China had been defeated at Kiang-Si.

The Ex-King of Oude had sailed for England.

A meeting of 3,700 persons had been held at Melbourne, Australia, and resolutions adopted declaring the system of appointing the Governor by the home office unfavorable to the welfare of the colony, and that he ought to be elected by the people.

Brazil.—Accounts from Brazil under date of 3d mo. 17th, state that the cholera still existed there, but not in great severity. Since the 8th mo. last, 5,552 deaths had taken place in Rio from this disease.

Panama.—The sloop of war St. Mary was at Panama on the 24th ult., and her commander had instituted an inquiry into the cause of the late outrage. A warm correspondence on the subject had taken place between him and the Governor of Panama. Letters have been published from some of the California passengers, attributing the disturbance to the bad conduct of some Americans who refused to pay for articles purchased by them from the natives.

Domestic.—Governor Robinson has offered a reward of $500 for the arrest of the person who shot Jones. Col. Sumner, with most of his troops, has returned to Fort Leavenworth. Arrests still continued to be made. Those first arrested were taken to Lecompton, where they gave bail for their appearance in Court, and were set at liberty. They were accompanied for some miles, on their return to Lawrence, by the troops, to protect them from a pro-slavery mob. It is stated that indictments for high treason have been found against Gov. Robinson, Reeder, Lane, and other Free State men. The Commissioners of Congress were at Lawrence taking evidence. Hopes are now entertained that Jones will recover. Though acting as Sheriff in Kanzas, he is a resident of Westport, Missouri.

Congress. Senate.—A third Committee of Conference on the Deficiency Appropriation Bill was appointed on the 7th inst. the two former ones having failed to agree. On the 8th, a resolution reported from the Committee on Foreign Relations declaring that no further legislation is necessary to terminate the treaty between Denmark and the United States, in relation to paying the Sound Dues, was taken up and discussed at length by Senators Sumner, Stuart, Clayton, Crittenden, Hale, Toombs, Collamer, and Benjamin. On the 9th, a number of private bills were passed, after which, the House bill granting a million and a half acres of land to Iowa, to aid in the construction of railroads, was taken up and passed.

On the 12th, the Iowa Railroad bill was reconsidered and again debated and postponed. Gen. Cass spoke at length on the Kanzas question and in defence of squatter sovereignty. The Committee of Conference on the Deficiency Bill made a report on the 13th, which was adopted.

In the House of Representatives, the bill making appropriations for diplomatic and consular expenses, was passed on the 6th inst. A bill, from the Committee on Public Lands, granting alternate sections of land to Iowa, to aid in the construction of rail-roads, was then taken up and discussed till adjournment. On the 7th, an animated debate took place in consequence of the disagreement of the Committee of Conference upon the Deficiency bill, and a spicy debate sprung up between Campbell and Giddings in relation to the appropriation to pay for the reclamation of fugitive slaves. On the 8th, a resolution was adopted requesting the President to communicate to the House such information as he possessed respecting the late disturbances at Panama; also, what measures had been taken in relation thereto. In the course of a speech condemnatory of the application of the funds of the nation to pay for the return of fugitive slaves, J. R. Giddings suddenly fell senseless to the floor and was conveyed to his lodgings. He soon recovered so far as to return to the House and conclude the remarks which he had commenced. On the 9th, a warm debate took place between Phelps and Giddings, in relation to affairs in Kanzas. The proposition to appoint a third Committee of Conference upon the amendments to the Deficiency bill was adopted. The session of the 10th was consumed by Fuller of Pennsylvania, who defined his position on the slavery question, and denied that he entertained Free Soil sentiments.

On the 12th, a resolution was adopted requesting the President to inform the House whether the United States soldiers in Kansas had been employed to arrest persons charged with violations of the supposed laws of a supposed Legislature of said Territory, assembled at the Shawnee mission, and if such soldiers had been so employed, to inform the House by what authority they had been so employed.

Bills were passed for the enlargement of the public buildings at Milwaukie, and appropriating $100,000 for deepening the flats in St. Mary's river, Michigan, and $300,000 for keeping open the channel at the mouth of the Mississippi.

On the 13th, the House adopted the report of the Committee of Conference on the Deficiency bill, from which the appropriation of $300,000 for finishing the Washington Aqueduct had been stricken out by the Committee.

FRIENDS' REVIEW.

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ISAAC PENINGTON TO ELIZABETH STONAR.

Dear Friend:—Whose life in the Lord, and prosperity in the Truth, my heart greatly desireth; even, that thou mayst come to the perfect service, and free and full enjoyment of thy soul's Beloved; in which, if I could be in any way helpful to thee, my heart would greatly rejoice and bless the Lord. This morning, when I awoke, my heart was exercised before the Lord concerning thee; and several things did spring up in my mind relating to thee, which I may now signify to thee, as the Lord shall please to bring them again to my mind, and open them in my heart in reference to thee. I would fain have thee rightly understand, and be found doing, what the Lord requires of thee; that it may go well with thee, and that thy heart may be satisfied, and thy soul blessed, in believing and obeying the Truth as it is in Jesus.

The first thing that rose up in my heart concerning thee this morning, was, about confessing Christ before men. It is a great duty, and I would not have thee mistake about it, or fail in it; but diligently wait on God to know what it is, and faithfully to practise it in thy state and place; which, if thou do, thou wilt find life and blessedness flowing with it upon thy soul.

After this, several Scriptures, sweet and precious to my taste, sprang up in my heart to lay before thy view; that thou also mightest suck sweetness, and reap benefit through the living sense of them, and the bowing of thy spirit to what the Lord shall please to make manifest to thee thereby.

The first Scripture that sprang up in me to thee, was that of Rom. xii. 2, not to be conformed to this world, but to be transformed by the renewing of thy mind, that thou mayst prove that good, that acceptable, and perfect will of God. Thou must stand at a distance from the spirit of this world, thou must not touch the unclean thing, but be a chaste virgin in heart, in word, in conversation; if thou expect to be married to the Lamb, to become one spirit with him, to know his mind, and to enjoy the love and be the delight of his Father.

The next Scripture in my heart, was, Rev. ii. 10, "Fear none of those things which thou shalt suffer." Upon which Scripture, this question rose in my heart to thee, Dost not thou fear the sufferings which may attend thee, in thy state and place, for Truth's sake? Dost not thou look out at them? If thou do, it will weaken thy faith, and be a snare to thee; and such a beam in thy eye, that thou wilt never be able to see that particular way and path of Truth, which is most proper for thy soul, till this beam be plucked out and separated from thee.

Unto this was soon added that of Isaiah li. 12, 13, "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" O take heed of distrusting the Comforter, *thy* Comforter! who is able and ready to help and comfort the souls of his, in the sorest distresses and oppressions that can befall them, either within or without. And consider this also, that forgetting the Lord, is the necessary consequence of fearing man. It cannot be, but that he that feareth man should in some measure or degree forget the Lord,—his love, his wisdom, his power, his goodness, his faithfulness to, and tender care over his children in their following him,—especially, in the midst of the cruel hardships and sufferings, which often befall them therein.

The next was Samson's riddle, Judges xiv. 14, "Out of the eater came forth meat, and out of the strong came forth sweetness." It is everlastingly true, both inwardly and outwardly, to the children of the Most High, who live in his Spirit, and walk in his Spirit, and are guided by the power and virtue of his life. Every thing that would devour and destroy them, the Lord destroyeth, by the power and virtue of his life

and Spirit springing up in them; and out of that which is strong against them in the strength and power of darkness, the Lord brings forth sweetness in and to their spirits.

Then, that of Luke ix. 23, 24, came before me, (which is said to all that hear Christ's voice and blessed counsel,) "If any man will come after me, let him deny himself, and take up his cross daily and follow me. For, whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Now, I beseech thee, consider; dost thou take up the daily cross, and bear it faithfully for Christ's sake? Dost thou stand a faithful witness against the spirit of darkness, and works of darkness, where thou livest? Dost thou not comply with any worship there, which thy heart knoweth to be out of the Truth and Spirit of life, wherein all true, holy, living, spiritual worship, can alone be performed? Oh! take heed of shunning the cross in any respect; for then, thou givest way to unbelief, and to that wisdom, thoughts, reasonings, and judgment, which are not of the Truth, but of the flesh: shunning that which God hath appointed to crucify sin in the heart, and under which the seed is to spring up and live, which is the power of God unto salvation, to all that abide under it, and daily bear it.

The last Scripture, which at this time sprang up in me to thee, was that very sweet one in Solomon's Song of Song's, chap. i. ver. 7, 8, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for, why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O! thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." If thou wouldst come to the feeding-place of the flock, and to rest in the pure life, power, and righteousness of the Lord with them, thou must mind their footsteps, thou must go forth out of that which God hath gathered and led them forth out of, thou must forsake whatever is not of the Father, but of this world, (and, in forsaking it, stand a witness against the world,) as God hath taught them to forsake it. Thou must wait for the same Spirit, for the same cloud and smoke by day, and the shining of the same flaming fire by night, to lead thee and preserve thee, which hath led and preserved them; see Isai. iv. 5. And this will lead thee out of the same Egypt and Sodom, and all the remainders of Babylon, wherein as yet thou mayst be held captive; and this alone must break the oppressing spirit and power which stands in thy way, through thy faithful sufferings under it. And through the same wilderness and righteous judgments of the Lord, must thou pass, that they have passed. For Zion and her converts must be redeemed with judgment and righteousness, and with the spirit of burning, and the pain of the cross; nor dost thou know, how thou standest in the way of thy own soul's good, while thou in any measure avoidest or escapest it. And if thou be one of the called, chosen, and faithful, following fully after the Lord, in the same Spirit, and power, and banner of the cross, under which his called, chosen, and faithful ones have followed him; he will lead thee into the same land of life, rest, peace, and holy dominion over sin and Satan, into which he hath led those who have faithfully followed the Lamb, whithersoever he hath pleased to go before, and lead them. So, thou must wait to have thy heart daily more and more opened, and guided purely and livingly and sensibly by the Lord, into what he hath led his children, servants, family, and redeemed heritage. For, of a truth, the Lord hath raised the seed of life in his people; and what his seed denies, what the life of the Son denies, what Truth in the heart denies, all that are of the Truth and in the Truth, will be taught by it, and learn of it, to deny also.

Thus, my dear friend, in the most dear, tender, and true love, have I opened my heart to thee, as things sprang in me for thy sake: and the desire of my soul to the Lord is, that they may be serviceable to thee, and that thou mayst be led by the holy leading Spirit more and more into Truth, and live in Truth, and feel the life of Truth living and reigning in thee; being delivered from the enemy's temptations, and the subtle twinings of the serpent, which thy condition will often meet with: the Lord discover them to thee, and preserve thee from being ensnared with them.

Thy constant friend, in the dear love and service of the Truth, I. P.

Amersham, Bury End, 20th of First month, 1675.

A CAT-NURSE FOR YOUNG FOXES.

Whilst in Canada, some years since, I happened to be at the digging out of an old fox; and as a curiosity to show the people at the house, I brought away with me a pair of the young ones, of which there happened to be no less than seven. As they appeared to be no more than a day or two old, for they could not see, and as they were in size not much larger than kittens, some one proposed to put them beside the cat, and see whether she would not rear them. The suggestion, from its very novelty, was at once adopted. At first, puss seemed to be quite reconciled to them; but upon going afterwards to see how they were getting on, the foxes were indeed in the box, but the cat and kittens had disappeared. Having found out puss's retreat, she and her kittens were again carried back, and put along with the foxes; after feeding her well, and patting and clapping her, she was again left alone; and never afterwards, until the foxes were pretty large, did she deny them the attentions of a mother. When put to the test, by a fox and a kitten being taken out

and laid upon the floor, puss, whenever she heard the mewing of her kitten, was at once on the spot, and catching up the nearest—no matter whether fox or kitten—carried it away, and then returned for the second. Afterwards, although the cry of the fox was different from that of the kitten, being a kind of petulant whining, yet, whenever she heard it, she paid as much attention to the one as to the other, was as soon on the spot, and as restless until allowed to carry it off to her box.

In course of time, puss began to bring in mice, squirrels, and such like; and here I may mention, that as *she* soon learned to comprehend the distressed cry of the helpless foxes, so *they* now as truly comprehended her particular cry when she brought in some game; for no sooner was she heard, than off scampered both kittens and foxes, as though each fully comprehended the fact that the first there was sure to get the prize. Here, the nature of the two kinds of animals was distinctly exemplified. The kittens delighted in fun, and liked to make the most of a mouse when they got it; but often, when they came trotting back with one in their mouths, they used to be met by one of the foxes, which, in the twinkling of an eye, would snap it from them, and devour it on the spot; the foxes, at the same time, taking pretty good care that the kittens should never have an opportunity of treating them in a like manner, as everything they got was invariably despatched upon the spot. When, however, they did get enough, the surplus was carefully concealed in some quiet corner, over which they kept a watchful eye.

Hitherto, they had been allowed to run about uncontrolled; but the female having killed a young gosling, they were forthwith confined in a pen, the sides of which were about two feet high. Although they had now outgrown the kittens considerably, puss still acknowledged them; and regularly, day after day, calling her kittens after her, she and they leaped into the pen, where she suckled the whole four. In the cool of the evening, the kittens also would invariably be found in the pen, playing with the foxes, where the agility of the former was finely contrasted with the clumsy antics of the latter. This state of innocent happiness was, however, suddenly brought to a close. Early one morning, the foxes had scraped a hole underneath their pen, and so got free. The first thing, therefore, that met the eye upon going out, was the female fox trotting past the door with a young turkey thrown over her back. Chase being given, she dropped it in a corner beside other four which she had killed, and then took refuge under a pile of boards. After this, they were not only put back into their pen, but chained, which effectually prevented them from doing further mischief.

About this time, puss began to suspect, apparently, that she had been played upon, as her conduct towards the foxes, now about as big as herself, began to change. True, she still brought in mice, and gave them as freely to the cubs as to the kittens; but whenever they began to poke their noses about her, she would salute them with a cuff on the side of the head, which made them shake their ears, and keep at a more respectful distance. This, however, they took in good part, and always seemed to consider it as a challenge to play, as they immediately began to caper round about her; and while the one attracted her attention in front, the other would come creeping round the corners behind, and try to get up to her in that way. However, puss was always as knowing as they, and soon placed herself in a position commanding a view of both, ready to salute the ears of the first that should approach.

[The writer of these anecdotes, who gives his name, assures us of their verity.—Ed.]—*From Chambers' Journal.*

SPONTANEOUS COMBUSTION.

How frequently do we read in the newspapers of the outbreak of conflagrations, more or less devastating in their character, to which it is difficult to assign an adequate origin. Some of these may doubtless be attributed to spontaneous combustion—meaning by that term a conflagration occasioned by the contact of substances which, innocuous in their normal condition, become fraught with danger when brought into collision. A few notes upon this curious subject will be interesting.

Cotton which has been wetted with oil speedily takes fire. It is well known how difficult, almost impossible, it is to prevent the escape of oil from casks; and yet, the slightest quantity of this liquid issuing from between the staves upon cotton may produce combustion. Upon this point the following occurrence is to be found in the "Philosophical Transactions."

"Mr. Golding, an official of the East India Company, had left a bottle containing oil upon a table in the arsenal, beside a chest filled with coarse cottons. The bottle was overturned in the night, probably by rats; it broke upon the lid of the chest and the oil penetrated the cottons. When the chest was opened upon the ensuing morning, the cottons were found burning and partially consumed, while the chest itself was upon the point of bursting into flames. In his first alarm Mr. Golding imagined that an attempt had been made to set the arsenal on fire; but as no traces of inflammable materials were found, after the strictest search in the vicinity of the chest, he communicated the matter to Mr. Humphries, a brother official. This gentleman had studied chemical works, among others that of Hopson, in which various cases of spontaneous combustion were detailed, Struck by the similarity of the occurrence which had just taken place, to some of those of which

he had read, he determined upon essaying an experiment.

"For this purpose he moistened a piece of cotton, of a similar description to that which had been burnt, with linseed oil, and placed it in a small box, which he then locked. Three hours after, the box began to smoke, and upon being opened, the cotton was discovered in precisely the same condition as Mr. Golding had found the contents of his chest."

In 1781, some Russian ships at Cronstadt, upon which it was well known no fires had been lighted for five years, suddenly burst into flames, without ostensible cause. The Empress gave orders to the Academy at St. Petersburg to institute inquiries and experiments upon the subject, and it appeared that the soot proceeding from vegetable substances—that is to say, pine-tree soot, and such as proceeds from trees containing resin—when wetted with hemp-oil, is liable to spontaneous combustion, which is not the case with soot arising from animal substances. The fearful conflagration of the large rope-magazine at St. Petersburg, as well as a fire at the dockyard of Rochfort, in 1757, were ascribed to similar causes. In 1757, the sail-magazine at Brest was entirely consumed in consequence of heaping waxed cloths upon one another, which had been painted upon one side and dried in the sun. Authentic reports of experiments instituted to discover the cause, ascribe this calamity to spontaneous combustion. Saladin and Carette have demonstrated that vegetable stuffs, boiled in oil or grease, and even some time afterwards placed upon one another, burst into flames upon the admission of air; and it is very remarkable that the same substances, if they were damp before being placed in oil, speedily consume, while they smoulder away into ashes without flaming if previously well dried.

Papermakers know that the heaps of rags which lie piled up in their factories, would speedily break out into spontaneous combustion if precautionary measures against their becoming unduly heated were not adopted in proper time. The danger of damp or wet hay kindling is a matter with which no farmer is unacquainted. Wheat also occasionally becomes inflammable, but far less frequently than hay, owing to its being seldom stacked in so damp a condition, as well as to greater care being exercised. Tobacco leaves in casks will likewise become heated at times.

Count Marozzo relates a case of spontaneous combustion, accompanied by an explosion, which took place in a flour magazine at Turin. This was ascribed to a quantity of flour dust, which, in consequence of the removal of some of the sacks, was floating in the air, having caught fire at the flame of an open lantern, and having thus communicated with the remaining contents of the magazine; but the cause of the conflagration was never accurately ascertained.

Frequent instances have been known of the spontaneous combustion of wools, particularly of those still in the grease; pieces of cloth in a greasy condition have also been seen to burst out into flames without apparent cause. Occurrences of this description, however, have only been observed to take place when the superincumbent substances possessed a certain amount of dampness, the decomposition of the water by the increased temperature occasioned by fermentation feeding the conflagration. From this may be seen how careful one should be in heaping bales of wool, which frequently arrive in a damp condition, one upon the other, and how necessary to their preservation it is that they should be thoroughly dried before being placed in store. Cotton and oil should always be carefully separated; the former should never be preserved in cellars, from their liability to impart dampness, occasioning the very danger it is desired to avoid. Wool and cotton smoulder, as long as no free current of air is admitted; when this takes place they burst into flames.

It is unnecessary to enter upon the many other cases in which spontaneous combustion may occur. Its causes are extremely diverse, tending more or less to the same conclusion—that the utmost care should be observed in magazines which contain inflammable substances. These should never be stored in large quantities, especially when in a damp condition; they should be frequently examined, and measures of precaution adopted if the slightest tendency to heat be manifested, for the least delay may lead to conflagration. If the examinrtion is undertaken at night, it should not be by the light of a naked flame, as the gases which these substances develop are frequently kindled by the contact.—*Leisure Hour.*

THE NETTLE TREE OF AUSTRALIA.

The most remarkable tree of this country is the *Urtica gigas*, or rough nettle tree. This tree has a large leaf something like a sun-flower leaf, hirsute beneath, and every bristle has a most painful sting. Some gentlemen who had been in Illawara, collecting specimens of trees for the Paris Exhibition, told me that they had measured one of these wonderful trees, which was 32 feet round, and, I think, 140 feet high. Such is the potency of the virus of this tree, that horses which are driven rapidly through the forest where they abound, if they come in contact with their leaves, die in convulsions. I have seen a statement of the actual death in convulsions of his horse, by a traveller through these parts; and one of the gentlemen of the exhibition committee told me, that as they were riding in the Illawara forest, a young man who had lately arrived, and was ignorant of the nature of the tree, breaking off a twig as he rode along, had his hand instantly paralyzed by it.

His fingers were pressed firmly together, and were as rigid as stone. Fortunately, a stockman who was near, observing it, came up and said, "I see what is amiss, and will soon set all right." He gathered a species of arum, which grew near, for nature has planted the bane and antidote together, in the low grounds, and rubbing the hand with it, it very soon relaxed, and resumed its natural pliancy. This is precisely the process used by the children in England. When nettled, they rub the place with a bruised dock-leaf, saying all the while, "Nettle go out, dock go in."—*Howitt's Two Years in Victoria.*

Poisoning.—We venture to affirm, there is scarcely even a cottage in this country that does not contain an invaluable, certain, immediate remedy for cases of poisoning; nothing more than a dessert spoonfull of made mustard, mixed in a tumbler of warm water, and drank immediately. It acts as an emetic, is always ready, and may be used with safety in any case where one is required. By making this simple antidote known, you may be the means of saving many a fellow creature from an untimely end.—*London Literary Gazette.*

EARLY SETTLEMENTS OF FRIENDS IN INDIANA.

White Water Monthly Meeting.

No. 4.

In a preceding essay, it is stated that some steps had been taken towards requesting a Quarterly Meeting, "this side the Great Miami River." A Quarterly Meeting was subsequently established by Baltimore Yearly Meeting, at West Branch, in the State of Ohio, about fourteen miles north of Dayton, on the west branch of the Great Miami River, which was first "opened and held" on the 13th of the 6th mo., 1812, to which White Water Monthly Meeting was subordinate, and so remained until the establishment of a Quarterly Meeting at White Water. West Branch was the second quarterly meeting established within the limits of what is now Indiana Yearly Meeting, and is still continued at its original location.

The number of members at White Water having greatly increased, in the 8th mo., 1812, John Townsend and Thomas Roberts were appointed to the station of Elders.

The former removed from South Carolina to Miami, and from thence to White Water, with a large family, eleven in all, and resided at the latter place at the time of the opening of the first Monthly Meeting. He was a Friend much esteemed for his integrity and consistent life and conversation, and was frequently a companion for travelling ministers. He took an active interest in the transactions of meetings for discipline, in which his judgment was held to be sound and valuable. He remained in the neighborhood until his death, on the 25th of the 8th month, 1853, in the 90th year of his age.

Thomas Roberts removed from South Carolina to Elk, in Ohio, and from thence (in 1811), to White Water, where he resided the remainder of his life. He manifested strong attachment to the principles of Friends, and much simplicity of life and manners. He sat for many years at the head of the meeting, and took part in promoting the order and discipline of Society. His long life was closed peacefully, and with Christian resignation and hope, on the 25th of the 9th month, 1840, at the age of 81 years, 8 months and 16 days.

Samuel Charles was, for many years, another of the valuable elders of the Monthly Meeting. He removed from North Carolina to White Water, in 1812, and after the death of Thomas Roberts, sat for several years at the head of the meeting. He gave evidence, early in life, of a change of heart; and it falls to the lot of few men to retain, for such a length of years, a character so unsullied as his. He was amiable in his manners, and kind and liberal to those around him. His seat in meeting was seldom vacant, and his judgment in affairs of discipline was highly valued. Having been concerned to live the life of the righteous, he was favored to experience his last end to be like his. He died 8th month 16th, 1849, in the 91st year of his age, leaving a large number of descendants.

Friends at Lick Creek, in Orange County, Indiana, about 180 miles S. W. of White Water, requested the privilege of holding meetings for worship, in the 7th month, 1812, and a committee was appointed to visit them; and also to visit Friends at Blue River, in Washington County, Indiana, about thirty miles north of Louisville, Kentucky. This committee reported at the next Monthly Meeting that, "after a time of solemn conference with them, they unanimously agreed to request the establishment of a Preparative and Monthly Meeting at Lick Creek." This request was immediately forwarded to the Quarterly Meeting, (West Branch,) by which it was granted, and the meetings were established accordingly. A few years subsequently, a Quarterly Meeting was established at Blue River, which still continues; and although not large, and located at a considerable distance from any other Quarterly Meeting, is a solid and interesting body of Friends.

At the same Monthly Meeting, in which the foregoing request was acted upon, William Hobbs was appointed an overseer at Blue River. He had removed there a few months previously, from North Carolina, and settled in what was then a wilderness country. He possessed good natural abilities, and at an early period in life gave evidence of change of heart, and a good degree of submission to the dictates of the Holy Spirit, which he continued to evince through a long

life, by his humility, his earnest piety, and his Christian deportment. He was careful to attend all the religious meetings, both for worship and discipline, of which he was a member, frequently, before the establishment of the Quarterly Meeting at Blue River, performing the long journey through the woods to West Branch and White Water, to attend Quarterly Meeting; and he took an active part in transacting the business of Society. Upon the establishment of Indiana Yearly Meeting, he was one of the first appointed members of the Meeting for Sufferings, and until his death was much esteemed in that and the Yearly Meeting for the soundness of his judgment, the depth of his religious experience, and the weight of his character. For many years he occupied the station of elder, and in the latter part of his life, having frequently spoken as a minister, his gift was acknowledged, and he labored much and acceptably in that capacity. Few members of the Yearly Meeting took a more prominent part in its proceedings, or had more influence in its deliberations, or bore a larger share of the weight and responsibility of Society. He died on the 10th of 9th month, 1854, aged 75 years, in the full hope of a blessed immortality,— "not by works of righteousness which he had done," but "through Jesus Christ, our Saviour."

Friends at White Water were so far from Baltimore, and the difficulty of reaching that city was so great, that but few, if any of them, ever attended the Yearly Meeting there, while they remained in connection with it; but at the opening of Ohio Yearly Meeting in 1813, several of them attended it; and generally afterwards, until the establishment of Indiana Yearly Meeting in 1821, some of their number performed the journey of about 250 miles to Mount Pleasant, Ohio, to attend that Yearly Meeting.

The emigration of Friends to Indiana continued to be large, and very few sessions of the Monthly Meeting at White Water were held without several certificates of removal being read and accepted. At one Monthly Meeting in 1813, fourteen certificates of removal, including about 66 persons, were received; nine of these certificates were from one Monthly Meeting in North Carolina. In several instances, Friends who removed from North and South Carolina had their certificates addressed "to some Monthly Meeting of Friends north west of the Ohio River," and these came to White Water.

During the years 1813–14 and '15, several new meetings were set up. These were nearly all held for some time at first as "indulged" meetings, until they attained sufficient strength to be "established."

In the 12th month, 1813, Friends on Elkhorn, about six miles south of White Water, were allowed the privilege of holding religious meetings,—at first, once in two weeks, but afterwards regularly twice a week. This meeting afterwards increased in size and became a Preparative Meeting, but has since again decreased. A small meeting, (not a Preparative,) called Orange, is still held at the same place.

In the 1st month, 1814, a meeting was opened upon *Middle Fork*, and also one upon *West Fork*. The former continued to be held until 1820, when, on account of want of unity amongst its members, it was discontinued. A meeting called Smyrna was afterwards, (in 1824,) established about one mile east of it, and four miles N. E. of White Water, which is still continued, and is now a small Preparative meeting. The meeting upon *West Fork* afterwards became a Preparative and a Monthly Meeting under the name of *Chester*, and a Monthly Meeting is still held there, about five miles north of White Water.

In the 7th month, 1814, a meeting was set up at *West Grove*, about eight miles west of White Water, which afterwards became a Monthly Meeting, and is still continued, but is now very small. C. F. C.

P. S.—In essay No. 2, page 540 of the Review, the word *expense* should be *exposure*.

SUBSCRIPTIONS IN AID OF THE BOARDING SCHOOL FOR INDIAN CHILDREN AT TUNESSASSAH.

At a Yearly Meeting held in Philadelphia, by adjournments, from the 21st of the Fourth month, to the 25th of the same, inclusive, 1856.

An interesting report from the Committee on the Civilization of the Indian Natives under our care was read, and the labors of the Friends engaged in this benevolent work are approved. It is the desire of the Meeting, that the Committee may continue their efforts to support the School, and to advance the improvement and moral culture of the Natives in every respect.

As the income of our funds is inadequate to meet our expenses, the Yearly Meeting unites with the suggestion to open voluntary subscriptions among our members, for the purpose of sustaining this work, and would encourage Friends to contribute liberally for the object. The report being as follows, viz:

To the Yearly Meeting.

The Committee to promote the Civilization of the Indians, report:—

That the Boarding-school at Tunessassah has been continued during the past year, and appears to be answering the design of its institution.

The number of boarders is 16; and besides these, from 7 to 12 day-scholars have attended. Their improvement in the different branches of learning is encouraging, and their deportment in school and in the family generally satisfactory. The boys render some assistance when out of school, in such business as they are qualified for;

and the girls are instructed in domestic employments.

Meetings for Divine worship are held on First and Fifth days; in which the children conduct themselves in a becoming manner. A friend residing at Tunessassah, in a letter dated First day, 1st month 26th, 1856, remarks: "We have been favored with a quiet, comfortable meeting, and with an evidence of the Divine presence; which has been refreshing and encouraging. Where the presence of the great Head of the church is felt, we care but little about numbers, except the interest we feel in the welfare of others, that they may be made partakers with us."

The Holy Scriptures are daily read; and there is suitable religious reading at other times. The experience thus far of the effects produced by the boarding-school, confirms us in the belief, that it is calculated to confer permanent benefits upon the children; not only as respects their improvement in learning and the comforts of civilized life, but also in promoting their moral and religious welfare; and that there are strong inducements to persevere in this benevolent work.

A letter from the friend before alluded to, dated the 10th of last month, contains the following: "I feel most easy to say, that I think there is cause for encouragement for Friends to persevere in their labors of Christian love, for the improvement of these poor people. There remains a kind open feeling amongst them towards our Society; and what is more encouraging, is the precious evidence of Divine regard which has, through unmerited mercy, been granted us."

In a letter from the Indians to the Committee, dated Tunessassah, Second month 28th, 1856, and signed by several of their principal Chiefs, they say: "We are glad that we are permitted to meet together to-day. We wish to speak a few words to our old friends the Quakers. Many years ago, some of our old Chiefs, Cornplanter and others, visited President Washington. After some conversation, they inquired of him whether he had any good, honest people, whom he could recommend as being suitable to help and instruct the Indians. He said he had; that he could recommend the Quakers. Since that day the Quakers have been friends to the Indians. They have always given us good advice, and done much to help us. We wish you may not get discouraged; but continue to assist us, and advise our people. We feel thankful for your advice and wish to take it. We desire to do what we can to encourage our young people to habits of industry; to clear up their land and farm it; and to discourage all habits of immorality which we believe would be a disadvantage to our people. We often speak to our people on the subject of intemperance, and discourage the use of intoxicating drink amongst them, and have been trying to remove the article from our Reservation." The natives continue to give attention to their farming, and generally raise a supply of provisions for their families.

The high price of food and other circumstances, have increased the cost of maintaining the family at the school; so that the income at the disposal of the Committee is not sufficient to meet the current expenses. About $650 of the capital have necessarily been absorbed during last year; and there are still debts outstanding to nearly the same amount. If the school is supported, and its obvious benefits continued to the Indians, some additional means will be required; and we would suggest for the consideration of the Yearly Meeting, the propriety of opening voluntary subscriptions among its members, in aid of this benevolent object.

Signed on behalf and by direction of the Committee.

THOMAS EVANS, *Clerk.*

Philadelphia, Fourth Month 18th, 1856.

The funds which may be collected are to be paid to Thomas Evans, Treasurer of the Indian Committee, Philadelphia.

A STATE IN CONTUMACY.

It will be recollected by most of our readers that about two years ago an alleged fugitive from slavery was arrested at Milwaukee, in Wisconsin, and was rescued from the custody of the federal authorities, who claimed to hold him under the act of 1850. Mr. Booth, a Wisconsin editor, was implicated in the rescue of the man, and was prosecuted and convicted upon that charge, in pursuance of the criminal provisions of the same act. The case of Mr. Booth was brought before the Supreme Court of the State, by habeas corpus, and the law of Congress under which he was convicted was pronounced unconstitutional, and the prisoner was discharged.

If accounts from Washington are correct, this case has assumed a new and very interesting form. It has been complained to the Supreme Court of the United States that grievous error was committed by the Wisconsin tribunal in discharging Mr. Booth, and some six months ago, a writ was issued calling up the case for revision, and *commanding* the Supreme Court of the State to send up its record. To this command the Wisconsin Court responds by ordering its Clerk not to certify the record—that is, it denies the right of the Federal Court to make the demand, and refuses either to appear or to enter an appearance. It is true that the appeal can be argued and decided at Washington as well without this certified record as with it, but the course pursued by the State Court is still an important incident in the progress of the struggle between Federal usurpation and the rights of the States, as represented on either side by the

Judiciaries of the State and National Governments.—*N. Y. Times.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 24, 1856.

We introduce to the notice of our readers this week, an extract from the minutes of the late Yearly Meeting held in this city, relative to the boarding school at Tunessassah, to which we would particularly invite the attention of such of our readers as are in easy or affluent circumstances. More than sixty years have passed away since the Yearly Meeting of Philadelphia commenced its labors for the improvement and civilization of those remnants of the once numerous and powerful Six Nations, then remaining in the western parts of the State of New York. These labors have, from the force of circumstances, been for several years past chiefly restricted to the natives residing on the Alleghany Reservation. It requires but little reflection or discernment to perceive that the preservation of these interesting people from utter extinction, must depend upon their retaining possession of the lands they now occupy. Should those who are endeavoring to obtain possession of the remaining reservations, be successful in their efforts, and thus subject these injured people to the necessity of seeking a new home and a precarious subsistence in the unpeopled wilds of the West, the change which the labors of Friends have effected during the last sixty years, in their habits and manner of life, would be rather an injury than a benefit to them. They have acquired, through the instrumentality of Friends in conjunction with others, too many of the wants of civilized life, to accommodate themselves, without great suffering and hardship, to the manner of life to which they must unavoidably be subjected in their new wilderness habitation. With them, a return to savage life would be nearly equivalent to utter annihilation; and they have not yet acquired, to a sufficient degree, the habits of civilized life, speedily to draw round them those comforts and conveniences which a highly cultivated people are sure to produce, under the most unfavorable circumstances in which they can be placed. They have, in short, acquired too many of the wants, with too little of the energy, of cultivated life, to encounter the difficulties of a new wilderness location. They must, if possible, be retained where they are; but in order to insure their continuance in their present residence, the only available expedient is to render their lands, as nearly as possible, equally valuable and productive with those of similar quality in the possession of the neighboring whites. As long as the cultivation of the Indian reservations continues greatly inferior to that of the lands in the neighborhood held by the whites, there must be a strong temptation on the one side to purchase, and on the other to sell. The value of the pre-emption right must depend upon the difference between the price at which those lands may be purchased, and that at which they can be sold. Let the Indians be taught, by the improvement in their agriculture, to render their possessions as valuable to *them* as other lands possessing the same natural advantages are to their owners, and the pre-emption right ceases to be any longer of value.

Different modes of accelerating the improvement of those native tribes have been tried. Upwards of fifty years ago, several Indian youth of both sexes were placed, by way of apprenticeship, in the families of Friends in the eastern parts of Pennsylvania. The boys were put to different trades, and the girls were employed in the various occupations of domestic life. But experience soon proved that this was not the method that was likely to be available in diffusing civilization among the native tribes. These children were in fact educated, as far as they were educated at all, for one sphere of life, and then sent back to the place of their nativity to occupy another; consequently, very little encouragement was afforded, by the cases tried, to continue or repeat the experiment. The method now under trial is to carry improvement to the residence of the Indians, and plant it among them. The education of their youth, without permanent separation from their native soil, appears the most rational and available means of impressing their minds with the advantages and the practicability of permanent improvement in their condition.

A little reflection must lead to the conclusion that a permanent advancement among the men must in great measure depend upon the condition of the women. If the females learn to understand and appreciate the comforts and wants of domestic life, this knowledge cannot

fail to stimulate, and in some measure to systematize the industry of the men. The females must understand that they are the companions and help-meets, not the slaves and drudges, of their fathers, brothers, and husbands, before the latter will make the discovery; but the discovery being fairly made, the effect must be irresistible. Hence it appears that the education of the girls, particularly in domestic economy, and those arts and habits which belong to civilized communities, must exercise a controlling influence in accelerating the civilization of the other sex.

From the present condition of the school at Tunessassah, as appears from the report contained in another part of this paper, there is reason to expect lasting and important advantages in the way last suggested, in case the operations of the Committee shall not be crippled or embarrassed by want of pecuniary means. There is abundance of wealth in the Society, and it is devoutly to be hoped that Friends possessing ample resources may remember, and remember availingly, the school at Tunessassah. E. L.

Consistency of London Yearly Meeting. —We reprint in the present number the statement issued last year by London Yearly Meeting, in reference to the Ohio question. In doing so, we comply with the suggestions of several friends; and we do it the more readily, because the sentiments expressed in that paper were made the subject of discussion during our late Yearly Meeting. In that discussion the opinions of our London Friends on the evils of separation were endorsed by some who yet strongly condemned their action in reference to the Yearly Meeting of Ohio. From a quarter entitled to much respect, we heard the most emphatic condemnation of all separations, as worse than useless and opposed to apostolic teaching, while at the same time, the action of London Yearly Meeting in recognizing the body of which J. Binns was Clerk, was stigmatized as inconsistent with its own strongly expressed judgment in regard to divisions in Society. To us, the entire consistency of the "statement" with itself and with the previous action of the body from which it emanated, seems quite obvious. Let us consider what are the sentiments inculcated by London Yearly Meeting in relation to separations. It maintains that, as one is our Master, so ought we, who are bound together by a common faith and a discipline not of mere human arrangement, to be truly brethren, honoring our Divine Head, and *that* in each other which is of Him; that divisions are in themselves desolating and withering; that they obstruct the use of natural and spiritual gifts, divert from individual exercise, and occupy the mind with controversies and party disputes emphatically condemned in Holy Scripture; the social evils resulting from divisions are strongly contrasted with the blessings which flowed from the unity of the brethren as one great family in the Truth during many generations, when the Discipline performed uninterruptedly its important functions; and finally, the sad scattering of the young is feelingly referred to, and the danger to their Christian faith, arising from these unhappy separations.

If this be admitted to be a true statement of our mutual duties as members of a religious society, and of the desolation which results from the severing of the bond which ought ever to unite us together, the conclusion would seem necessarily to follow, that the testimony of Truth must go forth with unflinching firmness against those who go into separations and will not be reclaimed. Such was the united judgment of all the Yearly Meetings, with the exception of those of Ohio and Philadelphia, when a number of persons separated from the Yearly Meeting of New England in 1845. The action of this latter body in disowning those Separatists, was the faithful maintenance of a great testimony. As the disciplinary acts of a co-ordinate branch of the Society in reference to its own members, they were final; but they also received, as they merited, the cordial approval of Friends in the other Yearly Meetings, as Christian efforts to stay the spreading of a plague which threatened the church. Within the two excepted Yearly Meetings, a large number of Friends took very different views. It would be irrelevant, as it would be tedious, to inquire what motives influenced those who sympathized with the Separatists; we need only remark that, whatever they were, doctrinal differences could not have been the occasion of such sympathy, for after a protracted examination into "the facts and causes of the division" in New England, made by direction of Philadelphia Yearly Meeting, and recorded as adopted by it, disciplinary proceedings only are mentioned as producing it,

and the retracing of *these acts* is made the condition on which unity is to be restored. In Ohio, many Friends, far from upholding the testimony of Truth against separations, insisted upon admitting, year after year, the Separatists necessarily disowned in the maintenance of that testimony, to a seat in the Yearly Meeting during the transaction of its business. Was it possible to give greater countenance to separations? Not only were Separatists permitted to take part in their meetings for discipline, but, in order that countenance might be shown them, the wholesome discipline of the Society, the independent action of Yearly Meetings, the unity of the body itself were wholly disregarded and set aside; a foundation stone in our religious organization was upheaved, and the whole structure exposed to ruin and decay. At length, the faithful Friends in Ohio, deeply concerned at the wide spread desolation which had resulted from this separating spirit, found it their duty, after long years of forbearance and suffering, to maintain their Christian testimony against it. They refused to unite in the transaction of the business of the Yearly Meeting with those who thus determinately persisted in recognizing the right of disowned persons to sit with them, merely because they were Separatists. The division which followed brought the subject before London Yearly Meeting. There might be subordinate questions; but the essential consideration was, which of these two bodies, claiming to be Ohio Yearly Meeting, is the faithful supporter of the discipline and testimonies of the Society, including, as a most essential one, that against the spirit of separation. True to its own repeatedly expressed judgment, London Yearly Meeting promptly recognized the faithful advocates of our established organization, and entered its solemn protest against those who would unsettle and overturn it. How was it possible for it to avoid this conclusion? Could a body which owed its existence, apart from the other members of the Yearly Meeting, to the encouragement given to Separatists; which persisted in claiming for disowned seceders the rights of membership; and which, when by separating from Friends it had obtained undisputed power to pursue its own course, freely associated with such persons, be in unity with those who held the opinions contained in "the Statement?" Was London Yearly Meeting to approve of the faithful testimony of New England Friends against the Separatists there, and yet to unite with the Ohio Separatists in dishonoring that testimony? Let us suppose, for one moment, that London Friends had recognized the body of which B. Hoyle was Clerk; is it conceivable that they could have promulgated the views on the evils of separation which are found in the document before us? Would not every line of it rise up to condemn them? What would it have been but to discountenance separations, by uniting with those whose distinctive characteristic was sympathy with Separatists, and by rejecting those who had faithfully and persistently labored against the dividing spirit, and for the maintenance of the unity of the Society?

It is not for us to enquire by what process of reasoning those who charge with inconsistency the course of London Yearly Meeting arrive at their conclusions. It is difficult to understand that their sentiments can have any other origin than a very narrow view of the question. Certain usages, claimed to have been established by precedents, are said to have been violated by Friends. Let this be admitted for the purpose of the argument, (it certainly is not conceded,) yet, if a fundamental question was involved, those who united in the appointment of J. Binns as Clerk were placed essentially in the situation of Friends in Baltimore, when they sustained that Yearly Meeting as a co-ordinate branch of the Society, after a very large majority, with the Clerk at their head, connected themselves with those who separated from Philadelphia Yearly Meeting in 1827. Now, the emphatic declaration of those in our late Yearly Meeting who condemned the action of that of London, and yet denounced separations, is a virtual admission that a fundamental question *was* at issue in Ohio. How could it be otherwise, when that question was, whether those who had been disowned for going into separations which we heard declared to be violations of the laws of morality and religion, should yet be received as brethren in unity?

In listening to the discussion to which we have referred, it was painful to remember that some Friends who thus strongly condemned the spirit of separation, had yet sustained by their voices every step taken by Philadelphia Yearly Meeting in favor of the New England Separatists. When our correspondence with New England Yearly

Meeting was suspended; when the record was made by which it was finally settled that certain disciplinary proceedings of that meeting must be retraced before unity could be restored, and disowned Separatists were declared to be entitled to the rights of membership; when positions were thus taken which have already aidon in producing several separations on this continent, the voices of these Friends were heard sustaining the conclusions then recorded. When the Yearly Meeting, refusing to be moved by the entreaties of the other co-ordinate branches, had placed itself in an attitude of separation from the Society, we did indeed hear much of the evils of separation; but these declarations seemed to be addressed to those who felt that the time was rapidly approaching when they will be compelled to decide whether to go with the majority of Philadelphia Yearly Meeting, or retain their allegiance to our religious Society, which can only exist as a unit. P.

Died, Near Newby's Bridge, Perquimans Co., N. C., on the 3d instant, after a short illness, Elizabeth, wife of David White, an esteemed and worthy elder of Piney Woods Monthly Meeting of Friends, in the 68th year of her age.

Her disease quickly deprived her of the power of expressing her feelings, but the remembrance of her quiet, consistent and unobtrusive course of Christian faithfulness is truly comforting to her surviving relatives and friends, who feel a lively hope that her spirit is, through mercy, admitted into the realms of everlasting blessedness. "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life." Titus, ch. iii. verses 5, 6, 7.

INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held at the Committee Room on Arch St., on the 27th of Fifth month, 1856, at 3 o'clock, P. M.

M. C. Cope, Secretary.

WEST TOWN SCHOOL.

The Committee charged with the oversight of this Institution, will meet at West Town on Fourth day the 4th of next month, at 10 o'clock A. M.

The Committee on Admission meet on the same day at 8 o'clock A. M., and the Committee on Instruction on the preceding evening, at 7½ o'clock.

The Visiting Committee meet there on Seventh day afternoon, the 31st inst.

THOMAS KIMBER, Clerk.

Philada., 5th mo. 24th, 1856. 2t

A STATEMENT
OF THE
PROCEEDINGS OF THE YEARLY MEETING,
Held in London, 1855,
In reference to the division in Ohio Yearly Meeting.

This Meeting has been closely occupied in deliberations on the subject of the painful division amongst our Friends of Ohio Yearly Meeting, brought before us by documents received from them. The result of these deliberations is embodied in the following statement, inserted on the records of this Meeting; and it is concluded to transmit copies of it to our Quarterly and Monthly Meetings, and also to the several Yearly Meetings with which we are in correspondence.

In thus forwarding the document, we feel engaged to give forth a word of caution to our own Members, that they seek to maintain a watchful and quiet mind; guarding against the receiving and circulating of rumors calculated, however unintentionally, to foster a party spirit, and endeavoring to cherish that candor and charity which so highly become the Christian. As a watchword against anything tending to divide or separate amongst us, may they remember the language of the Apostle,—"Let him that thinketh he standeth take heed lest he fall."

Signed in and on behalf of the Yearly Meeting, held in London by adjournments, from the 23d of the Fifth month to the 2d of the Sixth inclusive, 1855. Joseph Thorp,

Clerk to the Meeting this year.

STATEMENT.

In the course of the usual business of this Meeting, at its first sitting [on Fourth-day morning, the 23d of Fifth Month] two Epistles were presented to it, each purporting to come from Ohio Yearly Meeting of Friends, one of them signed by Jonathan Binns, as Clerk, and authenticated by Isaac Parker, one of our Correspondents of Ohio; and the other signed by Benjamin Hoyle, as Clerk, and authenticated by him, he being our only other Correspondent in Ohio; and both Epistles being regularly transmitted to our Correspondents in London for Ohio Yearly Meeting.

Two Epistles addressed to our Women's Yearly Meeting, each purporting to come from Ohio Yearly Meeting of Women Friends, one signed by Jane M. Plummer, as Clerk, and the other by Rachael E. Patterson, as Clerk, and similarly transmitted, were also presented to us.

The four Epistles were, without being read, referred to the Committee on Epistles for investigation. This Committee, when appointed to answer the Foreign Epistles, usually consists of the representatives and other members of the Yearly Meeting, agreeably to the limited definition of that term, contained in our Rules of Discipline,* [namely, acknowledged ministers,

* Page 24, line 9.

appointed elders and correspondents :] but from the interest which the circumstances of the case have awakened amongst Friends, it was concluded that the Committee should be open to the attendance of all Friends who inclined to be present.

The Committee met in the afternoon of the same day, and read the two Epistles addressed to this Meeting by the two bodies purporting to be Ohio Yearly Meeting, and the printed minutes of those bodies, so far as they referred to the separation which has taken place in Ohio, together with the documents in relation thereto, issued by their respective Meetings for Sufferings. They also read the printed minutes of Indiana, Baltimore and North Carolina Yearly Meetings, describing their deliberations and conclusions thereon. At that sitting of the Committee, and at two long sittings thereof, held on the following day, [Fifth-day, the 24th,] the subject was very deliberately and patiently considered: and the result was, the conclusion recommended to the Yearly Meeting that it should accept the Epistle signed by Jonathan Binns, as Clerk, and transmit to our Women's Yearly Meeting the Epistle signed by Jane M. Plummer, as Clerk.

This Meeting again assembled on the following afternoon, [Sixth-day, the 25th—the morning being occupied with the Meetings for Worship :] and notwithstanding so much time had been devoted to the subject in the Committee, it was deliberated upon in the Meeting at large, not without a serious sense of the very painful duty thus imposed upon it. After a sitting of about four hours, the recommendation of the Committee was adopted as the judgment of the Yearly Meeting, and the Epistle signed by Jonathan Binns was read and referred to the Committee on Epistles to prepare an answer to it; and the Epistle signed by Jane M. Plummer was directed to be sent to our Women's Yearly Meeting.

On a question of such importance to our Society at large, it is proper to record that much brotherly confidence and condescension have marked the deliberations both in the Committee and in this Meeting; and whilst, among the very large number of Friends who took part therein, considerable difference of view existed, mainly as to the course of procedure, it may be stated (without assuming thereform that no such opinion was entertained,) that no proposal was made for accepting as the Epistle of Ohio Yearly Meeting, the Epistle signed by Benjamin Hoyle.

We, moreover, think it right that our proceedings in the present case should be accompanied by a statement of our past conduct and present views, in reference to the afflictive divisions amongst our dear Friends in America, as well as of our concern for the restoration of harmony and true unity in the land; believing that such a statement may be of importance as a record for time to come, and may be not without its use for our own members, as well as for our friends in America, including those with whom we have at present no epistolary intercourse.

It is a principle with this Yearly Meeting that the several American Yearly Meetings with which it is in correspondence are independent bodies, whose deliberations and decisions in the exercise of the discipline towards their own members and subordinate meetings are to be regarded as final, and not to be interfered with. In 1846, this Meeting accordingly decided that it could not hold any correspondence with those individuals who, in 1845, had separated themselves from New England Yearly Meeting, and who, together with several of the disowned members of that Yearly Meeting, had attempted to form themselves into a Yearly Meeting. The course of action of this Meeting, of our Meeting for Sufferings, and of our subordinate Quarterly and Monthly Meetings, has ever since been uniform and consistent with that decision. Our epistolary correspondence with the Yearly Meeting of New England has continued unbroken; the certificates of ministers from that Meeting travelling in this land, have been uniformly authenticated by our Meeting for Sufferings, and recorded by this Meeting and its subordinate Meetings, and these gospel messengers have been received with brotherly openness, and sped on their way. Proper guards have at the same time been placed on the intrusion of any who were connected with the body that had separated from that Yearly Meeting, as appears by the correspondence between our Meeting for Sufferings and that of New England, and by the minutes of our Meeting for Sufferings, read at our last Yearly Meeting, in reference to the visit of an individual so circumstanced to this land.

Our friends of Ohio Yearly Meeting, under the influence, we cannot but fear, of views and feelings which have now resulted in the division which has taken place within their limits, pursued a very different course. They declined to correspond with New England Yearly Meeting, and in various ways manifested that their sympathies were in a greater or less degree with the body who have separated from it. In 1851, we not only addressed a General Epistle to all our brethren on the American continent, sympathizing with them in their difficulties, and counselling them to avoid all that could tend to separate one Yearly Meeting from another; but in our Epistle of that year to Ohio, we commended to our dear friends there, the maintenance of a correspondence with all the other Yearly Meetings on their side of the water, and expressed our sense of the value of guarding against a spirit of jealousy and distrust. And our beloved Friends of other Yearly Meetings have labored earnestly in the same cause.

Painful are the proofs which have now been brought before us of the countenance given,

year after year, in the Yearly Meeting of Ohio, to the attendance of persons disowned by Friends of New England Yearly Meeting, or connected with the body who have separated therefrom, and whom, upon the principles above referred to, we cannot consider as any longer forming part of our Religious Society. Such proceedings are, in our view, a serious infraction of our wholesome Christian order, and a breach of the bond by which one Yearly Meeting is connected with another. The sad effect of this state of things, in the conducting of the affairs of Ohio Yearly Meeting, is but too manifest from the printed minutes of both bodies in 1854. And in the Epistle signed by Jonathan Binns, there is equally sorrowful evidence, that the like, and even greater evils, had ensued in many of the subordinate meetings.

The desire consistently to carry out the principles of Christian order which have regulated our own course of action, and to counteract, as far as our example and influence may extend, the disorganizing tendencies that have so painfully manifested themselves, not only in Ohio, but also in several other of the American Yearly Meetings, has led us to accept the Epistle signed by Jonathan Binns, under the conviction that the Friends whom he represents have been, and are, acting most in accordance with the course which this meeting adopted in 1846, and which it has ever since pursued. Yet, in so doing, we would not be understood as implying that the proceedings of that body (though we speak it with tenderness, and with sympathy for the peculiar difficulties of their position) have been, in all respects, such as we could approve, were it our place to pronounce an opinion thereon. The grounds on which our conclusion to accept the Epistle signed by Jonathan Binns is based, are at least as fully applicable in favor of accepting the Epistle of the Yearly Meeting of Women Friends, signed by Jane M. Plummer.

In a question of so much delicacy and difficulty as the decision which of two bodies to recognize, (where the separation does not profess to rest on a difference in fundamental doctrines,) it is a satisfaction to us to know that the step which we have taken is in harmony with the judgment of a very large proportion of our dear Friends on the American continent, comprising three out of the four other Yearly Meetings who have already had the subject brought before them.

Though we have thus felt ourselves called upon to act with decision and without delay in determining the course which we ourselves should take, by at once corresponding with Friends of the Yearly Meeting of which Jonathan Binns acted as Clerk, and endeavoring to uphold their hands in the trying and arduous circumstances in which they are placed, it would indeed be to our comfort and joy to see a re-union effected between the two portions of that body in Ohio with whom we have corresponded ever since its establishment as a Yearly Meeting in 1813, and to be able once more to salute them as a whole in the language of the apostle, with which we closed our first address to them, to which we have at this time recurred, not without feelings of tender interest and emotion :—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Our hope that such a consummation may yet be effected is not entirely extinguished. Oh that we could so effectually plead with those of our Friends in Ohio, with whom we do not now correspond, as to induce them in love for the Truth, and for the unity of the brethren, to lay aside all that may have tended to separate them from full Christian intercourse with the body of Friends in New England and in this country. Then, we believe, they would be brought to feel that there is no substantial obstruction to their being again associated with those Friends within the limits of Ohio Yearly Meeting, from whom they are now separated.

Nor do we deem it inconsistent with the principle which we have so fully recognized, of the mutual independence of one Yearly Meeting upon another in all matters connected with its internal discipline, to express, in the liberty which there is in the Truth, yet with brotherly deference, the trust which we entertain, that our dear Friends of Ohio, whom we have recognized in a Yearly Meeting capacity, will be enabled to exercise much forbearance towards those who are at present separated from them, and especially that in their Monthly Meetings they will not be hasty to put in force the discipline towards those who, with a little patience and love, might be induced to reunite with them in their meetings for worship, and to return to full Christian fellowship and unity in all respects.

As motives for re-union, and as a watchword both to ourselves and to our dear American Friends, we deem it not unsuitable at this time to give expression to some of our views in reference to Christian unity in the church, and to the evils of separation and division.

"One is your Master, even Christ, and all ye are brethren." How comprehensive is this blessed truth in its application to all of every name, who, loving the Lord Jesus Christ in sincerity, are living members of his church upon earth. Whilst not presuming authoritatively to determine who are truly the living members of this church, it is obvious that those who are bound together by one common faith, and by one system of Christian discipline not of mere human arrangement, and who emphatically recognize the supreme authority of Christ as the only Head of his Church, should be earnest in spirit that they may be really brethren in Him, subject one to another in love, honoring Christ with a single heart as their only rightful Lord,

and ready to honor one in another that which is of Him.

When we turn, on the other hand, to the present division in Ohio, and to some of those which have taken place in America of later years, sorrow fills our hearts at the severance one from another of brethren and sisters, who in years that are long since past have faithfully and unitedly labored in the service of the Gospel, and the maintenance of our various religious testimonies. We afresh feel that such divisions are desolating and withering in their effects. They tend to obstruct the right exercise of the different gifts, natural and spiritual, bestowed on the several members, for the good of the whole; to divert the mind from that individual exercise, both for his own welfare and that of his brethren, which ought to be maintained in humility and the fear of the Lord; and to occupy it with matters of controversy, and even with questions of a mere personal or party character, evils against which the Apostle Paul so emphatically warned his Corinthian converts.

What difficulties, too, have already been produced by these mutual jealousies and divisions, in the transfer of membership, and in reference to proceedings in marriage; difficulties which will probably be greatly increased, especially in districts where migration is so frequent as it is in some of the Western States.

How does this contrast with that harmonious and brotherly interchange of membership, and of every privilege incident to it, which was so beautifully established amongst us as one great family in the Truth, under the harmonizing influence of the love of Christ, and which was for so many generations maintained without interruption!

Nor can we be unmindful of the injurious effect of these things upon the young and inexperienced; of the awful danger lest divisions among those who should be shepherds of the flock may cause some of the precious lambs, for whom Christ died, to be scattered, and not only their attachment to our own religious Society impaired, but their trust in the guidance of the blessed Spirit of Truth shaken, and their faith in the Gospel of Christ endangered.

Never before, if we except the great doctrinal secession of 1827 and 1828, have we had presented to us as a Yearly Meeting, such distressing evidence of the want of harmony and mutual confidence, and of the wide-spread tendency to separation and disorganization, on a smaller or larger scale, in different parts of the Society of Friends in America.

We desire not to shrink from bearing our part, as Christian brethren, both in the sorrow and in the humiliation of the day. We are ready to say, Let us "come with weeping and with supplications" before the Lord; "the family of the house of David apart, and their wives apart; the family of the house of Levi apart, and their wives apart;" "all the families that remain, every family apart, and their wives apart;" to the "fountain opened to the house of David and to the inhabitants of Jerusalem," let us all come with abasedness of heart, yet in faith and hope. If these feelings of tenderness and prostration of spirit had their proper place, we have faith to believe, that a way would be opened, not only for those in Ohio, but for all elsewhere within the limits of the several American Yearly Meetings who are now separated one from another in worship and discipline, though professing the same Christian principles, to be reunited in outward fellowship, and brought harmoniously to labor together for the advancement and spreading of the truth.

Thus might the whole body of Friends in North America yet take a place in the western world, which their present circumstances prevent their occupying, but which, in the condescending goodness of the Lord Almighty, we believe He would both prepare for them and abundantly qualify them to fill, to his glory and to the promotion of the temporal and spiritual welfare of their countrymen at large.

Before we conclude, we think it right to observe that, in adverting to the separation of Ohio and the other divisions which have taken place among Friends in America subsequently to the secession of 1828, we have not spoken of them as connected with any differences in matters of faith, and we desire not in any wise to be found judging our brethren herein; yet we deem it not unsuitable, on such an occasion as the present, to declare for ourselves our own unshaken attachment to all the great and glorious truths of the Gospel of our Lord and Saviour Jesus Christ, as set forth in Holy Scripture.

In the year 1829, in sympathy with faithful brethren in the United States, and with the view of strengthening their hands, when our Society in that land was exposed to grievous inroads from an unbelieving spirit, we thought it right to put forth a declaration of our Christian doctrines: and in our printed General Epistle of the following year a further testimony was inserted to the same blessed truths.—(See *Appendix.*)

Those great and immutable truths were precious to our faithful predecessors from the rise of our Society down to our own time; and to their Christian faith, doctrines, and testimonies we adhere. We honor their memory and we desire to imitate their faithfulness.

After having thus stood by our brethren in America in the breach when they were assailed, it has grieved us that imputations of holding unsound doctrines, and of departing from the faith of our forefathers, should have been so often made against Friends in this country by some under our name in that land. For the sake of all under the name of Friends throughout the United States of America, for the sake

of those blessed doctrines and principles which, under the power of the Lord's Spirit, we were raised up to support, but, above all, for the love of Christ our Saviour—we entreat that henceforward all may desist from these insinuations, which tend but to weaken, to divide, and to scatter.

We, moreover, think it right in this place to express our conviction that, under present circumstances, few things are more likely to interfere with the restoration of unity and with the right exercise of a calm and sound judgment in the affairs of the Church under the guidance of its Holy Head, than the circulation of pamphlets and writings advocating in a party spirit the views taken on the one side or the other of the questions now agitating the body.

On the other hand, in the conviction that the dissensions which are at present so widely spread in some of the American Yearly Meetings, have been greatly promoted by the painful suspension for several years past, on the part of some of them, of that epistolary intercourse which formerly subsisted between them, we are persuaded that the renewal and maintenance of this correspondence in brotherly confidence, would be one of the surest evidences of a return to a sounder condition in the body at large, and would be a powerful means, under the Divine blessing, of assisting to remedy the existing divisions, and guarding against the recurrence of these evils.

In conclusion, may we ever bear in mind, that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." May He who hath loved the Church and given himself for it, condescend to own the travail of our spirits for the prosperity of our beloved Religious Society as a part of this his heritage, and grant that we may, as a united body, though outwardly far separated one from another on this earth, be found walking together in the fear of the Lord and in the comfort of the Holy Ghost, maintaining, through his gracious assistance, the unity of the Spirit in the bond of peace.

Extracted from the Minutes of the Yearly Meeting. JAMES BOWDEN,
Recording Clerk.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the Asia, we have Liverpool dates to the 3d inst. The news contains few items of much importance.

The official report of the proceedings of the Peace Congress has been published, but contains little more than is included in the treaty and protocol previously made public. It shows that after the treaty was signed, an interchange of opinion on various subjects of European interest was invited by Count Walewski, the French Plenipotentiary, who, referring to the disturbed state of Italy, recommended that suggestions for a milder rule should be conveyed to the Italian Governments, in which suggestions the Plenipotentiaries heartily agreed. Count Cavour, on behalf of Sardinia, demanded that a secular government be established in the Roman legations, and that the Austrian troops be withdrawn. This caused sharp words between the Austrian and Sardinian Representatives, but ended in nothing.

Lord Clarendon brought forward a proposal, in the sitting of the 14th ult. that the Congress should agree to a declaration in favor of the reference of future disputes to the arbitration of a friendly power in preference to war. Some of the Plenipotentiaries did not consider themselves authorized to make any positive engagements on this point, but the protocol adds:—"Whereupon the plenipotentiaries do not hesitate to express, in the name of their governments, the wish that States between which any serious misunderstanding may arise should, before appealing to arms, have recourse, as far as circumstances might allow, to the good offices of a friendly power. The plenipotentiaries hope that the governments not represented at the Congress will unite in the sentiment which has inspired the wish recorded in the present proto col."

ENGLAND.—A treaty between England, France and Austria, guaranteeing the independence and integrity of the Ottoman Empire, has been laid before Parliament.

A royal warrant has been published for erecting Ruatan and some other islands in the Bay of Honduras into a colony under the name of "Bay Islands," to be under the authority of the Governor of Jamaica. The right of occupation of this island is one of the questions in dispute between England and the United States, connected with the interpretation of the Clayton-Bulwer treaty.

FRANCE.—The Minister of Justice, and the Minister of War have sent instructions to their subordinates, to redouble their surveillance over secret societies, which are believed to be unusually active at present. It is stated that two French divisions will remain some time at Constantinople after the evacuation of the Crimea, perhaps to prevent a rising against the Christians.

TURKEY.—A deputation has arrived at Constantinople from Circassia, to request the recognition and the guarantee of the independence of that country by the Porte, England and France.

In consequence of the reported murder of a Turkish mendicant by an English missionary, an insurrection broke out at Nablous, in Syria, on the 4th of last month, in which the foreign consular flags were pulled down, the houses of the English merchants burnt, and the father of the Prussian consul killed. The Greek church and English chapel were abandoned. Another sanguinary fight took place on the 15th, but the Governor finally defeated the rebels. Assistance was asked from Jerusalem, but the Pacha of that city retained his troops, from an apprehension of disorders occurring there. It was hoped the danger would be averted by the energy of the Pacha and the Consuls.

RUSSIA.—An Imperial decree orders the disbanding of 350,000 of the militia. A portion of the force now disposable is to be employed in renewed efforts to subject Circassia, the mountain tribes having made incursions near the close of last year, which it is proposed to punish.

MEXICO.—Congress is engaged in revising the acts of the late administration of Santa Anna, some of which have been approved, but many annulled.

Restrictions on the liberty of the press are being gradually taken off, and some fines imposed on editors have been remitted. An American paper has been started in Mexico. The decree issued last fall by President Alvarez, abolishing the peculiar privileges of the clergy and military, has been ratified by Congress almost unanimously. The prisoners taken at Puebla, and others engaged in the rebellion, are permitted to leave the country, and must not return for four years; or if remaining, can hold no public employment for the same period. The generals and chiefs are to remain as common soldiers for six years; the other officers are dismissed from the army, and are not to hold office of any kind.

New Granada.—A dreadful accident occurred on the Panama railroad on the 6th inst. Two passenger trains, containing together 18 passenger and two baggage cars, with more than 800 persons on board, left Aspinwall for Panama on that morning, but a freight train which had preceded them having run off the track, completely obstructing the road, and one of the engines having become disabled, both trains were attached to one locomotive, to return to Aspinwall. While running at great speed around a curve, eight passenger cars ran off the track and were demolished. The number injured is not certainly known, but thirty bodies had been recovered at the last accounts, and considerably over fifty wounded had arrived at Aspinwall. They were chiefly steerage passengers for California.

The citizens of Panama had formed a guard for the protection of property, and the authorities had placed a force at the disposal of the Railroad Company, so that no further violence was anticipated.

California and Oregon.—A company has been organized, stock subscribed, and work actually begun on a railroad to extend from San Francisco to Mission Dolores, a distance of about three miles, in the direction of San José, which is regarded as the first blow at the western terminus upon the Atlantic and Pacific railroad.

Another attempt has been made by the House of Representatives to go into an election for U. S. Senator, but was defeated in the Senate. No election is likely to take place this session.

Indian hostilities in Oregon and Washington Territories continue. A detachment of U. S. troops was defeated by the Indians at Rogue river. The village at the Cascades has been attacked and burnt, and 1000 Indians were reported to be approaching the Dalles.

Domestic.—The Congressional Committee of Investigation in Kansas, at the last accounts, were proceeding vigorously with their work, and the evidence taken before them goes very far to establish the truth of the charges made by the Free State party. Ex-Governor Reeder, who acts as prosecutor in submitting testimony to the Committee, was subpœnæd to give evidence before a Grand Jury at Lecompton, but refused to go, and a writ was consequently served on him by a Deputy Marshal for contempt of Court. He claimed his privilege as acting under authority of Congress, and refused to be arrested, a majority of the Committee agreeing with him in the belief that his privilege would protect him, and Oliver, the Missouri member, dissenting. The Deputy Marshal then departed without attempting an arrest. Judge Lecompte has charged the Grand Jury to indict all the State Officers and members of the State Legislature for high treason. Governor Robinson, while on his way to St. Louis with his family, was detained at Lexington, Mo., by a Committee appointed by the citizens, on the ground that he was fleeing from the Territory to avoid arrest. He assured them that such was not the case, but finally, to prevent mob violence, consented to remain, his family being allowed to proceed. Gov. Shannon has since sent to Lexington the necessary papers for his arrest and return. The U. S. Marshal issued a proclamation on the 11th inst., stating that an attempt to execute certain writs of arrest had been violently resisted by a number of the citizens of Lawrence, and calling upon law-abiding citizens of the Territory to appear at Lecompton as soon as practicable, and in numbers sufficient for the proper execution of law. About 1000 men are said to have respondod to this call, and at the last accounts were encamped near Lawrence and Lecomptor. Jones is convalescent.

The President has received Augustus Vigil as Minister from the Walker Government in Nicaragua, thus recognizing the latter; a step believed to be in direct opposition to the views of several of the members of the Cabinet.

Lord Clarendon's reply to the request of Secretary Marcy for the recal of the British Minister, Crampton, has been received. It is conciliatory and guarded in its tone, disavows any purpose to violate our laws on the enlistment question, but, for reasons given, declines to comply with the request. What course our government will take is doubtful, but it is generally supposed Crampton will be dismissed.

The case of Dred Scott, on trial before the U. S. Supreme Court, which involves the question whether a slave is freed by temporary removal to free territory, and to some extent that of the constitutionality of the Missouri Compromise, has been ordered for re-argument at the next term of the Court.

Congress.—In the Senate, on the 14th, J. M. Clayton denied the statement of the British Minister, Crampton, that he had acknowledged Ruatan to be rightfully a British possession, and exempt from the operation of the treaty of 1850 relative to Central America, and stated that Crampton had formerly admitted, in private, that such a statement was unfounded. The latter assertion was corroborated by Senator Crittenden, who was present on the occasion referred to. A message from the President, relativeto Central American affairs, was received on the 15th, announcing his recognition of the government established under Walker's auspices in Nicaragua, and assigning the reasons therefor; also transmitting voluminous documents relative to the late difficulties at Panama. The message and documents were ordered to be printed. A resolution was adopted on the 16th, directing experiments to be made at the U. S. Mint with a view to detect and prevent the unlawful deterioration of coin. The President has vetoed the bills for improving the mouth of the Mississippi and the Flats of St. Clair river, Michigan.

A joint resolution passed the House of Representatives on the 19th, authorizing the Secretary of the Navy to despatch a vessel with the provisions furnished by private contributions for the relief of the sufferers in the Cape Verde Islands. A bill passed both Houses during the week, granting a million acres of land to Florida, to aid in the construction of railroads.

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For Friends' Review.

THOMAS STORY.

"It is admirable by what various steps the Lord is pleased to lead the soul of man out of this world, and the spirit of it, home to himself; and yet I am apt to think that in his divine and unlimited wisdom he does not take the same outward method and steps with every one, but varies the work of his providence as their states and circumstances may best suit and bear."—*Life of T. Story.*

There is much to ponder upon in this brief paragraph, in the import of which every Christian believer has so deep an interest. How it sets before us the loving kindness and mercy of our Heavenly Father. This is not the place of our rest, our home, but the Lord would lead us "Home, to himself." From the world and the spirit of it he seeks to redeem us. How encouraging should it be to us all that our merciful Lord knows our infirmities and necessities, and is willing to lead us to the mansions prepared for his followers in his everlasting kingdom, by the way we are best able to bear. But we are constantly to remember, that, as it is only by hearing the voice and obeying the call of the true Shepherd, that the sheep are gathered into the safe fold, so the followers of our Divine Lord and Master are safe only when they walk in faith and obedience to his commandments.

It is the object of this article to introduce some of the experiences of Thomas Story in his spiritual journey. He states that in his early days, though not naturally addicted to much vice or evil, he had acquired tendencies of this kind through the conversation of rude boys at school. "But," he says, "as I came to put them in practice, by word or action, I found something in myself at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said, or done, was not evil in the common account of such as I conversed with, or among men, in a common acceptation. And though I did not know or consider what this reprover was, yet it had so much power and influence with me, that I was much reformed thereby from those habits, which in time might have been foundations for greater evils; or as stocks, whereon to have engrafted a worse nature, to the bringing forth of a more plentiful crop of grosser vices."

Although the wisdom of this early obedience will doubtless commend itself to the serious youthful reader, yet there may be many in early life who might pass it too hastily by. These, therefore, may be here asked carefully to consider the great advantage to be gained by attending to the first impressions on their minds, respecting the good or evil tendency of what they are about to do. Through the Divine blessing, it might save them many conflicts with evil as they advance in years.

Excelling in the accomplishments of the polished society of his time, and being preserved in what was termed by the world a high standard of morality and reputation, the company of Thomas Story, as he grew up to maturity, was sought by flattering courtship.

In the great mercy and goodness of the Lord, the danger attending this was made manifest to his understanding, and the necessity of the great work of regeneration deeply impressed upon his mind. A secret stain was put upon the world and its glory. A fatal accident which befel a horse he was riding, brought him as he apprehended within a narrow escape of his life, while he was not in a condition fit for Heaven. It was under a sense of this, and probably soon after the event, that he records as follows:

"On the 1st day of the second month, according to common account, 1689, being alone in my chamber, the Lord broke in upon me unexpectedly; quick as lightning from the Heavens, and as a righteous, all-powerful, all-knowing and sin-condemning Judge; before whom my soul as in deepest agony, trembled, was confounded and amazed, and filled with such awful dread as no words can reach or declare."

"My mind seemed plunged in utter darkness, and eternal condemnation appeared to enclose

me on every side, as in the centre of the horrible pit; never to see redemption thence, or the face of him in mercy, whom I had sought with all my soul. But in the midst of this confusion and amazement, where no thought could be formed, or any idea retained, save eternal death possessing my whole man, a voice was formed and uttered in me, 'Thy will, O God, be done, if this be thy act alone, and not my own, I yield my soul to thee.' In conceiving these words from the word of Life, I quickly found relief; there was all-healing virtue in them; and the effect was so swift and powerful, that even in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child. The day of the Lord dawned, and the Son of Righteousness arose in me, with divine healing and restoring virtue in his countenance; and he became the centre of my mind.

"In this wonderful operation of the Lord's power denouncing judgment in tender mercy, and in the hour of my deepest concern and trial, I lost my old self, and came to the beginning of the knowledge of Him the just and the Holy One, whom my soul had longed for. I now saw the whole body of sin condemned in my own flesh; not by particular acts, as whilst travelling in the way to a perfect moral state only, but by one stroke and sentence of the great Judge of all the world, of the living, and of the dead, the whole carnal mind, with all that dwelt therein, was wounded and death begun; as self-love, pride, evil thoughts and every evil desire, with the whole corruption of the first state and natural life."

"Here I had a taste and view of the agony of the Son of God, and of his death and state upon the cross, when the weight of the sins of all human kind was upon him, and when he trod the wine-press alone, with none to assist him. Now all my past sins were pardoned and done away; my own willings, runnings, searchings and strivings, were at an end; and all my carnal reasonings and conceivings about the knowledge of God, and the mysteries of religion, were over; which had long exercised my mind, being then natural, both day and night, and taken away my desire of food and natural repose. But now my sorrows were ended, and my anxious cares done away; and this true fear being to me the initiation into wisdom, I now found the true sabbath, a holy, heavenly, divine and free rest, and most sweet repose. This deep exercise being over, I slept till the next morning, and had greater and better refreshment and comfort than I had felt for some weeks before."

"Divine Truth was now self evident, there wanted nothing else to prove it. I needed not to reason about Him; all that was superseded by that divine and truly wonderful evidence and light, which proceeded from Himself alone, leaving no place for doubt or any question at all. I saw the Lord in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that eye which he Himself had formed and opened, and also enlightened by the emanation of His own eternal glory. Then was I filled with perfect consolation which none but the Word of Life can declare or give. It was then and not till then I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is eternal light, and that in Him is no darkness at all."

For Friends' Review.

THE PEACE OF RYSWICK.

The following curious account of the circumstances attending the negotiation of this famous treaty, is extracted from Macaulay's History of England. The war thus terminated had been commenced in 1687, between France on one side, and a coalition, of which Germany, Spain and Holland were the leading members, on the other, the ostensible object of the Allies being to restrain the encroachments of Louis XIV, whose ambition had excited the jealousy of the neighboring States. England had joined the confederacy in 1689, after the accession of William III, who had previously been, and continued to be, Stadtholder of Holland, and whose energy and military skill had made him the virtual leader of the coalition. This addition had added to the points in dispute, the question between the rights of James II. and William III. to the throne of England; Louis having given refuge to the former in his dominions, and aided him in attempts to recover his crown. After a struggle of nearly ten years, with varying success, Louis, in the spring of 1697, proposed equitable conditions to his opponents, the King of Sweden offered his mediation, and England and Holland, on whom the burden of the war had mainly rested, were disposed for an amicable adjustment. Spain and Germany, however, interposed difficulties; the former, apparently, from mere arrogance, which led her to claim concessions she had no right to expect; the latter from the selfish ambition of the Emperor, who wished to protract the war for purposes of his own. Macaulay thus proceeds:

"It is not strange that in such circumstances the work of pacification should have made little progress. International law, like other law, has its chicanery, its subtle pleadings, its technical forms, which may too easily be so employed as to make its substance inefficient. Those litigants therefore who did not wish the litigation to come to a speedy close had no difficulty in interposing delays. There was a long dispute about the place where the conferences should be held. The Emperor proposed Aix la Chapelle. The French objected, and proposed the Hague. Then the Emperor objected in his turn. At last it was arranged that the ministers of the Allied Powers should meet at the Hague, and

that the French plenipotentiaries should take up their abode five miles off at Delft. To Delft accordingly repaired Harlay, a man of distinguished wit and good breeding, sprung from one of the great families of the robe; Crecy, a shrewd, patient and laborious diplomatist; and Cailleres, who, though he was named only third in the credentials, was much better informed than either of his colleagues touching all the points which were likely to be debated. At the Hague were the Earl of Pembroke and Edward, Viscount Villiers, who represented England. Prior accompanied them with the rank of Secretary. At the head of the Imperial Legation was Count Kaunitz: at the head of the Spanish Legation was Don Francisco Bernardo de Quiros: the ministers of inferior rank it would be tedious to enumerate.

Half way between Delft and the Hague is a village named Ryswick; and near it then stood, in a rectangular garden, which was bounded by straight canals, and divided into formal woods, flower beds and melon beds, a seat of the Princes of Orange. The house seemed to have been built expressly for the accommodation of such a set of diplomatists as were to meet there. In the centre was a large hall painted by Honthorst. On the right hand and on the left were wings exactly corresponding to each other. Each wing was accessible by its own bridge, its own gate and its own avenue. One wing was assigned to the Allies, the other to the French, the hall in the centre to the mediator. Some preliminary questions of etiquette were, not without difficulty, adjusted; and at length, on the ninth of May, many coaches and six, attended by harbingers, footmen and pages, approached the mansion by different roads. The Swedish minister alighted at the grand entrance. The procession from the Hague came up the side alley on the right. The procession from Delft came up the side alley on the left. At the first meeting, the full powers of the representatives of the belligerent governments were delivered to the mediator. At the second meeting, forty-eight hours later, the mediator performed the ceremony of exchanging these full powers. Then several meetings were spent in settling how many carriages, how many horses, how many lacqueys, how many pages, each minister should be entitled to bring to Ryswick; whether the serving men should carry canes; whether they should wear swords; whether they should have pistols in their holsters; who should take the upper hand in the public walks, and whose carriage should break the way in the streets. It soon appeared that the mediator would have to mediate, not only between the coalition and the French, but also between the different members of the coalition. The Imperial Ambassadors claimed a right to sit at the head of the table. The Spanish Ambassador would not admit this pretension, and tried to thrust himself in between two of them. The Imperial Ambassadors refused to call the Ambassadors of Electors and Commonwealths by the title of Excellency. "If I am not called Excellency," said the Minister of the Elector of Brandenburg, "my master will withdraw his troops from Hungary." The Imperial Ambassadors insisted on having a room to themselves in the building, and on having a special place assigned to their carriages in the court. All the other Ministers of the Confederacy pronounced this a most unjustifiable demand, and a whole sitting was wasted in this childish dispute. It may easily be supposed that allies who were so punctilious in their dealings with each other were not likely to be very easy in their intercourse with the common enemy. The chief business of Harlay and Kaunitz was to watch each other's legs. Neither of them thought it consistent with the dignity of the Crown which he served to advance towards the other faster than the other advanced towards him. If therefore one of them perceived that he had inadvertently stepped forward too quick, he went back to the door, and the stately minuet began again. The ministers of Lewis drew up a paper in their own language. The German statesmen protested against this innovation, this insult to the dignity of the Holy Roman Empire, this encroachment on the rights of independent nations, and would not know any thing about the paper till it had been translated from good French into bad Latin. In the middle of April it was known to everybody at the Hague that Charles the Eleventh, King of Sweden, was dead, and had been succeeded by his son: but it was contrary to etiquette that any of the assembled envoys should appear to be acquainted with this fact till Lilienroth had made a formal announcement: it was not less contrary to etiquette that Lilienroth should make such an announcement till his equipages and his household had been put into mourning; and some weeks elapsed before his coachmakers and tailors had completed their task. At length, on the twelfth of June, he came to Ryswick in a carriage lined with black and attended by servants in black liveries, and there, in full congress, proclaimed that it had pleased God to take to himself the most puissant King Charles the Eleventh. All the Ambassadors then condoled with him on the sad and unexpected news, and went home to put off their embroidery and to dress themselves in the garb of sorrow. In such solemn trifling week after week passed away. No real progress was made. Lilienroth had no wish to accelerate matters. While the congress lasted, his position was one of great dignity. He would willingly have gone on mediating for ever; and he could not go on mediating, unless the parties on his right and on his left went on wrangling.

In June the hope of peace began to grow faint. Men remembered that the last war had

continued to rage, year after year, while a congress was sitting at Nimeguen. The mediators had made their entrance into that town in February, 1676. The treaty had not been signed till February, 1679. Yet the negotiation of Nimeguen had not proceeded more slowly than the negotiation of Ryswick. It seemed but too probable that the eighteenth century would find great armies still confronting each other on the Meuse and the Rhine, industrious populations still ground down by taxation, fertile provinces still lying waste, the ocean still made impassable by corsairs, and the plenipotentiaries still exchanging notes, drawing up protocols, and wrangling about the place where this minister should sit, and the title by which that minister should be called.

But William was fully determined to bring this mummery to a speedy close. He would have either peace or war. Either was, in his view, better than this intermediate state, which united the disadvantages of both. While the negotiation was pending there could be no diminution of the burdens which pressed on his people; and yet he could expect no energetic action from his allies. If France was really disposed to conclude a treaty on fair terms, that treaty should be concluded in spite of the imbecility of the Catholic King and in spite of the selfish cunning of the Emperor. If France was insincere, the sooner the farce which was acting at Ryswick was over, the sooner the people of England and Holland,—for on them every thing depended,—were told that they must make up their minds to great exertions and sacrifices, the better.

Pembroke and Villiers, though they had now the help of a veteran diplomatist, Sir Joseph Williamson, could do little or nothing to accelerate the proceedings of the Congress. For, though France had promised that, whenever peace should be made, she would recognise the Prince of Orange as King of Great Britain and Ireland, she had not yet recognised him. His ministers had therefore had no direct intercourse with Harlay, Crecy and Cailleres. William, with the judgment and decision of a true statesman, determined to open a communication with Louis through one of the French Marshals who commanded in the Netherlands. Of those Marshals Villeroy was the highest in rank. But Villeroy was weak, rash, haughty, irritable. Such a negotiator was far more likely to embroil matters than to bring them to an amicable settlement. Boufflers was a man of sense and temper; and fortunately he had, during the few days which he had passed at Huy after the fall at Namur, been under the care of Portland, by whom he had been treated with the greatest courtesy and kindness. A friendship had sprung up between the prisoner and his keeper. They were both brave soldiers, honorable gentlemen, trusty servants. William justly thought that they were far more likely to come to an understanding than Harlay and Kaunitz even with the aid of Lilienroth. Portland indeed had all the essential qualities of an excellent diplomatist. His chief recommendation, however, was his incorruptible integrity. It was certain that the interests which were committed to his care would be as dear to him as his own life, and that every report which he made to his master would be literally exact.

Towards the close of June, Portland sent to Boufflers a friendly message, begging for an interview of half an hour. Boufflers instantly sent off an express to Lewis, and received an answer in the shortest time in which it was possible for a courier to ride post to Versailles and back again. Lewis directed the Marshal to comply with Portland's request, to say as little as possible, and to learn as much as possible.

On the twenty-eighth of June, according to the Old Style, the meeting took place in the neighborhood of Hal, a town which lies about ten miles from Brussels, on the road to Mons. After the first civilities had been exchanged, Boufflers and Portland dismounted: their attendants retired; and the two negotiators were left alone in an orchard. Here they walked up and down during two hours, and, in that time, did much more business than the plenipotentiaries at Ryswick were able to despatch in as many months.

Till this time the French government had entertained a suspicion, natural indeed, but altogether erroneous, that William was bent on protracting the war, that he had consented to treat merely because he could not venture to oppose himself to the public opinion both of England and of Holland, but that he wished the negotiation to be abortive, and that the perverse conduct of the House of Austria and the difficulties which had arisen at Ryswick were to be chiefly ascribed to his machinations. That suspicion was now removed. Compliments, cold, austere and full of dignity, yet respectful, were exchanged between the two great princes whose enmity had, during a quarter of a century, kept Europe in constant agitation. The negotiation between Boufflers and Portland proceeded as fast as the necessity of frequent reference to Versailles would permit. Their first five conferences were held in the open air; but, at their sixth meeting, they retired into a small house in which Portland had ordered tables, pens, ink and paper to be placed; and here the result of their labors was reduced to writing."

"Before the end of July every thing was settled, as far as France and England were concerned. Meanwhile it was known to the ministers assembled at Ryswick, that Boufflers and Portland had repeatedly met in Brabant, and that they were negotiating in a most irregular and indecorous manner, without credentials, or mediation, or notes, or protocols, without counting

each other's steps, and without calling each other Excellency. So barbarously ignorant were they of the rudiments of the noble science of diplomacy, that they had very nearly accomplished the work of restoring peace to Christendom while walking up and down an alley under some apple trees. The English and Dutch loudly applauded William's prudence and decision. He had cut the knot which the Congress had only twisted and tangled. He had done in a month what all the formalists and pedants assembled at the Hague would not have done in ten years. Nor were the French plenipotentiaries ill pleased. "It is curious," said Harlay, a man of wit and sense, "that while the Ambassadors are making war, the generals should be making peace." But Spain preserved the same air of arrogant listlessness; and the ministers of the Emperor, forgetting apparently that their master had, a few months before, concluded a treaty of neutrality for Italy without consulting William, seemed to think it most extraordinary that William should presume to negotiate without consulting their master. It became daily more evident that the Court of Vienna was bent on prolonging the war. On the tenth of July the French ministers again proposed fair and honorable terms of peace, but added that, if those terms were not accepted by the twenty-first of August, the Most Christian King would not consider himself bound by his offer. William in vain exhorted his allies to be reasonable. The senseless pride of one branch of the House of Austria and the selfish policy of the other were proof to all argument. The twenty-first of August came and passed; the treaty had not been signed: France was at liberty to raise her demands; and she did so. For just at this time news arrived of two great blows which had fallen on Spain, one in the Old and one in the New World. A French army, commanded by Vendome, had taken Barcelona. A French squadron had stolen out of Brest, had eluded the allied fleets, had crossed the Atlantic, had sacked Carthagena, and had returned to France laden with treasure. The Spanish government passed at once from haughty apathy to abject terror, and was ready to accept any conditions which the conqueror might dictate. The French plenipotentiaries announced to the Congress that their master was determined to keep Strasburg, and that, unless the terms which he had offered, thus modified, were accepted by the tenth of September, he should hold himself at liberty to insist on further modifications. Never had the temper of William been more severely tried. He was provoked by the perverseness of his allies: he was provoked by the imperieus language of the enemy. It was not without a hard struggle and a sharp pang that he made up his mind to consent to what France now proposed. But he felt that it would be utterly impossible, even if it were desirable, to prevail on the House of Commons and on the States General to continue the war for the purpose of wresting from France a single fortress, a fortress in the fate of which neither England nor Holland had any immediate interest, a fortress, too, which had been lost to the Empire solely in consequence of the unreasonable obstinacy of the Imperial Court. He determined to accept the modified terms, and directed his Ambassadors at Ryswick to sign on the prescribed day. The Ambassadors of Spain and Holland received similar instructions. There was no doubt that the Emperor, though he murmured and protested, would soon follow the example of his confederates. That he might have time to make up his mind, it was stipulated that he should be included in the treaty if he notified his adhesion by the first of November.

On the tenth of September the Ambassadors of France, England, Spain and the United Provinces, met at Ryswick. Three treaties were to be signed; and there was a long dispute on the momentous question which should be signed first. It was one in the morning before it was settled that the treaty between France and the States General should have precedence; and the day was breaking before all the instruments had been executed. Then the plenipotentiaries, with many bows, congratulated each other on having had the honor of contributing to so great a work."

Hereditary Drunkenness.—Dr. Freeman, of New York, says that almost one-quarter of the children under ten years of age in that city, die of hereditary inebriety. He advocates the erection of an Asylum for inebriates, and says that *eighty* per cent. of cases can be cured by such an institution. This is asserted on the strength of experiments made by the Doctor himself, and the testimony of other distinguished physicians.

London Meeting for Sufferings.

During the past month, this meeting has prepared a document on liberty of conscience. It is, we understand, addressed to sovereigns and those in authority, in Christian States. As a first step towards its circulation, a deputation of the Meeting for Sufferings, consisting of our friends, Josiah Forster, Thomas Norton, Joseph Cooper, and Cornelius Hanbury, proceeded to Paris in order to present the same to the plenipotentiaries of the congress recently assembled in that city.

But few particulars of this service have reached us; we understand, however, that the deputation had an interview with each of the following members of the congress, viz:—Lord Clarendon, for England; Count Walewski, for

France; Baron Brunow, for Russia; Baron Mantueffel, for Prussia; Count Buol, for Austria; Count Cavour, for Sardinia, and also one of the plenipotentiaries for Turkey.— *British Friend.*

FREE LABOR COTTON GROWERS IN THE SLAVE STATES.

The readers of the *Citizen*, and, in fact, the community generally, are aware that there are a great many free labor producers scattered through the Southern States, who grow cotton in small quantities with their own hands. It is probable that 100,000 bales are grown in this manner, and mixed with the common product of the country on its way to the Northern States or to Europe. The Free Labor Produce Association of Philadelphia has taken great pains to find out the addresses of above a hundred of these small growers, and to purchase their cotton, and keep it free from contact with slavery on its way to that city. Up to within a few weeks, not one had been found who produced more than *six* bales a year. But a friend has just shown us a letter from his sister, the wife of a free labor farmer in Texas, which communicates a very interesting fact. She writes: "Tell Elihu Burritt that Mr. L. made twelve bales of cotton, weighing 450 lbs. each, six or seven hundred bushels of corn, &c., without a negro on the place, and with only his three young boys to help; and Mr. L. was sick last fall for five or six weeks, so that he could not be with them in picking cotton." The oldest of these sons is but fourteen; so this very interesting case shows the productive capacity of free labor in growing this important staple. This is by far the largest crop produced in this way on one farm, of which we have as yet heard. We have written to this farmer to inquire if there are others doing like him in his vicinity. Speaking of the industry of her oldest son, Mrs. L. observes: "He can pick 250 lbs. of cotton in a day, and even Amos can pick 170." "Texas," she adds, "would be a great country if we had railroads to bring up our groceries from the Gulf, and for the conveying of our cotton to the different ports. As it is now, they charge more freight on groceries than a planter can afford to pay. We yesterday received three barrels, viz., sugar, flour and molasses, one sack of coffee, one of salt, and the charge from Indianola, ninety miles distant, was $30. They ask $2 50 per hundred for hauling at this season of the year, as the roads are bad. Flour costs $16 or $18 by the time we get it here, and sometimes $20. Wheat will grow in the northern part of Texas, and some people in this section raise it."

The Germans in Texas, almost to a man, adhere firmly to the economy of free labor. There are now nearly 30,000 of them in the western portion of the State, constituting a living wall of opposition to the extension of slavery into Mexico. They plant themselves in compact communities, establish journals, schools and other institutions, and create and enjoy a high state of intelligence and civilization. Their language "is all Greek" to the native Americans around them; so they are allowed a liberty of tongue and pen which is forbidden to any other class of residents. Some of these Germans are highly educated gentlemen, having distinguished themselves in their own *fatherland.* One of them, in response to a letter addressed to a friend of his for information, writes:

"I see with pleasure that our brethren in sentiment at the North begin to help us practically. There is no State in the southern section of the Union more fit for producing *cotton* and sugar by free labor than Texas, allowing with her genial climate the European and northern laborer to work hard without apprehension of sickness. The Texas cotton equals in quality, if not excels, every other. Negro labor being at a high price, white labor has an advantageous competition. If, nevertheless, free has not yet disputed the ground with negro labor, it may be imputed to the following causes: First, the largest portion of our population depending on free labor in Texas, live further off from the coast, and consequently from the market, than the other. Second, The prices of corn in this upper country have been so high hitherto as to render its production as profitable as that of cotton. Third, It is every where difficult to introduce new branches of industry, the results of the old one always being before one's eyes, while those of the new are only problematical. There is a good basis in Western Texas for establishing the free labor cotton production on a large scale."

We could fill an entire number of the Citizen with interesting communications from Germans in Texas on the subject of free labor farming. We hope this correspondence may be largely extended, and that we shall find most valuable co-workers in this numerous and increasing portion of the population of that State. But the Germans can live and labor as safely and successfully in the upper portions of South Carolina, Georgia, Alabama and Mississippi as in Texas, and they are finding their way into those States also. It would fully and well employ one man's time to correspond with these scattered communities, and communicate to them the stimulus of northern sympathy, and perhaps of material assistance, or of some facilities which would be helpful. We should be glad to receive from our readers any information they can give bearing on this subject; or the addresses of any persons of their acquaintance in the South from whom such information may be obtained. Perhaps some one who may see these lines may be disposed to engage as one of the pioneers in free labor farming in the Slave States. If so, we

should be highly gratified to hear from him by post. All communications for the Editor of the Citizen should be directed to New Britain, Conn.—*Burritt's Citizen of the World.*

THE BIBLE IN ICELAND.

Arranged for the Bible Society Record from a letter by G. De F., in the N. Y. Observer.

In the year 980, about one hundred and thirty years after the discovery of Iceland by some Norwegian sailors, Christian missionaries visited the island. They found it in a state of idolatry, but their pious labors were successful; and after twenty years, the whole population, by a solemn resolution of the National Assembly, professed Christianity. In a short time, however, Papal abuses commenced, and the Icelanders found themselves oppressed by a heavy ecclesiastical yoke. When the Reformation commenced, they turned their eyes with hope towards Luther; and Oddur, a young Icelander of most respectable parentage, who was studying theology in Norway, had his mind awakened upon the great question which was then agitating the world. He studied the New Testament in its original language with earnest prayer, and compared its sentiments with those of Luther. Penetrated by a conviction of the truth of the great Reformer's teachings, he went to Germany to be instructed by him. After remaining his disciple for some time, he returned to Iceland, with a determination to bestow the Scriptures upon his countrymen, and translated the New Testament into his native language, on a solitary farm, beneath the roof of a stable. In 1539, he completed his task, and carried it to Denmark, where a thousand copies were printed, under the patronage of Christiern III. He then returned to Iceland, to scatter them among its inhabitants. The books were received with inexpressible joy. In 1550, the whole island adopted the Lutheran Confession.

Thirty years after, the entire Bible was translated and printed in Iceland. But the first edition was in two large folio volumes, and so it could not be obtained by the poor. Yet they met together during the long winter evenings, in some house that could contain them, and listened to one who read aloud.

Then, they were visited by successive afflictions. Huge blocks of ice floated from the Northern Sea, and encircled their island with an impenetrable barrier, putting an end to their commerce, and increasing the cold to an intensity which they had not before experienced. Fatal volcanic eruptions occurred, and smallpox and famine greatly reduced the population. Then came a horde of pirates, with fire and sword, who departed, taking with them a number of captives. These successive calamities put a stop to every improvement. The schools were abandoned, and the printing presses stopped. Although three editions of the Bible had been published in the seventeenth century, most of them were destroyed; and in the beginning of the nineteenth century it was impossible to procure a copy.

A magistrate of high standing writes, in 1806: "Even at the cost of great sacrifices, nobody can purchase on the island a Bible or a New Testament. It is a sad fact, that in a population of 50,000 souls, there should not be more than forty or fifty complete Bibles."

By a chain of providential circumstances, the attention of two young Scotchmen, John Paterson and Ebenezer Henderson, was turned to the spiritual wants of Iceland. Through their means, the British and Foreign Bible Society, then just founded, was induced to take the responsibility of half a new edition of 5,000 New Testaments. A Christian association in Fionia, when applied to by Henderson, consented to pay the remaining half of the expense, and the printing of the New Testament was completed in Copenhagen in the winter of 1806–7. The Christian society of Fionia hastened to send 1,500 copies to Iceland, and took pains to have them regularly distributed to the eager multitude, who received their gift with the most intense joy and gratitude. The remaining 3,500 Testaments had been detained, for political reasons, in Copenhagen; but at length they also reached their place of destination.

In 1812, the London Bible Society published 5,000 complete copies of the Icelandic Bible, and 5,000 of the New Testament. Mr. Henderson made a voyage to Iceland, to preside at the distribution of these gifts. Immense crowds of people surrounded his house, and offered to pay double the price which was demanded.

And now it is the beloved book of the island. The Icelanders are an intelligent and a reading people; and their long winter is cheered by the perusal of the Holy Scriptures. They have now the means of procuring a plentiful supply of Bibles; but the book once so scarce is not the less prized on that account. The father teaches it to his children, and neighbourhoods still assemble together to hear it read with other edifying books.

"In this manner," says the writer of the letter, "they succeed in acquiring a profound knowledge of Christianity, which would do honor to more civilized people."

NATIVE SILK IN CALIFORNIA.

If half the discoveries reported to have been made in California during the last few years be reliable, the country must be, even exclusive of its gold, the richest in the world. Not knowing how true they may be, we give all the announcements as they appear, leaving time to test the truth. The latest, is that of a native silk worm abounding among the San Francisco sand hills,

and feeding upon a plant which grows plenteously in every spot possessing any moisture. The discovery was made by Dr. Behr, of San Francisco, a man of high attainments as a naturalist, and who has a practical knowledge of the management of silk worms. He has named this variety *Saturnia Ceanothi.* Its butterfly, caterpillar, and cocoon are each about five times longer than those of the *Bombyx meri,* or European silk worm. The plant upon which it feeds grows readily and luxuriantly from seed. A Californian, named Seyd, has taken in hand the rearing of these worms for procuring silk. He has gathered about three hundred cocoons, which it is calculated will produce one hundred thousand caterpillars. He proposes to employ Chinamen from the silk growing districts of China to attend them. Some of the California cocoons having been sent to Europe, have been there pronounced the finest yet discovered. It is probable that these worms are not confined to the locality of San Francisco, but exist along the coast southward. *N. American.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 31, 1856.

DUBLIN YEARLY MEETING.—Information has reached us, from a source which we consider reliable, that this meeting has recognized the meeting of which Jonathan Binns and Jane M. Plummer are Clerks, as the genuine Yearly Meeting of Ohio.

As the Yearly Meeting of London must be now in session, and that of New York has just commenced, we shall be careful to insert in the Review, at as early a period as practicable, a notice of such of the proceedings of those two bodies and that of Dublin, as would be interesting to our readers.

We introduce into the current number, under the title of "The Two Records, the Mosaic and the Geological," the first portion of some extracts from a lecture on the subject of Geology. This science, which, until the last fifty years, had attracted but little of the attention of the learned, appears calculated, from its nature and results, to constitute one of the most curious subjects of inquiry which, without obvious connection with practical consequences, have ever absorbed the attention of philosophers. There is, indeed, a class among us who appear to entertain a pious aversion to this new science. The amiable poet Cowper exclaims—

> "Some drill and bore
> The solid earth, and from the strata there
> Extract a register, by which we learn
> That He who made it and revealed its date
> To Moses, was mistaken in its age."

This pious author undoubtedly fell into the error, by no means peculiar to himself, of an apprehension that the exact period of time in which the work of creation was begun and finished, was revealed to Moses, and by him transmitted to posterity. A careful examination of the Mosaic history must lead to the conclusion that we are left in total ignorance of the time occupied by the various parts of the great work which Moses has concisely described. The aversion to the pursuits of Geology manifested by some serious believers in the truth and divine inspiration of the Bible, seems to arise from a secret, vague and undefined fear, scarcely acknowledged to themselves, lest the disclosures of Geology should bring into doubt the accuracy or the authenticity of some parts of the Mosaic Record. Now, it ought to be remembered that, however the Geologist may "drill and bore the solid earth," or rather, a small portion of its surface, he can find nothing there but *facts.* These facts, however curious and complicated, must, from the nature of the case, be true; and as truth is ever consistent with itself, and one truth can never contradict another, the unwavering believer in the authenticity of the sacred volume can entertain no rational apprehension that that record can be invalidated or its authenticity impaired by any register which the strata of the earth's surface, however minutely examined, can furnish.

It is, indeed, possible that evidence may be found in the existing strata, which will lead to the conclusion that some portions of the Mosaic history have been usually construed in a manner to which we can no longer accord an assent. Should this be the case, and the construction of the historical narrative which would be required to render the two records perfectly co-incident, be found entirely consistent with philological accuracy, even the appearance of discrepancy would vanish.

The period of time designated by the word "day" in the Mosaic account of the progress of creation, has been usually considered as signifying one of our natural days of twenty-four hours, and it is apparently upon this construction that the poet has founded his charge against the cul-

tivators of geological science. It therefore becomes an object of rational inquiry, whether there is any thing in the context of the Mosaic history, or in the nature of the facts recorded, which limits the "day," as Moses employs it, to any definite portion of time. We find the word "day" occasionally used in Scripture to indicate a period of time or a condition of things, which certainly cannot signify one of our local days. Our Saviour informed the Jews that "Abraham saw his day and was glad." In this instance, the word "day" must be used to relate, not only to the time of our Saviour's appearance and ministry upon earth, but to the time and work of the Christian Dispensation. And, in his pathetic lamentation over Jerusalem, when he exclaimed, "Oh that thou hadst known in this thy day," the word "day" evidently meant when the Divine mercy was extended to the people of Jerusalem. Here, then, are two different applications of the word "day," but no ambiguity, for the application is determined by the context.

Now, whatever may have been revealed to Moses in relation to the time or order of creation, he could have transmitted to posterity only in the language of the time in which he lived; and in all languages, especially those of the primitive stock, such as the Hebrew of Moses' time, it could scarcely fail to happen that the same word would be occasionally used to convey meanings essentially different from each other, the ambiguity being removed or prevented by the accompanying words. To this, the word "day," as used by Moses and other Scriptural writers, is evidently not an exception. In the first chapter of the book of Genesis, verse 5, where the word "day" is first introduced, we are informed that "God called the light day, and the darkness he called night." Here the word "day" evidently does not signify a period of time of any length. When, immediately afterwards, the historian proceeds to describe the progress of creation, and the times in which different portions of it were accomplished, he describes a succession of periods, whatever their length may have been, under the denomination of days, but in this chapter it is impossible to find any expression indicating the length of one of these days. The supposition that a local day of twenty-four hours is intended by the historian, is unsupported by any evidence except the coincidence of the words; and the force of that coincidence is counterpoised, if not totally annihilated, by the context. The "days" of creation, whatever their length may be supposed to have been, are evidently described as periods of time having a definite beginning and ending, and including within their limits that portion of the work of creation which he has assigned to them respectively. The "day" evidently indicates a time in relation to the earth at large; for the progress of creation is described as general, not as local. Now, the local day, caused by the earth's rotation on its axis, has no such definite beginning and ending. There is no time of which it can be said in relation to the earth at large, that it is either morning or evening. The vicissitudes of day and night render it morning at all times in some parts of the earth, and evening at all times in others. It is therefore obvious that one of the "days" of creation, as described by the historian, and a day produced by the earth's rotation, do not indicate the same period of time. It is also observable, that the historian has used the word day to designate the duration of the first three periods, as well as the last three, though we have no notice, until we come to the fourth day, of the existence of the sun or moon. In the work of that day, but not till then, they are described as given "for signs and for seasons, and for days and for years," and this purpose they continue to answer to the present time. That Moses does not confine himself, in the use of the word "day," to a period of definite duration, may be inferred from the circumstance that in the first chapter the time employed in the great work of creation is divided into six parts, each of which is designated by the term day, but in the second chapter, as Hugh Miller has correctly remarked, we read—"These are the generations of the heavens and of the earth when they were created, in the *day* that the Lord God made the earth and the heavens." Here the same word "day" is used to designate a period of time which is denoted in the former chapter as six days. But the repetition of the word with these different meanings causes no ambiguity, the application being sufficiently indicated by the context.

From these observations, we readily infer that if the science of geology had never been cultivated, and no stratum of the earth's surface had

ever been bored in search of a register, a sober investigation of the Mosaic history would lead to the conclusion that the identity of one of the days of creation with our local day of twenty-four hours, has nothing but the identity of words to support it, and that the authority of that identity is greatly impaired, if not totally annihilated, by the context.

If now we turn to the disclosures of Geology, we find, as noticed by the lecturer, in those vestiges of the primeval order of things which may yet be traced, a remarkable confirmation of the truth and accuracy of the Mosaic narrative; showing, however, beyond the reach of denial or doubt, that the days described in the first chapter of Genesis are not identical with those by which our time is usually estimated. In the Mosaic history, of which extreme brevity is a peculiar characteristic, no account is given whether the vegetable productions or animal races which were brought into existence on particular days, continued to flourish through the succeeding days, or whether their course of existence was run on the "day" on which they were created. On this subject the researches of geologists have cast some interesting light; not, however, contradicting the testimony of Moses, but entirely consistent with it. The remains which are found conclusively prove that various races of animals have occupied, during a portion of time, the surface of the earth; and from the abundance of the skeletons discovered, and the thickness of the strata through which they are distributed, the time during which particular races thus occupied the earth must have included many successive generations. Hence, we rationally infer that one of the days to which Moses refers included the time in which the particular race in question not only was created, but passed through its period of existence and ultimately perished, leaving a space for succeeding races of a totally different character.

Without attempting in an editorial article, to dive into the wonders which the researches of geologists have brought into view, it may be briefly remarked that to whatever part of creation we extend our investigations, we find additional cause to admire and revere the astonishing display of wisdom and power which every portion of it presents to our view. The telescope of the astronomer has shown that we occupy a universe to which no limits can be assigned; while the disclosures of the microscope have brought to our vision wonders equally astonishing in an opposite direction. At the same time, the vestiges of the primeval world, which the science of geology has disclosed and is disclosing to our admiring view, lead us back in contemplation to a series of successive ages at which comprehension reels, and which can only be estimated, if estimated at all, in millions of millions of years. Every part of Creation being thus wondrous, how surpassingly wondrous must be the Source whence all these wonders spring. E. L.

MARRIED,—At Friends meeting Centre, Grant Co., Indiana, on the 23d of 4th mo., JOHN R PEARSON, of Miami Co, Ohio, to PRUDENCE, daughter of Isaiah and Tacey Pemberton, of Back Creek Monthly Meeting.

DIED,—At his residence, near Jonesboro, Grant county, Indiana, LARKIN BROOKS, in the 37th year of his age, a member of Back Creek Monthly Meeting.

He bore his disease with much patience and resignation, leaving upon the minds of his surviving friends and relations a strong conviction that their loss is his eternal gain.

——, Near Jonesboro, Grant county, Indiana, on the 21st of 3d month last, RHODA, wife of Jesse Jay, in the 30th year of her age, a member of Back Creek Monthly Meeting.

——, At Salem, Massachusetts, on the 26th of 12th month last, SARAH DUNZAK, widow of Gabriel Dunzak, and daughter of Daniel Needham, deceased, aged nearly 73 years; a member of Salem Monthly Meeting. Sincerely attached to the principles of our religious Society, she was concerned to maintain a walk consistent therewith. Her last sickness was long continued, but she was preserved in much Christian resignation, and her close was peaceful, expressing herself ready and desirous to be gone, and her friends have the consoling evidence that she has entered into the rest prepared for the righteous.

——, On the 15th inst., in this city, DEBORAH L. MACINTOSH, in the 79th year of her age; a member of the Western District Monthly Meeting.

——, On the 11th of 4th mo., ELIZABETH E., daughter of George and Susannah Stratton, in the 15th year of her age; a member of Upper Springfield Monthly Meeting, Mahoning Co., Ohio. Her friends have the consoling belief that her end was peace.

——, At China, Maine, on the 1st inst., OLIVER JEPSON, a minister of China Monthly Meeting of Friends, in the 58th year of his age.

His health had been quite feeble for a length of time, but toward the close of his life his bodily sufferings were of the severest kind, yet, amid all, his mind was firmly centred on the mercy of God through Jesus Christ. His exhortation and Christian counsel to his dear children, family and friends, cannot soon be forgotten.

Died,—On the 23d of last month, Ruth, daughter of Nehemiah and Hannah Hull, in the 14th year of her age; a member of Collins Monthly Meeting, Erie Co., N. Y. Her parents and friends have the consoling hope that her end is peace.

——, At the residence of his son, David Newlin, in Parke County, Indiana, on the 24th of 4th month, 1856, Jacob Newlin, in the 79th year of his age; a member of Bloomfield Monthly Meeting.

——, Near Newton, Miami Co., Ohio, on the 14th inst., Elizabeth, wife of Jonathan C. Coate, in the 41st year of her age. She was an exemplary member of Union Monthly Meeting, and concerned whilst in health to prepare for the event which has taken her from her family and friends. She bore a protracted illness of many months with much Christian fortitude and resignation. Possessing many endearing qualities, she was extensively beloved. Being for many days sensible that her end was near, she frequently expressed that she saw nothing in her way, and was ready, and desired the time of her departure to come, frequently saying, "the Lord's will and not mine be done," "the Lord giveth and taketh away, blessed be his holy name for ever."

PHILADELPHIA HOUSE OF REFUGE.

The Managers of the House of Refuge, in Philadelphia, have now a number of Colored Boys from 8 to 18 years of age—for whom they desire suitable places with Farmers.

To persons unacquainted with the House of Refuge and its operations, we respectfully say—the boys whom we indenture are those, only, who have manifested a marked reformation, and who, by their uniform good conduct and ready compliance with the rules of the Institution, are entitled to a favorable recommendation.

It is desirable to locate them in the country, away from the influence of early associates, that by being removed from the scenes of their youthful indiscretions, and placed with judicious masters, they may grow up to be good and useful men.

The majority of boys thus apprenticed have done well.

Applications, with satisfactory references, may be made to the Agent, A. F. Old, at the N. E. corner of Seventh and Arch Sts. If reference is approved, an order will be given to the applicant, who selects such a boy as may be suitable. The indentures are executed at the Institution.

By order of the Indenturing Committee,

Thomas Earp, Chairman.

Philadelphia, May 9th, 1856.

WEST TOWN SCHOOL.

The Committee charged with the oversight of this Institution, will meet at West Town on Fourth day the 4th of next month, at 10 o'clock A. M.

The Committee on Admission meet on the same day at 8 o'clock A. M., and the Committee on Instruction on the preceding evening, at 7½ o'clock.

The Visiting Committee meet there on Seventh day afternoon, the 31st inst.

THOMAS KIMBER, Clerk.

Philada., 5th mo. 24th, 1856. 2t

The Two Records; the Mosaic and the Geological.—A Lecture in Exeter Hall, London, by Hugh Miller.

"It is now exactly fifty years since a clergyman of the Scottish Church engaged in lecturing at St. Andrews, took occasion, in enumerating the various earths of the chemist, to allude to the science, then in its infancy, that specially deals with the rocks and soils which these earths compose. 'There is a prejudice,' he remarked, 'against the speculations of the geologist, which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged that geology, by referring the origin of the globe to a higher antiquity than is assigned to it by the writings of Moses, undermines our faith in the inspiration of the Bible, and in all the animating prospects of the immortality which it unfolds. This is a false alarm. *The writings of Moses do not fix the antiquity of the Globe.*'

"The bold lecturer on this occasion—for it needed no small courage in a divine of any established church to take up, at the beginning of the present century, a position so determined on the geologic side—was at the time an obscure young man, characterized, in the small circle in which he moved, by the ardor of his temperament and the breadth and originality of his views; but not yet distinguished in the science or literature of his country, and of comparatively little weight in the theological field. He was marked, too, by what his soberer acquaintance deemed eccentricities of thought and conduct. When the opposite view was all but universal, he held and taught that Free Trade would be not only a general benefit to the people of this country, [Great Britain,] but would inflict permanent injury on no one class or portion of them; and, further, at a time when the streets and lanes of all the great cities of the empire were lighted with oil burnt in lamps, he held that the time was not distant when a carburetted hydrogen gas would be substituted instead; and, on getting his snug parsonage-house repaired, he actually introduced into the walls a system of tubes and pipes, for the passage into its various rooms of the gaseous fluid yet to be employed as the illuminating agent. Time and experience have since impressed their stamp on these supposed eccentricities, and shown them to be the sagacious forecastings of a man who saw farther and more clearly than his contemporaries; and fame has since blown his name very widely as one of the most comprehensive and enlightened, and withal, one of the most thoroughly earnest and sincere of modern theologians. The bold lecturer of St. Andrews was Dr. Thomas Chalmers, whose writings are now known wherever the English language is spoken, and whose wonderful eloquence lives in memory as a vanished power, which even his extraordi-

nary writings fail adequately to represent. And in the position which he took up at this early period with respect to geology and the Divine Record, we have yet another instance of the great sagacity of the man, and of his ability of correctly estimating the prevailing weight of the evidence with which, though but partially collected at the time, the geologist was preparing to establish the leading propositions of his science. Even in this late age, when the scientific standing of geology is all but universally recognized, and the vast periods of time which it demands fully conceded, neither geologist nor theologian could, in any new scheme of reconciliation, shape his first proposition more skilfully than it was shaped by Chalmers a full half century ago. It has formed, since that time, the preliminary proposition of those ornaments of at once science and the English Church, your present venerable Archbishop of Canterbury, Dr. Bird Sumner, with Doctors Buckland, Conybeare and Professor Sedgwick; of eminent evangelistic Dissenters, too, such as the late Dr. Pye Smith, Dr. John Harris, Dr. Robert Vaughan, Dr. James Hamilton and Mr. Binney, enlightened and distinguished men, who all alike came early to the conclusion, with the lecturer of St. Andrews, that 'the writings of Moses do not fix the antiquity of the globe.'"

After describing, briefly, several "schemes of reconciliation between the Divine and the Geological Records," the lecturer proceeds to delineate his own:

"In consequence of that comparatively recent extension of geological fact in the direction of the later systems and formations, through which we are led to know that the present creation was not cut off abruptly from the preceding one, but that, on the contrary, it dovetailed into it at a thousand different points, we are led also to know that any scheme of reconciliation which would separate between the recent and the extinct existences by a chaotic gulf of death and darkness, is a scheme which no longer meets the necessities of the case. Though perfectly adequate forty years ago, it has been greatly outgrown by the progress of geological discovery, and is, as I have said, adequate no longer; and it becomes a not unimportant matter to determine the special scheme that would bring into completest harmony the course of creation, as now ascertained by the geologist, and that brief but sublime narrative of its progress, which forms a meet introduction in Holy Writ to the history of the human family. The first question to which we must address ourselves in any such inquiry is, of course, a very obvious one—*What are the facts scientifically determined which now demand a new scheme of reconciliation?*

There runs around the shores of Great Britain and Ireland a flat terrace of unequal breadth, backed by an escarpment of varied height and character, which is known to geologists as the Old Coast-line. On this flat terrace most of the seaport towns of the empire are built. The subsoil, which underlies its covering of vegetable mould, consists usually of stratified sands and gravels, arranged after the same fashion as on the neighboring beach, and interspersed in the same manner with sea-shells. The escarpment behind, when formed of materials of no great coherency, such as gravel or clay, exists as a sloping, grass-covered bank—at one place running out into promontories, that encroach upon the terrace beneath, at another receding into picturesque, bay-like recesses; and where composed, as in many localities, of rock of an enduring quality, we find it worn, as if by the action of the surf—in some parts relieved into insulated stacks, in others hollowed into deep caverns—in short, presenting all the appearances of a precipitous coast-line, subjected to the action of the waves. Now, no geologist can, or does, doubt that this escarpment was at one time the coast-line of the island—the line against which the waves broke at high-water in some distant age, when either the sea stood from twenty to thirty feet higher along our shores than it does now, or the land sat from twenty to thirty feet lower. Nor can the geologist doubt that along the flat terrace beneath, with its stratified beds of sand or gravel, and its accumulations of sea shells, the tides must have risen and fallen twice every day, as they now rise and fall along the beach that girdles our country. But, in reference to at least human history, the age of the Old Coast-line and terrace must be a very remote one. Though geologically recent, it lies far beyond the reach of any written record. It has been shown by Mr. Smith, of Jordan Hill, one of our highest authorities on the subject, that the wall of Antoninus, erected by the Romans as a protection against the Northern Caledonians, was made to terminate at the Firths of Forth and Clyde, with relation, not to the level of the Old Coast-line, but to that of the existing one. And so we must infer that, ere the year A. D. 140 (the year during which, according to our antiquaries, the greater part of the wall was erected) the Old Coast-line had attained to its present elevation over the sea. Further, however, we know from the history of Diodorus the Sicilian, that at a period earlier by at least two hundred years, St. Michael's Mount, in Cornwall, was connected with the mainland at low water, just as it is now, by a flat isthmus, across which, upon the falling of the tide, the ancient Cornish miners used to carry over their tin in carts. Had the relative levels of sea and land been those of the Old Coast-line at the time, St. Michael's Mount, instead of being accessible at low ebb, would have been separated from the shore by a strait from three to five fathoms in depth. It would

not have been then as now, as described in the verse of Carew—

"Both land and island twice a day."

But even the incidental notice of Diodorus Siculus represents very inadequately the antiquity of the existing coast-line. Some of its caves, hollowed in hard rock in the line of faults and shifts by the attrition of the surf, are more than a hundred feet in depth; and it must have required many centuries to excavate tough trap or rigid gneiss to a depth so considerable by a process so slow. And yet, however long the sea may have stood against the present coast-line, it must have stood for a considerably longer period againt the ancient one. The latter presents, generally, marks of greater attrition than the modern line, and its wave-hollowed caves are of a depth considerably more profound. In determining, on an extensive tract of coast, the average profundity of both classes of caverns, from a considerable number of each, I ascertained that the proportional average depth of the modern to the ancient is as two to three. For every two centuries, then, during which the waves have been scooping out the caves of the present coast-line, they must have been engaged for three centuries in scooping out those of the old one. But we know, *historically*, that for at least twenty centuries the sea has been toiling in these modern caves; and who shall dare affirm that it has not been toiling in them for at least ten centuries more? But if the sea has stood for but even two thousand six hundred years against the present coast-line (and no geologist would dare fix his estimate lower,) then must it have stood against the old line, ere it could have excavated caves one-third deeper, three thousand nine hundred years. And both periods united (six thousand five hundred years) more than exhaust the Hebrew chronology. Yet what a mere beginning of geologic history does the epoch of the Old Coast-line form! It is but a mere starting-point from the recent period. Not a single shell seems to have become extinct during the last six thousand five hundred years! The shells which lie embedded in the sub-soils beneath the Old Coast-line, are exactly those which still live in our seas.

Above this ancient line of coast, we find at various heights, beds of shells of vastly older date than those of the lowlying terrace, and many of which are no longer to be found living around our shores. I spent some time last autumn in exploring one of these beds—once a sea-bottom, but now raised two hundred and thirty feet over the sea—in which there occurred great numbers of shells now not British, though found in many parts of Britain at heights varying from two hundred to nearly fourteen hundred feet over the existing sea-level. But though no longer British shells, they are shells that still continue to live in high northern latitudes, as on the shores of Iceland and Spitzbergen; and the abundance in which they were developed on the submerged plains and hillsides of what are now England and Scotland, during what is termed the Pleistocene period, shows of itself what a very protracted period that was. The prevailing shell of the bed which I last explored—a bed which occurs in some places six miles inland, in others elevated on the top of dizzy crags—is a subarctic tellina (*Tellina proxima*,) of which only dead valves are now to be detected on our coasts, but which may be found living at the North Cape, and in Greenland. In this elevated Scottish bed, of the Pleistocene period, I laid this boreal shell open to the light by hundreds, on the spot evidently where the individuals had lived and died. Under the severe climatal conditions to which (probably from some change in the direction of the Gulf-stream) what is now Northern Europe had been brought, this tellina had increased and multiplied until it became a prevailing shell of the British area; and this increase must have been the slow work of ages, during which the plains—and not a few of the table lands—of the country were submerged in a sub-arctic sea, and Great Britain existed as but a scattered archipelago of wintry islands. But in a still earlier period, of which there exists unequivocal evidence in the buried forests of Happisburg and Cromer, the country had not only its head above water, as now, but seems to have possessed even more than its present breadth of surface. During this ancient time—more remote by many centuries than not only the times of the Old Coast-line, but than even those of the partial submergence of the island—that northern mammoth lived in great abundance, of which the remains have been found by hundreds in England alone, together with the northern hippopotamus, and at least two northern species of rhinoceros. And though they have all ceased to exist, with their wild associates in the forests and jungles of the Pleistocene, the cave-hyæna. the cave-tiger, and the cave-bear, we know that the descendants of some of their feebler contemporaries, such as the badger, the fox and the wild cat, still live amid our hills and brakes. The trees, too, under which they roamed, and whose remains we find buried in the same deposits as theirs, were of species that still hold their place as aboriginal trees of the country, or of at least the more northerly provinces of the continent. The common Scotch fir, the common birch, and a continental species of conifer of the far north, the Norwegian spruce, (*Abies excelsa*,) have been found underlying the Pleistocene drift, and rooted in the Mammiferous Crag; and for many ages must the old extinct elephant have roamed amid these familiar trees. From one limited tract of sea-bottom on the Norfolk coast, the fishermen engaged in dredging oysters brought ashore, in the course of thirteen years (from

1820 to 1833) no fewer than two thousand elephants' grinders, besides great tusks and numerous portions of skeletons. It was calculated that these remains could not have belonged to fewer than five hundred individual mammoths of English growth; and various in their states of keeping, and belonging to animals of which only a few at a time could have found sufficient food in a limited tract of country, the inference seems inevitable, that they must have belonged, not to one or two, but to many succeeding generations. The further fact, that remains of this ancient elephant (*Elephas primigenius*) occur all round the globe in a broad belt, extending from the fortieth to near the seventieth degree of north latitude, leads to the same conclusion. It must have required many ages ere an animal that breeds so slowly as the elephant could have extended itself over an area so vast.

Many of the contemporaries of this northern mammoth, especially of its molluscan contemraries, continue, as I have said, to live in their descendants. Of even a still more ancient period, represented by the Red Crag, seventy out of every hundred species of shells still exist; and of an older period still, represented by the Coralline Crag, there survive sixty out of every hundred. In the Red Crag, for instance, we find the first known ancestors of our common edible periwinkle and common edible mussel; and in the Coralline Crag the first known ancestors of the common horse-mussel, the common whelk, the common oyster, and the great pecten. There then occurs a break in the geologic deposits of Britain, which, however, in other parts of Europe we find so filled up as to render it evident that no corresponding break took place in the chain of existence; but that, on the contrary, from the present time up to the times represented by the earliest Eocene formations of the Tertiary division, day has succeeded day, and season has followed season, and that no chasm or hiatus—no age of general chaos, darkness and death, has occurred to break the line of succession, or check the course of life. All the evidence runs counter to the supposition, that immediately before the appearance of man upon earth there existed a chaotic period which separated the previous from the present creation. Up till the commencement of the Eocene ages, if even then, there was no such chaotic period in at least what is now Britain and the European continent; the persistency from a high antiquity of some of the existing races, of not only plants and shells, but of even some of the mammiferous animals, such as the badger, the goat and the wild cat, prove there was not; and any scheme of reconciliation which takes such a period for granted must be deemed as unsuited to the present state of geologic knowledge, as any scheme would have been forty years ago which took it for granted that the writings of Moses *do* "fix the antiquity of the globe."

[To be continued.]

From the North American and U. S. Gazette.

IS MISSOURI NOW A STATE IN THIS UNION?

Mr. Editor: It is claimed by the *Slave interest*, and by the politicians in the employ of that interest, that the *Missouri Compromise* is effectually and entirely *nullified*, by the recent act of repeal. It looks rather likely that such may be the fact; and yet a grave question has been suggested, which I should like to see fairly and satisfactorily examined, and disposed of. Every body knows that the *Missouri Territory* was permitted to become *a State in this Union* (after a severe contest) upon the *express condition* that *Slavery should be forever prohibited in all our territory north of* 36 *deg.* 30 *min.* That was the explicit bargain; and I know the "Doughfaces," so called, were wheedled into the vote to admit Missouri, on that very consideration. Now, it would seem, on every rational and equitable ground, that the nullification of the *Compromise* not only allows *Slavery* to go *North* of 36 deg. 30 min., but *ipso facto*, throws *Missouri* back into the condition of a *Territory!* She got into the Union only by a solemn *compact;* and the very act of violating that compact, virtually leaves her where she was before; i. e. a *Territory.* If this is not the fact, on every sound principle of law and equity, I should like to know *why.* Can you, or any of your learned readers, tell? If attempted, I hope it will be done logically, and according to the dictates of honesty and common sense. INQUIRER.

Certainly, upon all sound principles of law, reason, and justice, whenever a solemn compact is made, the parts of which are dependent upon each other, they must stand or fall together. The obligation on one side depends upon the fulfilment of the conditions on the other. If a man purchases a horse, and binds himself to pay a specific sum for him, a refusal on the part of the former owner to deliver the horse, must unavoidably annul the obligation to pay the stipulated price. Or if the purchaser has already advanced the money, on the faith of the contract, a refusal to deliver constitutes a just claim for the repayment of the price. In the case of the Missouri Compromise, as the two important portions of the act of 1820, to wit, the exclusion of slavery forever from all that portion of the Territory of Louisiana which lies north of 36° 30′, Missouri excepted, and the admission into the Union of Missouri as a slave State, being avowedly dependent upon each other, the repeal of one of these provisions, whether the other is

mentioned or not, necessarily repeals it also; consequently the repealing act of 1854 leaves the Territory of Missouri and all other portions of Louisiana not otherwise disposed of, exactly where they were before the act of 1820 was passed. No right, express or implied, to carry slavery into any portion of Louisiana, either north or south of 36° 30′, can be inferred from the law of 1820. The Missouri line has been obliterated by the repealing act, thus putting it within the power of Congress to declare that slavery shall not be tolerated either in Missouri or in any other place within the jurisdiction of Congress. E. L.

THE LORD'S PRAYER.

The following ingenious poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews:

If any be distressed, and fain would gather
Some comfort, let him haste unto
Our Father;
For we of hope and help are quite bereaven
Except thou succor us
Who art in Heaven.
Thou showest mercy, therefore for the same
We praise Thee, singing
Hallowed be Thy name.
Of all our miseries cast up the sum;
Show us Thy joys, and let
Thy kingdom come.
We mortal are, and alter from our birth;
Thou constant art,
Thy will be done on earth.
Thou mad'st the earth, as well as planets seven,
Thy name is blessed here
As 'tis in Heaven.
Nothing we have to use, our debts to pay,
Except thou give it us;
Give us this day
Wherewith to clothe us, wherewith to be fed,
For without Thee we want
Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live,
Forgive us, Lord, our sins,
As we forgive.
If we repent our faults, Thou ne'er disdain'st us;
We pardon them
That trespass against us;
Forgive us that is past, a new path tread us,
Direct us always in Thy faith,
And lead us—
Us, Thine own people and Thy chosen nation,—
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world and devil,
And flesh, so shalt Thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

Exchange Paper.

SUMMARY OF NEWS.

Foreign Intelligence.—By the steamer Canada, Liverpool dates to the 10th inst. have been received, but the news is unimportant.

England.—A new loan has been advertised for five millions sterling.

The Queen, to celebrate the peace, has granted an amnesty to all political offenders, except those who escaped to the United States. The treaty has been discussed in Parliament, and both houses voted congratulatory addresses to the Crown, though not without opposition.

France.—The Moniteur publishes a decree ordering a reduction of 52,000 men in the effective strength of the army.

Italy.—It is reported that a collective note of the Powers which signed the treaty of peace is about to be forwarded to the governments of Rome and Naples, recommending certain reforms. It is thought possible that Naples may anticipate this remonstrance by granting an amnesty on an extensive scale. The expression of opinion in the Conference is said to have caused great consternation to the Papal Government.

Russia.—A reduction of the fleet has been effected. The Russians have commenced evacuating Rome and Ismail. The journals of St. Petersburg publish a circular addressed to the heads of forts and to the marshals of the nobility, recommending them to seek out new branches of industry, at the same time that they maintain the serfs in obedience to the nobles.

Turkey.—The accounts received relative to the feuds between the Mussulmans and Christians are contradictory. The Turkish government professes to be almost without official intelligence of any riots, where other accounts represent the state of things as fearful. The officials say that in some places, where they admit disturbances to have taken place, they were not of a religious character; yet an uneasy and apprehensive feeling seems to prevail in Constantinople.

Greece.—The government is very indignant at a speech of Lord Palmerston on the deplorable state of Greece. Acts of brigandage having occurred in the provinces, French and English troops were ordered thither. This produced fresh irritation, and the government at once drew up a protest against the Anglo-French occupation of Greece.

Western Africa.—Great excitement prevailed at Lagos at the last accounts, the natives there threatening to attack the merchants and the Sierra Leone and Brazilian emigrants. The latter, by superior intelligence, have monopolized the trade, and the slave trade being suppressed, the natives are left without their former means of living, and have determined to try to rid themselves of the new traders.

Later.—The Baltic arrived at New York on the 27th, with Liverpool dates to the 14th.

The secret treaty signed by France, Great Britain, and Austria on the 15th ult., jointly guaranteeing the independence of Turkey, gives great dissatisfaction to Russia, which is reported to have demanded explanations from the British government. The Russians are commencing a new campaign against the Circassians.

On the 9th inst., Russia and Sweden signed a protocol at Copenhagen adhering to the mode of capitalizing the Sound Dues proposed by Denmark.

Considerable excitement exists in Belgium on account of the complaint made by France in the Peace Congress, of the manner in which some of the Belgian papers speak of the French Emperor, as it is considered as an attempt to interfere with the liberty of the press in that country.

Domestic.—The news from Kansas indicates that civil war in that quarter is imminent, if it has not actually commenced. A meeting of the citizens of Lawrence was held on the 13th, at which resolutions were adopted declaring the entire willingness of the people to acquiesce in the service of judicial writs by the U. S. Marshal, and to assist him in making arrests, but that they would resist the ravages of an invading mob. These resolutions were forwarded to the Marshal, but his reply is stated to be a mere tissue of threats and vague hints about submission to legal authority and surrendering arms. The citizens appealed to Gov. Shannon for protection, declaring that they were threatened with destruction by bands of armed Missourians. He replied that there was no force around or approaching Lawrence except the legal posse of the U. S. Marshal and the Sheriff of Douglas Co., and that he should not interfere with those officers in the discharge of their official duties. Three men who have arrived at Chicago state that on the 21st, a company of 400 mounted Missourians appeared near Lawrence. The Committee of Safety of the town sent a note to the U. S. Marshal, who headed the force, assuring him that they would make no resistance to any process he might wish to serve, and asking protection for their lives and property. A deputy Marshal shortly arrived with ten men, and arrested two persons without resistance. Subsequently Jones appeared with 18 men, and demanded all the public and private arms, threatening to storm the town in case of refusal. The people refusing to give up their arms, except one field piece, he returned with an overwhelming force and two pieces of artillery, cannonaded and burned the hotel and one printing office. The artillery were still firing and the fire spreading, when those who brought the information left the place. This statement is confirmed by accounts from Lexington, Mo. Ex-Gov. Reeder had previously left the Territory, in accordance with the advice of his friends and of a part of the Congressional Committee, in the hope that a collision might thus be averted. Gov. Robinson is at Lecompton, in the hands of the authorities.

A violent assault was made on Senator Sumner on the 22nd, by Preston S. Brooks, a Representative from South Carolina, shortly after the adjournment of the Senate, and while the former was still in his seat. His assailant struck him numerous blows on the head with a cane, inflicting some severe wounds, prostrating him, and rendering him for a time almost unconscious. The alleged provocation was some remarks upon the course of Senator Butler, of S. C., made in the course of a speech upon Kansas affairs, on the previous day. Brooks was subsequently arrested, and gave bail for his appearance in Court. A large meeting was held in Boston on the 24th, to express the indignation of the citizens at the occurrence. Similar meetings have also been held in other places. The Legislature of Massachusetts has adopted resolutions denouncing the outrage.

Congress. Senate.—On the 20th, the Committee on Commerce reported a joint resolution, which was passed, requiring the Commissioner of Patents to take the necessary steps to obtain information relative to the growth and consumption of tobacco and cotton in the several countries of the world. C. Sumner concluded a speech on the Kansas question. On the 21st, the bill granting the right of pre-emption, in certain cases, to Indiana Yearly Meeting of Friends, was passed. The action of the Navy Board, and the bill for removing obstructions from the mouth of the Mississippi, vetoed by the President, were discussed, but no action taken. The joint resolution, allowing Dr. Kane and his associates in the Arctic Expedition, to accept such tokens of acknowledgment from the British Government as it may choose to bestow, was passed on the 22d. On the 23d, a message was received from the President, vetoing the bill making an appropriation for the improvement of St. Mary's River, Michigan. A committee was appointed to investigate the circumstances of the assault on Senator Sumner, and to report the facts, with their opinion thereon. On the 26th, Weller of California presented a petition signed by 75,000 citizens of that State, asking that a wagon road be constructed to connect California with the Atlantic.

On the 27th, a warm debate occurred relative to the attack on Senator Sumner, called forth by the latter's statement to the Committee of Investigation from the House of Representatives, in which Senators Butler of S. C., and Toombs of Geo. justified the assault, while several others disavowed all participation in, or previous expectation of it, and others emphatically condemned it.

The House of Representatives, on the 21st, passed a bill granting 1,048,000 acres of land to Wisconsin for railroad purposes, and a bill granting about one million acres in Alabama to five railroads connecting with the Georgia and Tennessee road. On the 23d, a resolution was adopted, that a committee should be appointed by the Speaker to ascertain and report the facts of the assault on Senator Sumner, with such a resolution respecting it as they may judge proper and necessary. The speaker appointed Campbell of Ohio, Cobb of Georgia, Greenwood of Ark., Spinner of New York, and Pennington of New Jersey, the committee.

On the 27th, a bill was passed granting 1,300,000 acres of land to Michigan toaid in the construction of railroads.

An importation of camels has been made into Texas, where it is thought they will prove very useful on the prairies, if they can bear the winter.

A vein of fine plumbago or black lead has been recently discovered near Carson Valley, California. It crops out above the ground in several places, is two feet thick, and four feet wide.

Yankee Industry.—The annual industrial product of Massachusetts is estimated at three hundred millions of dollars. Manufactures of cotton are put down at thirty one millions; woollen at twelve millions; shoe business about thirty eight millions. These branches of industry have more than doubled in ten years.

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For Friends' Review.

THOMAS STORY.

Continued from page 594.

In the brightness of that spiritual light which now shone upon his awakened soul, Thomas Story beheld some of the wonderful mysteries connected with the redemption and regeneration of man. In this he could say, "I was highly favored also with a view of the manner of the operation of the Almighty in assuming human nature, and clothing therewith his inaccessible divine light and glory, even with an innocent, holy and divine soul and mind, homogeneal to the children of men; as with a veil, whereby the Most High condescended to the low condition of man, and in whom also man being refined as the tried gold, and thereby fitted for the Holy One, can approach to him as by a proper medium, and therein dwell with the Lord and enjoy him for ever."

"From henceforth I desired to know nothing but the Lord, and to feed on that bread of life which he alone can give, and did not fail to minister daily, and oftener than the morning; and yet of his own free will and goodness he was pleased to open my understanding, by degrees, into all the needful mysteries of his kingdom and the truths of his gospel. Also by His eternal and divine light, grace, spirit, power and wisdom or word, he instructed and informed my mind; and by temptations also and provings which he suffered Satan to minister; that I might see my own weakness and danger, and prove to the utmost the force and efficacy of that divine love and truth, by which the Lord in his boundless goodness and mercy had thus visited my soul." "But these secret operations were confined to my own breast so that no one knew any thing of them; an alteration was observed in me but the cause of it was not seen."

Instructed thus in heavenly things, his courtly accomplishments, his instruments of music and gay apparel were given up, yea more, he says, "he burnt his instruments of music." Touchingly he describes the sacrifice and reward —"He called for the world, and I laid it at his feet, with the crowns thereof, I withheld them not at the beckoning of his hand. But mark the benefit of exchange! For he gave me instead of earth, a kingdom of eternal peace, and in lieu of the crown of vanity, a crown of glory."

In the experiences of Thomas Story we behold the blessed effects of individual faithfulness. He thought himself alone amongst the people, and "was induced to believe that he should one day be obliged to oppose the world in matters of religion, but did not then foresee where or how that should be brought to pass." But "remaining in a still and retired state, and the Book of Life being opened in my mind," he says, "I read what the Lord himself by the finger of his power had written, and the Lion of the tribe of Judah opened there; and the Scriptures of Truth written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them, and made clear and plain to my understanding and experience so far as they related to my own state, and also in a general way; though I lusted not to know any mystery or thing contained therein other than the Lord in his own free will and wisdom thought fit to manifest."

"As the nature and virtue of Divine truth increased in my mind, it wrought in me daily a greater conformity to itself by its own power; reducing my mind to a solid quietude and silence, as a state more fit for attending to the Divine Word, and distinguishing it from all other powers, and its divine influences from all imaginations, and other motives; and being daily fed with the fruit of the Tree of Life, I desired no other knowledge than that which was thus given me."

The following prayer appears in connection with what is above recorded: "O Almighty, incomprehensible, and infinitely merciful Lord God, forasmuch as none can enter into thy rest, unless he be regenerated and renewed, I humbly beg, in the name and for the sake of thy Son, Christ, that thou will be pleased to wash me in

the water of life, and purify my polluted soul with the holy fire of thine infinite love; that I may live in thee and walk in the living way of truth, love, peace, joy, righteousness, holiness, temperance and patience, so long as thou art pleased to continue me in this garden of labor. And be my strength, O my righteousness! that I go not astray from thy paths through the frailty of this earthly tabernacle; but give me daily the bread of life, which thou freely holdest forth to the hungry all the day long. And inasmuch as none can eat of this bread, but those who hunger and thirst after righteousness, give me a fervent desire, O my Salvation! and a saving faith, a living faith, to lay hold on thy most certain promise; that I may be made partaker of the glory that is laid up for thy servants in thine everlasting habitations."

The national way of public worship he now entirely declined. But having occasionally attended the preaching of some of the most celebrated dissenting ministers, who seened to have sincerity and good intentions in their respective modes of worship, a question arose with him, whether it had not been his own fault that he had not enjoyed the presence of the Lord among them, as he had done through grace since he had "been visited by the Lord and drawn into retirement by the comforts of His secret presence."

He therefore determined again to attend, and chose a place where there was "less pomp and show and noise" than at the Cathedral. "Being seated there," he says, "my mind retired inward to wait upon the Lord, as he himself had taught me; the Lord would not own that worship by His sensible presence, though in himself omnipresent, nor me in that place; but my mind became filled with darkness, and overwhelmed with trouble to so great a degree that I could hardly stay till the time was over. But lest I should do a thing which might be thought indecent, I continued to the end, and returned to my chamber in trouble, and I went not among them any more. Though I thus declined all outward worship, or that which was called so, determining to follow the Lord wheresoever it might please him to lead me; yet I found universal love, good will and compassion in my mind to all sorts of people, whether Protestants of different denominations, Romans, Jews, Turks or Heathens. But I observed their several religions, or what they accounted so, every man for himself, to be mostly the effect of education, tradition or chance. For he who is born and educated among the Protestants of any sect respectively is such; he who is born and educated among the Romans is a Roman; and so of all the rest, till by accident or interest they change from form to form, or sometimes, though rarely, through the inward convictions of the Holy Spirit of God, they obtain a right understanding and worship him in truth Therefore I stood still and waited for the further leadings of the Lord and the evidence of his presence what to do or where to abide."

"Thus the world in general appearing to me dead with respect to the true knowledge of God, notwithstanding the truth of some notions they held in relation to matters of fact and literal interpretation, I did not then see that the Lord God had any collective body of people at that day who truly worshipped him according to his own institutions; or that any one on earth knew some things, which the true and living God had been pleased of his own free grace, and which I could neither ask nor think of, to communicate unto me; though I found, in due time, I had been in this point mistaken as the prophet of old, who thought he had been alone and all Israel departed from the Lord."

The tolerant spirit of true Christianity growing in the heart of Thomas Story thus brought forth its legitimate fruit, love to God and love to man, and "as the life of the Son of God prevailed in him, he became more and more innocent, humble, loving, and charitable to the poor; giving to them money according to his ability, without ostentation or expectation of reward."

[To be continued.]

Account of SOPHIA LIDBETTER, *of Ackworth, who died 9th mo. 25th, 1854, aged 29 years.*

Were it the object of these brief memorials to exalt our fellow creatures, we should willingly cast into the shade all those exhibitions of character which testify to the humiliating truth, that the natural man is "corrupt according to the deceitful lusts;" but as they are designed to instruct the living, by the experience of those who are removed from this stage of existence before them; to magnify the grace which is all-sufficient for our various spiritual needs, and to shew what we are by nature, and what we may be through the transforming power of the Holy Spirit of our God, we think it no disparagement of the Christian worth of departed friends, to acknowledge, not only the general truth that "the heart is deceitful above all things and desperately wicked," but also that they themselves had been practical illustrations of it.

It is with feelings like these that we have contemplated the character of this dear young woman, and here introduce a brief notice of her religious course.

She was left an orphan at quite an early age, and was thus deprived of the unspeakable blessing of pious parental care. Possessing a high spirit, combined with a strong will, her passions when a girl were but little restrained, and her childhood gave small promise of that Christian character, which her latter years exhibited.

Before she was nine years old, she was sent to Ackworth school, and during the five years of her continuance there, many were the anxieties

which the impetuosity of her temper, and the waywardness of her general conduct occasioned to those who had the care of her, yet even then, when Sophia was "good," there was something very loveable and interesting about her.

It may afford encouragement to the Christian teacher in his or her arduous service, to sow the good seed "beside *all* waters," and to persevere under the most unpromising circumstances, to know that the subject of this notice often gratefully recurred to the care and counsel bestowed upon her at Ackworth, regarding them as amongst the chief means in the Divine hand of bringing her in after years to a sense of her lost state as a sinner. When herself a teacher in that Institution, she would often cheer on her colleagues under the discouragements they met with, by a reference to the benefits she had derived from the earnest labors of those placed over her when a school girl. She attached great importance to the collective evening readings, from the remembrance of the seasons of profit they had been at times to her.

After leaving school, she was frequently placed in situations of much exposure and temptation, through which an unseen hand mercifully preserved her; but it was also her privilege to hold situations in one or two families of Friends, where the mistresses were religiously concerned to watch over their households with Christian care, to mark the developement of character, and to exercise over them a firm but kind control. To these dear friends, Sophia felt herself deeply indebted, and regarded them with an almost reverential love.

We know too little of the secret but progressive work of that leaven of the kingdom which we believe was at this critical period of her life hidden in her heart, to attempt any detail of her spiritual experiences. It was, however, quite evident that there was a long, sore, and often seemingly unequal struggle between the corruptions of her nature, and the grace which was opposing them; illustrating the truth of the Apostle's words, "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other;" yet the gradual but steady improvement in her external conduct and deportment bore unequivocal testimony to the work that was going on within.

In 1849, after some preparatory training in the Borough Road Normal School, she returned to Ackworth as a Teacher, and entered upon the charge of the junior classes, consisting of about half the whole school.

Notwithstanding the excellent testimonials to her character and qualifications which she brought from the Borough Road, it was not without some misgivings that those who remembered her as a school girl, received her again in her new character; but most comforting and encouraging was it to witness the decided change which marked her whole demeanor. Entering on her work with the natural energy of her character, it was manifest that a fresh spring of action influenced her: though still with many a conflict, and at times with faltering steps, as her natural propensities struggled powerfully for the mastery, she diligently pursued her course of daily duty, and, as we believe, in the Divine fear, endeavored to discharge her serious responsibilities.

It was instructive to those who knew her in childhood, to observe the hasty risings of temper checked, the strong will reluctantly bending under a higher influence, the disposition to self-aggrandisement, not without a struggle, yielding to the wishes of others.

Far from saying there was not an occasional lapse, we nevertheless believe she could with much sincerity have adopted the words of the Apostle, "not as having attained, neither being already perfect, yet I *press* forward, if that I may apprehend that, for which also I am apprehended of Christ Jesus."

In the early part of the winter of 1853, she took a severe cold, which seizing on the lungs, excited into action a constitutional tendency to consumption.

In the First month of 1854, the Committee of the School, with a view to relieve her from care, and to afford the opportunity of trying the effect of change, granted leave of absence for three months. Accepting the invitation of a near relative resident in Surrey, she remained his guest till her death, being cared for by him during many months of illness with almost fraternal tenderness and love.

Finding her disorder steadily progressive, and that there was no prospect of her being able to resume her duties at Ackworth, she sent in her resignation to the next Committee, which, in accepting it, recorded its sense of the faithfulness and value of her services.

She was preserved, during her protracted decline, in great patience, and was enabled to look calmly forward in humble hope, saying, she had no dread of death, she believed she should be supported through the conflict. She remarked there were mysteries in religion she did not understand, and therefore she left them, but that it was the prayer of her heart that she might *love* God above all, laying peculiar emphasis on *love*.

When the progress of the disease convinced her there could be little expectation of any other than a fatal termination, she desired to know the opinion of her friends, saying it would be no disappointment to her which ever way her illness terminated. On being informed there was no human probability of her recovery, she received the intelligence in silence and great calmness, turning her face on her pillow, and appearing for a time withdrawn from all temporal things.

Her natural affections, like all her emotional feelings, were very strong, and the prospect of

parting from those she held dear on earth was trying to her. As she daily employed herself by arranging her little affairs, examining her letters, and disposing of various articles for her friends, she would remark, "Oh! one does feel these things;" yet when nature was thus proved, she was often favored to settle into a sweet and holy calm, and her countenance would resume a remarkably heavenly aspect. On one occasion, after a trying day, she woke her sister in the night, saying she thought she would like to witness the calm she was enjoying. On another occasion she remarked that the words, "It is I," had often been with her during the night to her great comfort. Still she had her conflicts and provings, and the enemy of her soul was at times permitted to buffet her. In one of these low seasons she said, "I do not know that I have any hope;" yet derived comfort from that passage being quoted—"Him that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God," and was encouraged by the assurance that her friends were fervent in their prayers on her behalf. Helpful as the sympathy, and prayers, and religious visits of Friends were to her, she was herself earnestly concerned to plead at the throne of grace for pardon and acceptance through Jesus Christ. "If I could but feel accepted, I should like to go directly;" and He who never said to the wrestling seed, "Seek ye me in vain," was pleased in his own time to satisfy the pantings of her soul, and to assure her that her sins were blotted out for His name's sake. It was towards the close of the Seventh month that she told her sister she had this precious sense granted to her, that the language seemed addressed to her in the night, "Thy sins are forgiven thee," that she felt so happy, only she did not know how to believe it, it seemed too good, she felt so wicked, yet she added, "I hope I am not deceiving myself, but I feel so peaceful, I seem to have done asking for pardon."

In the early part of the Ninth month, the dear invalid was repeatedly tried with the fear of the death struggle, but it was not permitted to last long, and when it had passed away, she said, with a countenance beaming with joy, "I think I can now realize my happiness to consist in beholding my God and Saviour; that will be my great happiness." It was on the same day, 9mo. 12th, that she sent a message of "very dear love" to her beloved brother Thomas, then on a return voyage from Australia, saying, "Wilt thou tell him that although I much wish to behold him once more, yet I feel more happy in yielding myself into the hands of my Almighty Father, than I could be in lingering on even to see *him*."

9mo. 17th. The enemy of her soul was permitted sorely to buffet her with doubts and fears, and she earnestly entreated her cousin to pray for her, saying, "If after all I should be shut out! I could not bear to be shut out from God."

In the night she remarked, "Some people have so much revealed to them on their dying beds, but I seem to know nothing, I am such a child."

She then referred to her love of the praise of men, and said, that though she believed she went to Ackworth in a right spirit, not relying on her own strength, but simply on the Lord, yet when there, she had not acknowledged the source of her strength as she ought to have done; and that even in her earnest endeavors to instruct the children in the knowledge of the Holy Scriptures, she feared her motives had not been pure.

She mourned over herself, that during much of her illness there had been so little ability to seek after good, and exclaimed, "Oh! the wickedness, the wickedness, to leave it till so late."

The experience of the Psalmist was her's during this time of deep conflict. "In the day of my trouble I sought the Lord; my sore ran in the night and ceased not, my soul refused to be comforted. I remembered God, and was troubled; I complained, and my spirit was overwhelmed." She dwelt much on her unworthiness, her great unworthiness, her past sins and unfaithfulnesses were brought cruelly before her by the enemy of her soul, as though they had not been pardoned. When reminded of the language which she had felt addressed to her, "thy sins are forgiven thee," she said, "It passed through my mind, I only thought so." "When I was at Ackworth, I think I loved my Saviour, and very much admired his character; but, Oh! it was too much as a man." But on being reminded that if He were not God, we could not trust in Him to *forgive sins*, she exclaimed, "Oh! yes, and a Saviour God!"

Though thus inwardly tossed, the beloved sufferer appeared remarkably chastened under the permitted trial, grateful for every alleviation of her bodily pains, and patiently enduring all, "because," she said, "it is laid upon me."

This dark cloud was not suffered to last long. The following day she said to her sister, "I have been so comforted, thou canst not think how much, and since I have been in a kind of rapture." From this time she was enabled, with little interruption, calmly to repose her soul on the mercy of her Redeemer. Early in the morning of the 22d, Sophia appeared to be sinking, and sent for her cousin. After thanking him for all his kindness, and sending various messages of love to her friends, she added, "All fear of death is taken away." Her end was not, however, quite so near as she apprehended. She revived again, and with some fluctuations, continued until the morning of the 25th, when, on her cousin entering the room, she said, "It will not be long, an angel has been with me in the night." Her sufferings considerably increased for a short time, during which she

earnestly prayed, "Oh! Almighty God, take me quickly," and soon afterwards her redeemed spirit was gently released from its suffering tenement, and she was permitted to enter, as we reverently believe, into the "joy of her Lord."

The following testimony of her kind and assiduous medical attendant, contained in a letter to her brother, is much to the purpose, and may suitably conclude this brief memorial of our beloved young friend. "I have not any account to render to you for my services, and I have felt that they were more than recompensed by the opportunity afforded to me of learning how to die in cheerful hope under the shadow of the Cross, and in joyful trust in our Redeemer."—*Annual Monitor.*

The Two Records; the Mosaic and the Geological.—A Lecture in Exeter Hall, London, by HUGH MILLER.

(Continued from page 606.)

What, then, is the scheme of reconciliation which I would venture to propound?

Let me first remark, in reply, that I come before you this evening, not as a philologist, but simply as a student of geological fact, who, believing his Bible, believes also, that though theologians have at various times striven hard to pledge it to false science, geographical, astronomical, and geological, it has been pledged by its Divine Author to no falsehood whatever. I occupy exactly the position now, with respect to geology, that the mere Christian geographer would have occupied with respect to geography in the days of those doctors of Salamanca, who deemed it unscriptural to hold with Columbus that the world is round—not flat; or exactly the position which the mere Christian astromoner would have occupied, with respect to astronomy, in the days of that Francis Turretin, who deemed it unscriptural to hold with Newton and Galileo, that it is the earth which moves in the heavens, and the sun which stands still. The mere geographer or astromoner might have been wholly unable to discuss with Turretin or the doctors the niceties of Chaldaic punctuation, or the various meanings of the Hebrew verbs. But this much, notwithstanding, he would be perfectly qualified to say:—However great your skill as linguists, your reading of what you term the scriptural geography or scriptural astronomy must of necessity be a false reading, seeing that it commits Scripture to what, in my character as a geographer or astromoner, I know to be a monstrously false geography or astronomy. Premising, then, that I make no pretensions to even the slightest skill in philology, I remark, further, that it has been held by accomplished philologists, that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. And, certainly, in looking at my English Bible, I find that the portion of time spoken of in the first chapter of Genesis as *six* days, is spoken of in the second chapter as *one* day. True, there are other philologers, such as the late Professor Moses Stuart, who take a different view; but then I find this same Professor Stuart striving hard to make the phraseology of Moses "fix the antiquity of the globe;"—and so, as a mere geologist I reject his philology, on exactly the same principle on which the mere geographer would reject, and be justified in rejecting, the philology of the doctors of Salamanca, or on which the mere astronomer would reject, and be justified in rejecting, the philology of Turretin and the old Franciscans. I would, in any such case, at once, and without hesitation, cut the philological knot, by determining that that philology cannot be sound which would commit the Scriptures to a science that cannot be true. Waiving, however, the question as a philological one, and simply holding with Cuvier, Parkinson, and Silliman, that each of the *six* days of the Mosaic narrative in the first chapter were what is assuredly meant by the *day* referred to in the second—not natural days, but lengthened periods—I find myself called on, as a geologist, to account for but three of the six. Of the period during which light was created—of the period during which a firmament was made to separate the waters from the waters—or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface, we need expect to find no record in the rocks. Let me, however, pause for a moment, to remark the peculiar character of the language in which we are first introduced in the Mosaic narrative to the heavenly bodies — sun, moon, and stars. The moon, though absolutely one of the smallest lights of our system, is described as secondary and subordinate to only its greatest light, the sun. It is the apparent, then, not the actual, which we find in the passage—what *seemed* to be, not what *was*; and as it was merely what appeared to be greatest that was described as greatest, on what grounds are we to hold that it may not also have been what appeared at the time to be made that has been described as made? The sun, moon, and stars, may have been created long before, though it was not until this fourth period of creation that they became visible from the earth's surface.

The geologist, in his attempts to collate the Divine with the geologic record, has, I repeat, only three of the six periods of creation to account for—the period of plants, the period of great sea-monsters and creeping things, and the period of cattle and beasts of the earth. He is called on to question his systems and formations regarding the remains of these three great periods, and of these only. And the question once fairly stated, what, I ask, is the reply? All geologists agree in holding that the vast

geological scale naturally divides into *three* great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata;—but the master divisions, in each of which we find a type of life so unlike that of the others, that even the unpractised eye can detect the difference, are simply three, the Secondary, or middle fossiliferous division; —the Palæozoic, or oldest fossiliferous division; and the Tertiary, or latest fossiliferous division.

In the first, or Palæozoic division, we find corals, crustaceans, molluscs, fishes, and in its later formations, a few reptiles. But none of of these classes of organism give its leading character to the Palæozoic,—they do not constitute its prominent feature, or render it more remarkable as a scene of life than any of the divisions which followed. That which chiefly distinguished the Palæozoic from the Secondary and Tertiary periods was its gorgeous flora It was emphatically the period of plants,—"of herbs yielding seed after their kind." In no other age did the world ever witness such a flora;—the youth of the earth was peculiarly a green and umbrageous youth—a youth of dusk and tangled forests—of huge pines and stately araucarias—of the reed-like calamite—the tall tree-fern—the sculptured sigillaria—and the hirsute lepidodendron. Wherever dry land, or shallow lake, or running stream appeared, from where Melville Island now spreads out its ice-wastes, under the star of the Pole, to where the arid plains of Australia lie solitary, beneath the bright cross of the south, a rank luxuriant herbage cumbered every foot-breadth of the dank and steaming soil; and even to distant planets our earth must have shone through the enveloping cloud with a green and delicate ray. Of this extraordinary age of plants, we have our cheerful remembrancers and witnesses in the flames that roar in our chimneys when we pile up the winter fire,—in the brilliant gas that now casts its light on this great assemblage, and that brightens up the streets and lanes of this vast city,—in the glowing furnaces that smelt our metals, and give moving power to our ponderous engines,—in the long dusky trains that, with shriek and snort, speed dart-like athwart our landscapes,—and in the great cloud-enveloped vessels that darken the lower reaches of your noble river, and rush in foam over ocean and sea. The geological evidence is so complete as to be patent to all, that the first great period of organized being was, as described in the Mosiac record, peculiarly a period of herbs and trees, "yielding seed after their kind."

The middle great period of the geologist—that of the Secondary division—possessed, like the earlier one, its herbs and plants, but they were of a greatly less luxuriant and conspicuous character than their predecessors, and no longer formed the prominent trait or feature of the creation to which they belonged. The period had also its corals, its crustaceans, its molluscs, its fishes, and, in some one or two exceptional instances, its dwarf mammals. But the grand existences of the age, the existences in which it excelled every other creation, earlier or later, were its huge creeping things—its enormous monsters of the deep,—and, as shown by the impressions of their footprints stamped upon the rocks, its gigantic birds. It was peculiarly the age of the egg-bearing animals, winged and wingless. Its wonderful *whales*, not, however, as now, of the mammalian, but of the reptilian class,—ichthyosaurs, plesiosaurs, and cetiosaurs, must have tempested the deep; its creeping lizards and crocrodiles, such as the teleosaurus, megalosaurus, and iguanodon,—creatures, some of which more than rivalled the existing elephant in height, and greatly more than rivalled him in bulk, must have crowded the plains, or haunted by myriads the rivers of the period; and we know that the footprints, of at least one of its many birds, are fully twice the size of those made by any horse or camel. We are thus prepared to demonstrate, that the second period of the geologist was peculiarly and characteristically a period of whale like reptiles of the sea, of enormous creeping reptiles of the land, and of numerous birds—some of them of gigantic size; and in meet accordance with the fact, we find that the second Mosaic period with which the geologist is called on to deal was a period in which God created the fowl that flyeth above the earth, with moving [or creeping] creatures, both in the waters and on the land, and what our translation renders great whales, but what I find rendered in the margin great sea-monsters.

The Tertiary period had also its prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place; but its beasts of the field were by far the most wonderfully developed, both in size and numbers, that ever appeared upon earth. Its mammoths and its mastodons, it rhinoceroses and its hippopotami, its enormous dinotherium and colossal megatherium, greatly more than equalled in bulk the hugest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants, *Elephas primigenius*, are so abundant amid the frozen wastes of Siberia, that what have not been inappropriately termed "ivory quarries" have been wrought among their bones for more than a hundred years. Even in our own country, of which, as I have already shown, this elephant was for long ages a native, so abundant are the skeletons and tusks, that there is scarcely a local museum in the kingdom that has not its specimens dug out of the Pleistocene deposits of the neighborhood. And with this ancient elephant there were meetly associated in Britain, as on the Northern Continents generally all round the globe, many other mammals of cor

responding magnitude. "Grand, indeed," says an English naturalist, "was the fauna of the British Islands in those early days. Tigers as large again as the biggest Asiatic species, lurked in the ancient thickets; elephants of nearly twice the bulk of the largest individuals that now exist in Africa or Ceylon, roamed in herds; at least two species of rhinoceros forced their way through the primæval forests; and the lakes and rivers were tenanted by hippopotami as bulky, and with as great tusks, as those of Africa." The massive cave-bear, and large cave-hyæna, belonged to the same formidable group, with at least two species of great oxen, with a horse of smaller size, and an elk that stood ten feet four inches in height. Truly, this Tertiary age—this third and last of the great geologic periods—was peculiarly the age of great "beasts of the earth after their kind, and of cattle after their kind."

[To be continued.]

The following letter, which is stated to have been written in 1837, was transmitted to the editor for publication, if approved, in Friends' Review. As it evidently appears to have been written in a Christian spirit, with a view to promote the exertion of peaceable means for the removal of this great and growing evil, we give it a place in our periodical, though it possesses but little claim to the character of originality. The name of the writer was not furnished to the editor. E. L.

The subject of Negro Slavery in our country, and of their being emancipated, taken together, form a consideration of vast importance, and in which the nation is deeply involved. The effect of slavery is so incorporated into our institutions, and into the very existence of our political regulations, and so influences the sentiments and manners of the people, as well as their interests and prejudices, that I sometimes fear it will not be eradicated without rending our beloved country into pieces; yet I am willing our voice should be raised to lay before our brethren, professing Christianity, the great enormity of the evil, and that the only effectual remedy would be, to do justly, love mercy—to break every yoke, and let the oppressed go free.

We cannot but feel love towards all men as brethren, and especially those of our own nation, under the same Government, professing faith also in the same Lord Jesus Christ, and looking towards the same blessed hope; we cannot but feel solicitous that these would obey the precepts of our blessed Lord, to "do unto others as they would others should do unto them," feeling confident also that the blessing of Heaven would be poured forth upon us, if we undeviatingly would adopt and put in practice such a course, our national prosperity and strength, under the propitious smiles of Heaven, would be greatly increased, our existence maintained, as we would reasonably hope, and not crumble in pieces in a day of trial. "Righteousness exalteth a nation, but sin is a reproach to any people." Practical Christianity, which chiefly, founded on the love of God, judgment, mercy and faith, producing the excellent fruits of the spirit would lengthen and perpetuate our tranquillity.

John Wesley says, "Liberty is the right of every human creature." "Let none serve you but by his own act or deed,—by his own voluntary choice."

Another author says, "Slavery takes away the key of knowledge, withholds the holy scriptures, crushes the intellect of God's intelligent creatures, exposes to insult without protection, separates husbands and wives, parents and children, places all the religious privileges and domestic enjoyments of millions of our fellow men beyond their control, at the disposal of their masters, and often compels to labors and hardships which are inhumanly wasting to health and life."

Slavery is sinful, and ought, in the spirit of meekness and on Christian principles, to be put down; every Christian, and especially every Christian Minister, should raise his voice against it. How can it be said that they have kept back nothing that would be profitable to their hearers, have not shunned to declare unto them all the counsel of God, whilst they give countenance to this enormous evil? Can they so availingly preach repentance towards God and faith towards our Lord Jesus Christ, whilst his precepts, which tend to justice, love and mercy are not duly regarded? Is not to relieve the oppressed amongst the fruits of repentance? and has not God commanded men every where to repent and obey the gospel? Are not Christian Ministers constrained to declare against the evil of slavery as forbidden by the divine law, to wit: "Thou shalt not covet," and is it not excluded with force and majestic brevity in the very comprehensive precept which our Lord commanded his followers to observe, viz: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets?" The law of Christ should be earnestly and effectually pleaded by all those who take his name upon them, and more especially by those who are set apart for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. This duty the voice and the spirit of the heavenly Shepherd would surely lead into, if they have entered upon the sacred charge as they that must give account; but if they have ceased to warn every man of this national evil, they doubtless, I think, fall short of an essential part of their very responsible duty, and whether they will stand acquitted in the day of righteous re-

tribution, demands their serious consideration. "Be not deceived, God is not mocked, such as thou sowest, thou shalt reap; if thou sow to the flesh, thou shalt of the flesh reap corruption; but if thou sow to the spirit, thou shalt of the spirit reap life everlasting." It does seem to demand our serious attention in regard to the slaves not being taught even to read the Bible; it appears like doing in effect that which we justly censure and condemn in Papists. The consignment of this part of our fellow men to degrading mental darkness, as well as personal enslavement, appears like a species of dealing in the merchandise of slaves and the souls of men, and it is not sanctified because it is practised by professors of the Christian religion.

It is not only sinful to exact labor of human beings, which is wasting to health and life, but it is also sinful to receive the fruits of their labor without pay; it is unjust in the extreme, it is treating them not as fellow beings, but as brutes, not as creatures endowed with reasonable minds, which breathe after emancipation and enjoyment of happiness, but as dumb animals. The treatment has a direct tendency to depress them, and destroy the energy of their minds, it paralyzes all enquiry after mental improvement, as well as cuts off the privilege of that attainment; it debases their morals, because they have no encouragement to pursuits of an ennobling character.

I thankfully believe that many professed Ministers of Jesus Christ, with other private Christians in our nation, are laboring to propagate amongst their brethren correct views in regard to this momentous subject. These meet with much opposition and deep discouragement, but while they rely solely upon the love and mercy of God for support, and take to them the sword of his spirit, and thus open their mouths to plead the cause of the dumb, no weapon formed against them, shall prosper. Such would say, "Let nothing be done through strife or vain glory, but in lowliness would call upon their brethren, as fellow heirs of immortality, and for whom Christ died, to give their aid in removing from our nation this foul blot, this deep and deadly sin. He would pray that the Lord Jesus Christ, the great Shepherd of the sheep, would, through the eternal Spirit, rend the cloud of darkness which seems hovering over so many minds touching this subject; and that God in his mercy would open a way for the abolition of slavery without violence; that he would so preside in the councils of our rulers, and the Legislatures of our nation, as to open their eyes to see, that judgment, mercy and truth, as well as sound policy, demand the abolition of slavery; and if it cannot immediately be carried out into full effect, its principles can be recognized, and afterwards it can be effected in such manner as prudence and sound discretion would dictate; but no delay would be made in acknowledging the principles and effectually and thoroughly beginning the work. Thy friend, &c.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 7, 1856.

Tones and Gestures in Preaching.—The following advice is appended to the Queries for Meetings of Ministers and Elders, in the Book of Discipline of our Yearly Meeting: "It is earnestly and affectionately recommended, that ministers and elders watch over one another for good, to help those who are exercised in the ministry in the right line; discouraging forward spirits that run into words without life and power; advising against affectation of tones and gestures, and every thing that would hurt their service; yet encouraging the humble, careful traveller; 'speaking a word in season to them that are weary.'" Though far from admitting, with the superficial Chesterfield, that the manner is as important as the matter, even in the common affairs of life, yet it must be acknowledged that the manner, even in the solemn work of the ministry of the gospel, is too important to be overlooked or disregarded. In every communication, the less there is to divert the attention of the hearers from the matter to any peculiarity of manner, the clearer and more permanent will the impression probably be. I remember reading, many years ago, some observations upon style, in which the author lays down the position that a perfect sentence must convey the meaning intended, so clearly, and apparently so naturally, that the reader would not be left to imagine that the expressions used were any other than such as every body else would have employed on the same occasion. Every emotion of the mind, particularly when a strong one, appears, to some extent, to prompt its peculiar tone and gesture; but it is of particular importance that these indications should not be permitted to run into excess. Now, it is well known that Friends in the ministry, and valuable ones too, sometimes fall, perhaps imperceptibly to themselves, into habits of tone, gesture, or manner, which cannot fail to divert the attention of their hearers from the matter, however weighty and important, to the manner. One habit, which some years since was very prevalent among Friends,

was that of giving to their communications a singing tone. I once heard a female minister deliver a communication of considerable length, almost from beginning to end, in a tone as tuneful and melodious as her voice could supply. Certainly such a manner of delivery must diminish the weight and force of any religious communication.

We sometimes hear a Friend in the ministry, and the practice is probably peculiar to our Society, begin his communication in such a detached and broken manner—uttering, perhaps, one or two words at a time, with intervals between successive words or sentences,—so long that the hearers are liable to forget the first before a second is pronounced. It is true that that valuable minister, John Woolman, in relating his own experience in the work of the ministry, informs us that he sometimes found a necessity laid upon him to rise and proceed with the matter before him, though that matter was furnished so slowly that he compares his situation to one who was stepping from one stone to another, and who was often obliged, when he had taken one step, to look very carefully before he ventured to take another. This, however, appears to have been rather the exception than the rule, and from the tenor of his remarks we may fairly infer, that the steps to which he alludes were real ones, and not fragments of steps; consisting, probably, of sentences, each conveying its own meaning, and not of detached words, scarcely intelligible from want of connection. At all events, we must believe that if our ministers wait till the exercise is sufficiently matured in their own minds, before they rise to speak, it will be very seldom, if ever, that the matter will be furnished to them too slowly to constitute a connected discourse. On the other hand, we sometimes hear our ministering Friends, when warmed with their subject, giving vent to their feelings on a key so vehement as nearly to drown their articulation in the abundance of sound. I once heard a zealous young man, while earnestly addressing an audience, run so far into this excess that it was almost impossible to understand any thing he said. It did not appear that he labored under any peculiar difficulty in his powers of articulation; his defective expression being probably the result of a want of care on his part, and a want of proper advice from his friends in his early movements, to preserve a natural and appropriate manner. The following anecdote, which I heard more than fifty years ago, from a valuable aged Friend, who had probably carried it in his memory from his youth, may perhaps not be destitute of instruction: An old man, a minister in our Society, had fallen into the offensive habit of giving utterance, at the end of almost every sentence, to a long, unmeaning expiration. At one time, after being engaged in the ministry and indulging as usual in this awkward habit, he found himself in company with a rough-hewn Virginian, who took occasion to thank him for the good sermon which he had preached to them that day; but who inquired, in conclusion, mingling with the inquiry a spice of profanity to render it more pungent, what was the use of that long "hah!" at the end of every sentence? This coarse piece of eldership, coming from the source it did, produced an effect which probably more polished admonition might have failed to accomplish. The old man was cured from that time, of this unpleasant appendage to his ministry. This suggests the belief that habits injurious to the service of the ministry, might in every instance be rectified, provided the minds of the speakers were sufficiently impressed with the importance and necessity of their rectification.

There was a time, now, it may be hoped, happily passed away, when reading, as taught or practised in the common schools of this country, was calculated to introduce unnatural and offensive habits of public speaking. Reading, particularly on a serious subject, was not unfrequently performed in a tone more nearly approaching to singing than to common delivery. Once, during the early portion of my life, while on a journey through the western country, I took up my quarters for the night at a tavern, where, in the evening, a paper, I think only a common advertisement respecting the sale of property, was delivered to a young man to read for the information of the company present. This service was performed in a manner that might have been mistaken for the enunciation of a psalm. This was, no doubt, the manner in which he had been taught to read.

As education has, within the last sixty years, been greatly advanced in most parts of our country, there is no doubt that the manner of reading has with it been also greatly improved. In this improvement, the inculcation of a natural manner, both as to key and tone, is not the least important part.

These observations may be closed by the remark that the object, both of reading and speaking, whether on common or religious subjects, is to impress on the minds and understandings of the hearers, the sentiments of the speaker or writer. This purpose is most likely to be answered by deviating as little as pos-ible from the tone and manner which nature dictates.

E. L.

Died,—In Orange Co., Ind., on the 16th of Fourth month last, in the 44th year of his age, Benjamin M. Pritchard, a member of Lick Creek Monthly Meeting of Friends. Through his brief but severe illness he was much engaged in deep, fervent prayer, and spoke of his departure with calmness and resignation. He left a beloved wife and an interesting family of children, in full confidence that He who had ever been a Father of the fatherless and the widow's Judge, would be with them and help them as they were faithful to Him. He acknowledged his own unworthiness, yet relied with humble trust upon the mercies of God, through Jesus Christ his Holy Redeemer. His loss to our religious Society—to his family and friends—is great; but they have the consoling belief that he has passed from works to rewards, and that their loss is his everlasting gain.

——, On the 19th of Fifth month, 1856, Amy, wife of Eli Lindley, a member of the same meeting.

NEW YORK YEARLY MEETING.

The following communication has been received from a friend in New York:

New York, 6 mo. 2, 1856.

Our Yearly Meeting opened at the usual time on 6th day morning. The number in attendance is hardly so large as usual. The Ministers with minutes from other Yearly Meetings are as follows: John L. Eddy, Jacob Heaton and Huldah H. Hoag from Indiana Y. M., Rebecca Updegraff from Ohio Y. M., Ely B. Hayward from Baltimore, and John Meadow, Sybil Jones and Abigail Hanson from New England. After reading the reports from the Quarterly Meetings and the minutes of the above named Friends and their companions, the printed Epistle from London was read, and ordered to be printed for circulation among our members. The correspondence was then taken up, and the Epistles from London, Dublin, New England, Baltimore and North Carolina were read, after which, and the subject of the nomination of Friends for Clerk and Asst. Clerk had been confided to the Representatives, the meeting adjourned. In the afternoon, the Representatives reported they were united in proposing the names of Richard Carpenter and William Wood, for Clerk and Assistant Clerk, which names having been separately considered, were united with, and those Friends appointed accordingly. The Epistles were then resumed. Those from Ohio and Indiana were read, and the Clerk, after stating that one epistle yet remained, concerning which he would soon ask the direction of the meeting, recorded the acceptable reading of the others. He then informed the meeting there was an Epistle on the table from Philadelphia Yearly Meeting, and asked for the direction of the meeting in reference to it. A very general and prompt expression was given in favor of reading the epistle; only one Friend, I think, at first dissenting, but afterwards withdrawing his objections and uniting with the judgment of the meeting. After the reading of the Epistle a considerable diversity of sentiment was at first manifested as to the course the meeting should pursue, but a fervent desire was evinced that no step be too hastily taken; Friends expressed themselves with calmness and deliberation, and the final judgment of the meeting was to refer the subject to the solid consideration of a committee, especially with the view to determine whether the Yearly Meeting had fully discharged its duty towards that of Philadelphia, or whether further affectionate labor were called for at its hands. A committee was accordingly appointed to report to a future sitting, and after the appointment of a committee to essay replies to the Epistles from the other Yearly Meetings, and a committee to examine the accounts of the Treasurer, the meeting adjourned to 7th day morning.

Seventh day morning the meeting entered upon a consideration of the state of the society, as represented by the answer to the Queries, and proceeded as far as the third query and answer inclusive. The sitting was a solemn and very interesting one; much labor being bestowed and weighty and pertinent counsel offered by the commissioned Ambassadors from distant parts. In the afternoon the remaining queries were answered, after which the minutes of the Meeting for Sufferings were laid before the meeting. The proceedings of that body proved to be very satisfactory to the Yearly Meeting.—At their last session the subject of slavery claimed their consideration. No way appeared to open for decided action, but the propriety of abstaining as far as practicable from the use of the productions of slavery was again commended to the solid consideration of Friends.

THE HISTORY OF NEWSPAPERS.

The first newspaper was issued monthly in MS. form, in the republic of Venice, and was called the *Gazetta*, probably from a farthing coin peculiar to Venice, and which was the common price at which it was sold. Thirty volumes of it are still preserved in a library at Florence.

It was long supposed that the first newspaper published in England was at the epoch of the Spanish Armada, but it has been discovered that the copies of that bearing the imprint of 1538, in the British Museum, were forgeries. There was no doubt that the puny ancestor of the myriads of broad sheets was not published in London till 1622,—150 years after the art of printing had been discovered; and it was nearly

100 years more, before a daily paper was ventured upon. Periodical papers seem first to have been used by the English during the times of the Commonwealth, and were then called "weekly news-books." Some had most whimsical titles.

The first newspaper printed in North America was printed in Boston, in 1690. Only one copy of that paper was known to be in existence. It was deposited in the State Paper Office in London, and was about the size of an ordinary sheet of letter-paper. It was stopped by the government. The Boston News-Letter was the first regular paper. It was first issued in 1704, and was printed by John Allen, in Pudding Lane. The contents of some of the early numbers were very peculiar. It had a speech of Queen Anne to Parliament, delivered 120 days previously, and this was the latest news from England. In one of the early numbers there was an announcement that by order of the Postmaster-General of North America, the post between Boston and New York sets out once a fortnight. Negro men, women, and children were advertised to be sold; and a call was made upon a woman who had stolen a piece of fine lace worth 14s. a yard, and upon another who had conveyed a piece of fine calico under her riding hood, to return the same or be exposed in the newspapers.

This pioneer paper was published for 74 years; it was the leading Tory paper, prior to the Revolution. The Boston Gazette was the organ of the patriots, and was issued at Watertown. At the commencement of the revolutionary war, there were 37 newspapers in the United States. Of this number, only eight were committed to the British Government, but five others were brought over. The oldest existing paper in Massachusetts was the Worcester Spy, first published in this city during 1770, but removed to the western part of the State on the occupation of Boston by the British troops. Our country, although the youngest in the world, outstrips all others in the number of publications and newspapers sold.—*Publishers' Circular.*

For Friends' Review.

EARLY SETTLEMENTS OF FRIENDS IN INDIANA.

No. 5.

White Water Monthly Meeting.

In the early part of the year 1815, nine years after the first settlement at White Water, and six years after the establishment of the Monthly Meeting, it was composed of the following subordinate meetings, viz.: White Water, West Grove, Silver Creek, Middle-Fork, Elkhorn and Chester, and contained 165 families, numbering probably 800 or 900 members; in addition to which there had been set off from it three Monthly Meetings, viz.: Lick Creek, Blue River and New Garden. The meetings which remained attached to White Water were all within eight miles of its meeting house, except Silver Creek.

Four or five recommended ministers belonged to the Monthly Meeting at this time, all of whom were frequently engaged, as appears, in the exercise of their gifts at home, and in religious service abroad. Receiving certificates of removal, visiting, indulging and establishing meetings, attending to marriages of its members, liberating ministers for religious services, treating with and disowning delinquent members, and other business usual in such meetings, appears to have fully occupied the Monthly Meeting.

Although the coming together, in so short a time, of so large a number of Friends, from different meetings, and the consequent introduction, with them, of various views and practices, was unfavorable to unity, and no doubt did, to some extent, operate against the harmony of the meeting, it was, notwithstanding, preserved in a good degree of fellowship, and the business was generally transacted with becoming harmony and condescension.

The outward circumstances of the settlers had much improved since the first settlement, and although every thing was still in a rough and primitive condition, their means of subsistence and comfort greatly increased. The forests had been sufficiently deadened and felled to make room for cultivated fields, and the laborious industry of the pioneers was rewarded with abundant crops. The cabin had, in many instances, given place to the more comfortable hewed-log house. Trees and bushes were cut away, and roads opened through the woods, which made travelling from place to place more easy. The wild game, upon which the first settlers much depended for subsistence, had grown scarce, and its place was supplied by domestic animals. Mills had been erected, and merchants had brought in small supplies from abroad; but yet, at this time, the only method of reaching Philadelphia and other eastern cities, was by a journey on horseback, requiring about twenty days time, from whence goods were brought, either in wagons across the mountains to Pittsburgh, and thence in flat-boats to Cincinnati, or via New Orleans and up the Mississippi and Ohio Rivers to Cincinnati *in flat-boats*, at an expense of from $10 to $12 per hundred pounds.

Some commerce was carried on with the Indians; at one time, the Delawares purchased 400 bushels of shelled corn at White Water, which they carried away in cased skins. The intercourse between the Indians and Friends at White Water appears to have been of the most friendly character.

In the 1st month, 1816, a meeting called *West Union* was established about 12 miles west of White Water. It afterwards became a Preparative Meeting of considerable size; and West Grove Monthly Meeting was held there alternately for awhile; but the meeting was subsequently so much reduced in size by emigration, as to be discontinued, and no meeting has been held there for several years past.

The population of the Territory having increased to sufficient numbers, Congress was induced to pass an act, authorizing the establishment of a State Government; whereupon members of a convention to form a Constitution were elected, and met at Corydon on the 10th day of 6th Month, 1816. Jeremiah Cox was one of the delegates to this convention from the county of Wayne. After a session of 19 days a Constitution was adopted, which remained in force until 1851, and which has not probably been, upon the whole, exceeded by the Constitution of any other State, which has since been adopted.

In the summer of 1816, the town of Richmond was laid off upon the banks of the White Water, about half a mile from the Meeting House, by John Smith and Jeremiah Cox; and as a large majority of the settlers in the immediate neighborhood were Friends, so the larger proportion of the first inhabitants of the town were members of our Society. Amongst these was William Williams. In his journal (page 194) he says, "this summer I bought a lot in a new town, near White Water Meeting House; built, and moved my family there, where we find great peace of mind."

During the 40 years that have since elapsed, Richmond has grown to be a place of about 6,000 inhabitants; four or five hundred of whom are members of our Society, there being, besides, a considerable number who make profession as Friends. Railroads running E. and W., and S.E. and S.W., pass this place; and nearly all the common roads leading to and from it have been turnpiked; so that many are now living who have seen the journey to the eastern cities reduced from twenty days to 30 hours time, and the ground which was once covered by dense forests, occupied with dwellings, business houses, and the shops of mechanics and manufacturers. One of these original settlers, in a recent public address says, "I think it has fallen to the lot of few men to witness greater changes, in every point of view, than I have. Greater advances have been made in the arts and sciences, within the last fifty years, than were ever made before, in double the length of time. Money has increased ten fold. Whether this has increased our happiness in the same rate, I will not pretend to say; but speaking for myself, I can say, that if I ever enjoyed more happiness at one period of life than another, it was in what we may call our primeval state."

West Branch Quarterly Meeting was at this time composed of the following Monthly Meetings, viz.: West Branch, Union, Mill Creek, Elk, White Water, New Garden, Lick Creek, and Blue River. The four latter Monthly Meetings were in *Indiana*, and they had united in a request for a new Quarterly Meeting, to be held at, and called by the name of, *White Water*, which was granted by Ohio Yearly Meeting in 1816. The new Quarterly Meeting was "opened and held at White Water" on the 4th of the 1st Month, 1817. It was largely attended, and is recollected by those who were present as an interesting and satisfactory occasion. William Williams, in his journal, has the following entry: "On the first day of the first month, 1817, there was a new Quarterly Meeting opened at White Water Meeting House, which was a great satisfaction to many minds: yet we felt sorry to part with our dear friends of West Branch, a number of whom were present; but believing that the time was come, we strove not in our own strength to build a tower to keep us together, but for truth's sake, cheerfully parted, although with strong desires for each other's welfare in best things."

For several years after the establishment of the Quarterly Meeting, the emigration of Friends to Indiana from North and South Carolina continued large; a considerable number also came in from Pennsylvania, New Jersey, and Maryland; and in the 5th month, 1817, a meeting was indulged upon Greensfork, about 12 miles N.W. of White Water, which afterwards became a Preparative Meeting by the name of *Fairfield*, and is still continued at the same place. In 1819, a meeting was indulged "at the upper settlement or Middle Fork," which afterwards became a Preparative Meeting by the name of *Woodbury*, which is still continued, and is about eight miles N.E. of White Water. In 1820, a meeting called *Ridge*, located three miles east of White Water, was indulged, and afterwards became an established meeting. It was held until 1828, when, having been much reduced by the Hicksite separation, it was discontinued.

C. F. C.

THE WASTE OF WAR AND THE WINNINGS OF INDUSTRY.

We have recently considered the capacities and burdens of the leading nations of Christendom; and noticed the great disproportion of the expenditures for war, compared with those for the purposes of civil government. In the case of Great Britain, especially, this disparity is the most extraordinary. The expenditures of that power for wars past and prospective in 1854, were more than $251,000,000; while all its other expenses amounted only to a little more than $30,000,000. It is difficult to convey to the common mind even an approximate idea of the values represented in these one hundred million amounts. It may assist the reader to their appreciation, if we measure them with familiar standards. To do this with the annual revenue of the richest man on earth, would be like measuring the equator with a two-foot rule. Let us take the largest joint-stock property in the world for our measure. This is the capital invested in railways in Great Britain, amount-

ing, at the beginning of 1853, to £264,165,608, or $1,267,995,264. Every dollar of this almost unfathomable sum has been actually raised and paid in. Whoever has seen a modern map of the United Kingdom will have noticed that it is almost literary put in irons, or covered with such a net work of railroads, that the meshes of unintersected land look very small. Those who have travelled in that country must have been struck with the standing army of officials and men in fustian sustained by every line. Well, what are the gross earnings of all these railways in a good year? Why, in 1854, the whole receipts for passengers and freight amounted to £20,000,-525, or $96,002,520. The reader will easily see, that this is the greatest vested interest on the face of the globe, excluding landed estate. The annual income it produces far exceeds the revenue of any other investment in any single nation. Now put this and that together, and see what a lesson may be derived from the comparison. The expenditures of Great Britain in 1854 on mere preparations for war, were $117,984,201, and the gross receipts of all the railways of the kingdom that year, were $96,002,520; or nearly $22,000,000 less than the amount appropriated to military and naval amounts! Let us measure this annual offering to the altar of Mars by the standard of human labor and its earnings. The number of agricultural laborers, male and female, young and old, employed in Great Britain, in 1851, according to the census of that year, was 1,077,627. Of this number 198,226 were under the age of twenty years; and probably one third of these were under twelve. The average wages of able-bodied men is about ten English shillings per week. Taking with them the women and children in a general estimate, the average weekly wages of the whole number employed in farm work would probably be eight shillings, or $1.92; making about $100 a year per head. Thus all the men, women, and children, who make Great Britain one great garden in beauty and wealth of production, earn $107,762,700 in the course of twelve months, provided they all work every day in the year except the Sabbath. This is a large amount. But let us put this and that together. In round numbers, for producing food for man and beast, $108,000,000; for preparations to slaughter man and beast, $118,000,000! There is a useful lesson at once apparent in the collocation of these figures. We would commend it to the honest toilers who plough, sow and reap, and bear the out-door burden and brunt of feeding a nation. The deduction and inference are perfectly simple and easy to the mind of a child. For the husbandry of the plough, $108,000,-000; for the husbandry of the sword, $118,-000,000 per annum!

Let us apply a measure to these vast expenditures for war in time of peace, which the commercial community will more fully appreciate. No nation in the world has ever done so much to open up new markets for its commerce as Great Britain. Its geographical situation has greatly favored this policy; having, as it were, its factories and ware-houses midway between the great continents of Asia, Africa and Australia, and the whole of the Western Hemisphere. The whole globe is belted or dotted with its colonies; and these are all maritime, or accessible by water. To supply them all with manufactured goods and other productions, one would think should employ the industrial genius and activities of a great nation. But their trade is trifling compared with her commerce with independent States. In the year 1853, the imports of the United States amounted to $267,978,647; and $143,019,260, or more than half of this amount, came from Great Britain and its dependencies. She imports for manufactures more raw cotton, silk and flax than all the other nations of Europe put together. The entire cellar of her island seems to be stocked with an inexhaustible supply of iron, coal, &c., and whole districts are covered with factories, dunning the heavens with smoke and dinning the ears of millions with the click and clatter of machinery. In the back-ground of these manufacturing industries, or in the agricultural districts, is a boundless supply of cheap labor, from which they may be recruited at any time and to any extent. With such resources, there is no reason to wonder that Great Britain has surpassed all other nations in productive capacity. Her exports in 1854 amounted to $466,000,000; while those of the United States were $278,000,000, including specie. This comparison will show how far in advance of any other country she is in foreign commerce. Now, what is the net and positive profit of all these exports, after deducting every charge and liability? Is there any experienced merchant in New York or Boston, who would put it at twenty-five per cent? But let us allow that rate, which would make the total profit of $466,000,000 amount to $116,500,000. Put this and that together. In 1854, there were 31,517 ships, with an aggregate burthen of 7,583,611 tons, that cleared from the ports of the United Kingdom, more or less freighted with its productions. The whole net profit of these was $116,500,000. The preparations for war the same year cost the nation $118,000,000! The merchant needs no suggestion in reference to the lesson these two facts convey. He will see at once the bearing and burden of the present *armed-peace* system upon the interests of commerce.

In the foregoing comparisons, we have had to do only with what are called *peace-establishments*, or ordinary *preparations* for future hostilities. We have not touched upon the waste of actual war. Let us glance at one tide-mark which the deluge of this calamity has left as an

instructive memento to the nations it has inundated. The Public Debts of all the States of Christendom, both in Europe and America, from which we have any official returns, amount to the grand total of $8,861,694,000. Undoubtedly, $8,000,000,000 of this almost immeasurable sum, represent the war-bills left to present and future generations to pay by those who contracted them. What known value shall we apply to this mountainous aggregate? What shall we put in the opposite scale in order to ascertain its weight upon the people of the civilized world? According to Otto Hübner, the inpaid capital of all the known Banks of the world, amounted, in 1852, to 1,085,478,664 thalers, or $781,554,865. Thus, the war-debts of Christendom amount, at this moment, to *ten times* the capital of all its banks! Here is a fact and a lesson for the capitalist. He will see at once the reason why the barometer of the public funds is so exceedingly sensitive; sinking at a statesman's frown, or at an angry word between two diplomats. What is the meaning of all these feverish perturbations in national securities may be a puzzling query to common minds, unacquainted with the true reason of the phenomenon; but to him it is all clear as the day. Translating the true cause from the delicate and mincing phraseology of "change," it is just this, and nothing more nor less. The monetary world knows that "it is the last ounce that breaks the elephant's back;" that the people of Europe are now bending toward the ground, and staggering under as heavy a load as they can carry, and that a few more ounces will break them down, and then, woe to all who have their treasures in that crushing burden. It should be remembered that we have taken these war-debts as they existed before this terrible, wanton and aimless conflict with Russia, just terminated by the Paris Conference. At the lowest figure admissible, this will add at least $1,000,000,000 to the indebtedness of the various Powers that took part in it, directly or indirectly. Thus Christendom enters upon the first years of the last half of the nineteenth century with unpaid war-bills amounting to $9,000,000,000, besides other liabilities! What a legacy for future generations! But the most aggravating circumstances connected with this appalling inheritance, is the fact, that in some cases it will go down to them with the solemn and reiterated assurance of those who contracted it, or of their representatives, that it was all a mistake, and might have been avoided, had not the people been wrought up to a gust of passion and frenzy. Lord John Russell, D'Israeli, and other eminent statesmen representing all parties in the British Parliament, have deliberately declared their opinion to the world, from the high places they occupy, that the long wars with the French Republic and Empire were all waged upon a wrong principle, and might have been safely and honorably avoided. These wars cost the people of Great Britain about $5,000,000,000 in money, besides a loss of human life money cannot measure. How tantalizing to be told, within forty years of their termination, that all this sacrifice was for nothing; resulting in no real good to the nation, establishing no principle of justice! It required almost the lifetime of a generation to get their eyes open to this stupendous delusion. But, what is passing strange, no sooner were they thus undeceived, than they rushed into a new and disastrous hallucination, or into this war with Russia. It will not take forty years or four months to prove to them that this was the greatest delusion of all, as far as their first hopes, expectations and objects were concerned.

Here, then, the nations of Christendom will enter upon 1857 with an aggregate of war-debt alone amounting to $9,000,000,000 in round numbers. This does not, by any means, represent the waste of war during the last century, but that portion of its cost that is handed down unpaid. Doubtless the present generation "will follow in the footsteps of its illustrious predecessor," and pass down this burden undiminished to unborn millions. But the interest must be paid annually. There is no way to wriggle out of that obligation. This interest, at five per cent., will amount to $450,000,000 yearly. This sum, raised from the industry and earnings of the people, will serve to remind them impressively of their obligations to wars *past*. Then there is a considerable bill for wars *prospective*, or possible, which they have to meet annually. We cannot say within $50,000,000 how much the actual preparations for war in Christendom cost in time of peace; for we have official returns from only twenty of the forty-three independent States which mostly comprise the family of civilized nations. These twenty include all the large Powers, both in Europe and America; and we find their annual expenditures for armies and navies, amounted, in the aggregate, in 1854, to $466,000,000. The expenses of the twenty-three small States, from which we have no returns, would probably swell the sum to the grand total of $500,000,000. It will be seen, that these two great totals pretty nearly balance each other; just as those probably did, between which the ass, in scripture, crouched to the ground. Put together, and reducing them to their minimum, they weigh $900,000,000. This is the annual tax imposed by war, past and prospective, upon the people of the civilized world. This is the amount which they must pay out of their earnings every year to sate the cravings of that horse-leech monster that cries, Give! give!

Nine hundred millions of dollars a year for Wars Past and Possible! What wonder there is a tremor in *public securities* at the slightest danger that this mountainous burden may be-

come "the last ounce" too heavy for the people's backs! It now exceeds by more than $100,000,000 the inpaid capital of all the Banks in the world. It is equal to the aggregate exports of England, France, and the United States, and to full 50 per cent. of the exports of all the nations of the world. It is twice the rental of all the real estate of Great Britain; it exceeds the net profit of all the manufactures of Christendom. It is equal to the annual wages of 4,500,000 agricultural laborers at $200 per head. It would pay for the construction of 45,000 miles of railway at $20,000 per mile. It would support 1,200,000 ministers of the gospel, allowing each $750 per annum; giving a religious teacher and pastor to every 750 persons of the whole population of the globe.

Such is the condition of the people of Christendom in 1856, resulting from the Waste of War.

THE HEAVENLY LAND.

BY MARY HOWITT.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love cannot droop nor be dismayed,
And none shall ever die.
Where is that land,—oh, where?
For I fain would hasten there;
Tell me, I fain would go—
For I am wearied with a heavy woe:
The beautiful have left me all alone:
The true, the tender, from my paths have gone.
Oh, guide me with thy hand,
If thou dost know that land;
For I am burthened with oppressive care,
And I am weak and fearful with despair.
Where is it—tell me, where?
Thou that art kind and gentle, tell me, where?

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as He meekly bore
Sorrow, and pain, and strife.
Think how the Son of God
Those thorny paths hath trod;
Think how He longed to go,
Yet tarried out for thee the appointed woe;
Think of His weariness in places dim,
Where no man comforted or cared for him;
Think of the blood-like sweat
With which His brow was wet,
Yet how he prayed, unaided and alone,
In that great agony, "Thy will be done!"
Friend, do not thou despair; [er.
Christ, from His heaven of heavens will hear thy pray-

SUMMARY OF NEWS.

Foreign Intelligence.—By the steamer Africa, Liverpool dates to the 17th ult. have been received. The news is unimportant.

The English Parliament was not in session. The sittings of the Crimean Board of Inquiry were within a day or two of their termination.

It is confidently expected that measures will be taken by the Western Powers in regard to the Austrian occupation of Italy, and the formidable preponderance of that Power in the Italian States, threatening, it is said, to envelope the entire peninsula. Strong hopes of the intervention of France and England in their favor are entertained by the people of Italy.

Lord Stratford de Redcliffe, the English Minister at Constantinople, has applied for and received leave of absence.

The London Times Crimean correspondence sets down the Russian losses in and around Sebastopol at 86,000 men, while 100,000 perished of fatigue and disease.

Great numbers of the Tartar population of the Crimea were leaving their homes and flocking on board the vessels lying at Balaklava, animated, as they state, by dread of their Russian taskmasters. They declare that the Russians hate them on account of their sympathy with the Allies, and will take terrible vengeance upon them on the departure of the combined troops. It is said they will probably colonize the Dobrudscha. Syria continues in a very unsettled state.

It is stated that a treaty has been concluded between the United States and Persia, one article of which obliges this country, in consideration of the advantages granted by the treaty to our commerce, to have a fleet in the Persian Gulf for the defence of Persia against attack by any maratime nation. This article is supposed to be directed particularly against England.

The second article gives the Americans the right to have ships of war in Shalt-ul, Arat, and the mouth of the Tigris. The third allows them to have a factory at Skurnat.

Mexico.—The dates from the City of Mexico are to the 22d ult. President Comonfort had issued a decree of banishment against the Bishop of Peubla. An attempt by the Church party to rescue the Bishop, failed, and many of the party were arrested. The Bishop had sailed for Bordeaux.—Comonfort was taking active measures to subdue Vidauri.

The Union of Coahuila and New Leon is annulled.

Central America.—Nicaragua dates are to the 20th ult. The transit route through Nicaragua is again open. The country is represented as being quiet, the Costa Ricans having evacuated it without risking another battle. Cholera had made sad havoc in the ranks of the Costa Rican army. The elections were taking place in Nicaragua, and it was considered certain that Gen. Rivas would be elected President.

Advices from Costa Rica state that the country is torn by internal dissensions.

It is now ascertained that 31 persons were killed and about sixty wounded by the accident on the Panama Railroad. Four of the wounded have since died.

Intelligence from Aux Cayes, Hayti, of the 4th ult, states that a formidable insurrection against the Emperor Solouque, has broken out in that part of the island, and that from two to three thousand insurgents were marching against Aux Cayes.

California.—California news to the 5th ult. has been received. The Indian war in Washington and Oregon Territories still continues. The Republicans of California have elected delegates to the Philadelphia Convention.

Sandwich Islands.—The lava has ceased to advance towards Hilo, though there is still much smoke in the top of the mountain. King Kame-

hameha 4th is shortly to be married to a granddaughter of John Young, jr., an Englishman.

Deseret.—The people of Deseret have adopted a State Constitution and appointed two delegates to present a memorial to Congress, asking admission into the Union. Among the provisions of the Constitution are the following:

"No person can be a member of the General Assembly except he be a free white male citizen of the United States, and an inhabitant of the State one year preceding the time of his election, and has at his election an actual residence in the district he may be chosen to represent.

"Any person of the State who may hereafter be engaged, directly or indirectly, in a duel, either as principal or accessory before the fact, is disqualified from holding any office under the constitution and laws of the State.

"Any amendments to the constitution are to be submitted to and decided by a direct vote of the people."

Domestic.—The British Minister has been dismissed by the President, and his passports furnished to him. The British Consuls at Cincinnati, Philadelphia and New York, have also received notice of their dismissal and the revocation of their exequators.

Further details of the outrages at Lawrence have been received. After the burning of the office of the Herald of Freedom, Sheriff Jones dismissed his posse, and the men immediately commenced an indiscriminate pillage of the stores and dwelings. All the houses of the Free State men were robbed; a large amount of property was destroyed, and the Post Office broken open and pillaged.—Buford, Stringfellow, and Atchison were conspicuous on the occasion. Governor Robinson's house and the library of the editor of tha Herald of Freedom were set on fire, but the flames were extinguished by the citizens. At sunset, Jones and his posse left the city. A number of the Free State men have been murdered. The Missourians were returning home. Gov. Shannon has called out the troops stationed at different points in the territory. The Congressional Committee continued its sessions. Gen. Pomeroy has made his escape.

The outrages in Kanzas and the murderous attack upon Senator Sumner, have aroused a strong feeling throughout the Northern States, and large meetings have been held to give utterance to this feeling, and to consider upon the steps proper to be taken in relation thereto. In the Massachusetts Legislature, a resolution has been discussed appropriating $20,000 to aid the Free State inhabitants of Kanzas, and empowering the Governor to appoint agents for its proper disbursement. In New Haven, a public meeting has been held, and a committee appointed to call a State Convention, for the purpose of furnishing aid and protection to the Connecticut colonists in Kanzas. The State Council of the American party in Massachusetts, have passed a resolution that if such outrages as those upon Senator Sumner are repeated, they will go in a body to protect the representatives of Massachusetts. Many Northern clergyman also, and two in the *city of Washington*, have, from their pulpits strongly denounced these outrages.

Senator Sumner's condition continues to be extremely critical.

The Democratic Convention for the nomination of candidates for the Presidency and Vice Presidency of the United States, met at Cincinnati on the 2d inst. Two sets of delegates from Missouri and New York appeared and claimed seats as members. In the case of the Missouri delegates, the committee on credentials decided in favor of the anti-Bentonites. No decision has yet been made in relation to those from New York.

Congress.—In the Senate, on the 28th ult., the Chairman of the Committee appointed to investigate the circumstances of the recent assault upon Senator Sumner, reported that, although the assault was a violation of the privileges of the Senate, that body had no jurisdiction in the case, and could do nothing more than make a complaint to the House. The resolution attached to the report providing for submitting this formal complaint, was adopted; Toombs, of Georgia, alone voting "no." The President's veto message in regard to the improvement of the mouth of the Mississippi river, was considered up to the hour of adjournment.

On the 29th, the bills from the House, granting public lands to Wisconsin, Alabama, Louisiana, and Michigan, to aid in the construction of railroads, were passed. A message from the President in regard to the difficulty with England, respecting enlistments, and giving information of his dismissnl of the Britfsh Minister, was received and read. On the 2d inst., a letter was read from Preston L. Brooks, directed to the presiding officer of the Senate, disclaiming any intention of violating any of the privileges of the Senate, by his assault upon Senator Sumner. The Senate not being in session, he did not think he was committing any breach of privilege. The letter was laid on the table and ordered to be printed.

In the House of Representatives, bills were introduced on the 28th ult., giving lands to States to aid in the construction of railroads; ceding the public lands to the States in which they lie, and repealing the act establishing a Court of Claims. A bill was passed granting a million of acres of land to Louisana to aid in the the construction of railroads. On the 29th, Campbell, of Ohio, from the Committee of Inquiry on the assault upon Senator Sumner, requested the House to adopt a resolution permitting the Committee to present their report at any time when the House is in session, the document to be laid on the table and printed. The resolution was adopted. The majority of the Committee on Territories reported in favour of the admission of Kanzas as a State, with the Topeka Constitution. The consideration of the subject was postponed to the 25th inst. The President's Message in regard to the Crampton affair was read and referred. On the 2d inst., the Chairman of the Committee appointed to to investigate the circumstances attending the assault upon Senator Sumner, made a report with resolutions that Preston S. Brooks had been gulity of a breach of the privileges, not only of the Senate, but of the Senator assailed, and of the House of Representatives, as a co-ordinate branch of the legislative department of the government and that he be expelled from that body, and expressing its disapproval of the conduct of Henry A. Edmunson and Lawrence M. Keitt, in regard to said assault. Howell Cobb submitted a minority report, arguing that no breach of privilege had been committed. Both reports were laid on the table and ordered to be printed.

FRIENDS' REVIEW.

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For Friends' Review.

THOMAS STORY.

(Continued from page 610.)

An incident which occurred in connexion with the charitable assistance he afforded others, was the occasion for the expression, on the part of Thomas Story, of sentiments which indicate the enlarged spiritual views opening before him. During the time King William III. was subduing Ireland, many fled into England to escape the troubles of the war; among others, was an independent teacher. He being destitute, was liberally assisted by Thomas Story. They fell into discourse on some points of religion, when the stranger asked him what form of worship he attended? He replied, "I had formerly frequented the national worship according to my education; but then and for some time before, had declined it, as also all other outward forms, keeping retired in my chamber on the usual days appointed for that purpose. When he heard this, he asked if his company the next Lord's day, as he called it, might be acceptable? For the national worship was not agreeable to him. I gave him liberty, and he and his son came accordingly to my chamber, where I was sitting alone in silence, waiting upon the Lord.

"After a civil reception, and short pause of silence, he began to magnify the great providence of God, in re-establishing and advancing that people, meaning the Independents and Presbyterians, who had been so much hated, persecuted, and suppressed, now to be made the chief instruments of deliverance, restoration, and reformation, to the right way of the Lord and to his own glory.

"As he spoke, I observed he himself was not upon the true foundation, nor acquainted with the mind of the Lord on that account; but spoke from his own imagination and partiality to his own sect, as he and they desired it should have been; his mind natural and carnal, and his views outward toward the power and dominion of this world, as the Jews were at the time of the appearance of Christ among them; and as soon as he came to a period, finding my mind filled with the sweetness and meekness of divine truth, I replied, 'The divine providence is indeed great over the children of men, and apparently over this nation and her dependants at this day; and the necessity of a right and thorough reformation is very great, and in the proper time and way of the Almighty will be brought to pass. But it will be neither by the means nor instruments now in your view; for all the contenders, one against another, by destructive force, are of one spirit divided against itself, under different forms and views, in which the strongest will advance themselves and their own way, but cannot by such means, reform either themselves or others, as they ought to do in the sight of God, who does not approve or countenance violence, bloodshed and unrighteousness in one sect, and condemn the same things in another; and who will therefore bring about that right reformation by instruments of a different kind, and by another means and way: as it is written, 'not by might, nor by power; but by my Spirit, saith the Lord.' Upon this the stranger was much broken in spirit, and the tears ran down his beard, and dropped upon his knee, as he sat by me; and after that, being filled with love, the same which had reached him from my spirit, he embraced me in his arms, rejoicing that he had met with me, but said no more on any religious subject. Soon after he departed and I saw him no more."

Thomas Story's nearer approach to the religious Society of Friends was attended with remarkable evidences of divine regard. As he was on one occasion quietly engaged in writing, this people were unexpectedly and suddenly brought to his mind, and thenceforward he had a secret inclination to enquire farther concerning them, their way and principles. In the fifth month, 1691, lodging at an inn kept by a Friend in Cumberland, their conversation turned on religious subjects, and it soon appeared that there was no material difference in their views on the points enquired after. This led the Friend to propose his attending their meeting, to be

held the next day at a country village called Broughton, which he consented to do. The ministry he heard on this occasion does not appear to have been made the means of strengthening his convictions. His concern was at this time, "rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or in other words, whether they worshipped the true and living God in the life and nature of Christ, the Son of God, the true and only Saviour; and the Lord answered his desire according to the integrity of his heart."

"For," he says, "not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, brake into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the divine presence of the true heavenly Lord; which was divers times repeated before the meeting ended. In the same way, by the same divine power, I had been favored before when alone, and when no eye but that of heaven beheld, or any knew but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favor."

"And as many small springs and streams, descending into a proper place, and forming a river, become more deep and weighty; even so thus meeting with a people gathered of the living God, into a sense of the enjoyment of his divine and living presence, through Jesus Christ, the Son of God and Saviour of the world, I felt an increase of the joy of the salvation of God; and the more, by how much I now perceived, I had been under the like mistake as the prophet of God of old; but now was otherwise informed by a sure evidence and token; by the witness of the Divine truth, in which no living soul can err or be deceived; being self-evident and undeniable in all those who truly know him."

"Our joy was mutual and full, though in many tears, as in cases of the deepest and most unfeigned love; for the Friends there being generally sensible I was affected and tendered with them by the influence of the divine truth they knew and made profession of, did conclude I had been at that time, and not before, convinced, and come to the knowledge of the way of truth among them; and their joy was as of heaven, at the return of a penitent; and mine, as the joy of the salvation from God, in view of the work of the Lord, so far carried on in the earth, when I had thought, not long before, there had scarcely been any true and living faith or knowledge of God in the world."

"The meeting being ended, the peace of God which passeth all the understanding of natural men, and is inexpressible by any language but itself alone, remained a holy canopy over my mind, in a silence out of the reach of all words, and where no idea but the Word himself can be conceived." [*To be continued.*

Account of WILLIAM MORRIS MARSH, *of Kingston, Eng., who died* 12*mo.* 13*th,* 1854, *aged* 28 *years.*

In very early life this dear young friend was favored with the tendering influences of his heavenly Father's love, gently attracting him to Christ, the Saviour of men. He soon became remarkable for great tenderness of conscience, especially with regard to truthfulness of expression, and scrupulous integrity in the minutest matters. Yet as he advanced in years, and was more exposed to the dangers which usually attend the slippery paths of youth, he felt deeply sensible of his proneness to yield to the temptations of a wily and cruel enemy, and had to acknowledge that in some instances he had turned aside from that path of self-denial which leads to peace. But though, like a sheep, he sometimes went astray, it is instructive to notice, from some of his early letters, how closely he was followed by the witness for Truth in his own heart, and how ready he was, when made sensible of his error, to return to the Shepherd and Bishop of his soul, giving cheering evidence of the progressive work and transforming power of Divine grace,—the efficacy of that faith which overcomes the world.

On the 16th of First Month, 1842, he writes, "This evening I have been reading an account of the last illness and death of a youth at Brookfield school, aged nearly fifteen years. It is affecting, but *truly* interesting. I seem generally to have shunned reading *such* books; for there has been a feeling that I have not always been able to resist, originating, I think, in the fear of death."

When approaching nearer to the maturity of early manhood, we meet with a remark which throws an interesting light upon the development of his Christian character. "I think it is likely," he writes 3d mo. 24th, 1845, that "after all my wanderings I *shall* find Friends' principles to be the most congenial to my own mind, and most consistent with pure vital religion, as set forth in the gospel of our Holy Redeemer. I was very much interested in the communication of —— yesterday week. May obedience keep pace with knowledge, so that I may partake of that blessing which maketh truly rich, and to which no sorrow is added. I fear I have of late been seeking for happiness where it never yet was found, and I have in some measure tasted of the bitter cup of sorrowful experience, which, if I am permitted to rise out of it, may yet prove a blessing in the end."

Nearly a year after, (1st mo. 23d, 1846,) he thus alludes to the attendance of a Monthly Meeting at W. "I was glad of the opportunity, for I think I do feel an *increasing* interest in the Society of which I am privileged to be a member, and hope I shall be able still more to see

the need of consistency with its principles; but

"The world, the world its glittering baits prepares,
Its friendship offers, and obtrudes its cares;
Still will intemperate fancy wildly stray,
Spite of the secret check, the secret ray;
Weak to withstand, and yet afraid to yield,
I neither keep, nor wholly quit the field."

On the 23d of Eleventh month, after referring to some deviations into which another young man had been drawn, he writes to his mother, "I know how it has been with myself, when I have been tempted to enter a wrong path; I have been mercifully permitted to see the ruinous consequences of continuing in it, the transgression bringing its own punishment. O, my dear mother, I think I can in some degree picture in my mind thy feelings, and the tears that have flowed, again and again, on behalf of thy children. I feel that I have not set so good an example as I should have done, to my younger brothers. How weak is human nature, and how little can we do in our own strength to help its infirmities. We daily stand in need of help and guidance from One who is ever willing to extend it, if we were but ready to accept it, even in the common occurrences of life."

When the time of his apprenticeship had nearly expired, he looked forward with much seriousness to his future settlement in life, instructively manifesting an appropriate desire both for the guidance and blessing of his heavenly Father, and the approbation of his earthly parents. To the latter he wrote on the 21st of Fourth Month, 1847, "I was glad to find that what little I have done with respect to my future movements was satisfactory, and in accordance with your views. The idea of being thrown more upon my own resources has a peculiar feeling attached to it,—very much of self-responsibility. I must try to do my best, and endeavor, in the every day occurrences of life, to look through them all unto the one Source of true wisdom; in all my ways to acknowledge Him, that he may direct my paths. I increasingly see the necessity of such a course. O, that I may be helped to act upon it!"

On the 27th, he remarks, "our dear friend ———'s communication on First day morning, very much impressed my mind; it was a serious, an awful warning. O! may I from this time lead a truly Christian life, whether mine be short or long. It is the only one that can enable us resignedly to bear the numberless vicissitudes that attend us here, and fit us for a happy eternity."

In the Eleventh month, he had a severe attack of fever, by which he was prevented from following his employment for three months. This interval he spent with his parents at Folkstone, and it was evident that his constitution was seriously weakened. Though able to resume his occupation, and, in the autumn of 1848, to take the place of assistant in the business at Kingston, from which his uncle had lately retired, his health was never completely re established. He suffered much from rheumatism and other complaints, and his exertions in business became increasingly painful. Alluding to these discouraging circumstances, he writes on the 3d of 5th mo. 1849, "I am just now in a peculiarly conflicting position; the uncertainty of health, upon which so much depends, particularly to a young man who has to look to the labor of his hands and the energies afforded him, for procuring a livelihood, is a consideration that forces itself upon me; and O! the depression it has lately occasioned. Much do I desire to be resigned to the will of my heavenly Father under this dispensation, which I cannot doubt is designed for my refinement, though the end is hid from our view."

His health, however, so much improved, that in the Ninth month, 1849, he took possession of the business at Kingston, on his own account. But in a few weeks after this interesting and important event, a severe inflammatory attack deprived him of the power of active attention to the concern, and he was obliged to leave the care of it to two younger brothers. Various means of restoring health were resorted to, without much permanent advantage. Through the kindness of a Friend he was encouraged and assisted to try a journey on the continent. Though his muscular powers were much impaired, yet, accompanied by his parents, he went to Germany, and remained two months at Wisbaden and its vicinity, but returned home without much apparent benefit. In the summer of 1853, he spent some weeks at Brighton, and in the spring of last year he went to London, and continued there for three months under medical care. Frequent attacks of an inflammatory character, however, greatly reduced his strength; he lost the power of walking, and was entirely confined to bed. He frequently expressed his belief that he could not continue much longer. At this time he much enjoyed having the Scriptures read to him, and would speak with gratitude the unfathomable love and abounding mercy of God in Christ Jesus, whom, in the midst of all his trials and outward privations, he felt to be his compassionate and all-sufficient Saviour. After various fluctuations and changes he revived sufficiently to return to his home at Kingston, towards the end of the Tenth month, an object which he had greatly desired. For a short time a little hope of recovery was indulged, but it soon became evident that disease was increasing, and acute boldily suffering rapidly prostrated his remaining strength. Early in the morning of the 13th of Twelfth month, he became much worse; his parents and the whole household were all gathered round him in solemn silence for about an hour. He was quite sensible, but could not speak. He afterwards said

he felt so happy in the prospect before him, that to return to life again in this world for another day seemed rather trying. Notwithstanding the renewed suffering, his mind was preserved in brightness, and at intervals his expressions were truly consoling and instructive; he often spoke of his dear Saviour's presence, and fervently petitioned that he would continue with him, that before the solemn close he might again be favored with that sweet quiet which he had enjoyed in the morning. This was mercifully granted, and about six in the evening he took an affectionate leave of those near him, bidding each impressively farewell. Articulation then ceased, but he was evidently engaged in prayer; his breathing gradually shortened, and he quietly passed away, to rest for ever in the bosom of his blessed Saviour. In the world he had had his share of tribulation, but in Him he had found that peace which the world can neither give nor take away.—*Annual Monitor.*

The Two Records; the Mosaic and the Geological.—A Lecture in Exeter Hall, London, by HUGH MILLER.

(Concluded from page 615.)

One of, perhaps, the most deeply interesting departments of your great British Museum—the wonder of the world—is that noble gallery, consisting of a suite of rooms, opening in line, the one beyond the other, which forms its rich store-house of organic remains. You must, of course, remember the order in which the organisms of that gallery are ranged. The visitor is first ushered into a spacious room devoted to fossil plants, chiefly of the Coal measures. And if these organisms are in any degree less imposing in their aspect than those of the apartments which follow in the series, it is only because that, from the exceeding greatness of the Coal Measure plants, they can be exhibited in but bits and fragments. Within less than an hour's walk of the Scottish capital there are single trees of this ancient period deeply imbedded in the sandstone strata, which, though existing as mere mutilated portions of their former selves, would yet fail to find accommodation in that great apartment. One of these fossil trees—a noble araucarian—which occurs in what is known as the Granton quarry, is a mere fragment, for it wants both root and top, and yet what remains is sixty-one feet in length, by six feet in diameter; and beside it there lies a smaller araucarian, also mutilated, for it wants top and branches, and *it* measures seventy feet in length, by four feet in diameter. I saw lately, in a quarry of the Coal Measures, about two miles from my dwelling house, near Edinburgh, the stem of a plant allied to the dwarfish club-mosses of our moors, considerably thicker than the body of a man, and which, reckoning on the ordinary proportions of the plant, must have been at least seventy feet in height. And of a kind of aquatic reed, that more resembles the diminutive mare's-tail of our marshes than aught else that now lives, remains have been found in abundance in the same coal field, more than a foot in diameter, by thirty feet in length. Imposing, then, as are the vegetable remains of this portion of the national museum, they would be greatly more imposing still, did they more adequately represent the gigantic flora of the remote age to which they belong.

Passing onwards in the gallery, from the great plants of the Palæozoic division to the animals of the secondary one, the attention is at once arrested by the monstrous forms on the wall. Shapes that more than rival in strangeness the great dragons, and griffins, and "laithly worms," of mediæval legend, or, according to Milton, the "gorgons, hydras and chimeras dire," of classical fable, frown on the passing visitor; and though wrapped up in their dead and stony sleep of ages, seem not only the most strange, but also the most terrible things on which his eye ever rested. Enormous jaws, bristling with pointed teeth, gape horrid in the stone, under staring eye-sockets a full foot in diameter. Necks that half equal in length the entire body of the boa-constrictor, stretch out from bodies mounted on fins like those of a fish, and furnished with tails somewhat resembling those of the mammals. Here we see a winged dragon that, armed with sharp teeth and strong claws, had careered through the air on leathern wings like those of a bat; there an enormous crocodilian-whale, that, mounted on many-jointed paddles, had traversed in quest of prey the green depths of the sea; yonder an herbivorous lizard, with a horn like that of the rhinoceros projecting from its snout, and that, when it browsed amid the dank meadows of the Wealden, must have stood about twelve feet high. All is enormous, monstrous, vast, amid the creeping and flying things, and the great sea-monsters of this division of the gallery.

We pass on into the third and lower division, and an entirely different class of existences now catch the eye. The huge mastodon, with his enormous length of body, and his tusks projecting from both upper and under jaw, stands erect in the middle of the floor—a giant skeleton. We see beside him the great bones of the megatherium—thigh bones eleven inches in diameter, and claw-armed toes more than two feet in length. There, too, ranged species beyond species, are the extinct elephants; and there the ponderous skull of the dinotherium, with the bent tusks in its lower jaw, that give to it the appearance of a great pickaxe, and that must have dug deeply of old amid the liliaceous roots and bulbs of the Tertiary lakes and rivers. There, also, are the massive heads and spreading horn-cores of the *Bos primigenius*, and the large bones and broad, plank-like horns of the great Irish elk. And there, too, in the same

apartment, but leaning against its further wall, —last, as most recent, of all the objects of wonder in that great gallery—is the famous human skeleton of Guadaloupe, standing out in bold relief from its slab of grey limestone. It occurs in the series, just as the series closes, a little beyond the mastodon and the mammoths; and in its strange character, as a fossil-man, attracts the attention scarce less powerfully than the great Palæozoic plants, the great Secondary reptiles, or the great Tertiary mammals.

I last passed through this wondrous gallery at the time when the attraction of the Great Exhibition had filled London with curious visitors from all parts of the empire; and a group of intelligent mechanics, fresh from some manufacturing town of the Midland Counties, were sauntering on through its chambers, immediately before me. They stood amazed beneath the dragons of the Oolite and Lias; and with more than the admiration and wonder of the disciples of old, when contemplating the huge stones of the Temple, they turned to say, in almost the old words, "Lo! master, what manner of great beasts are these?" "These are," I replied, "the sea monsters and creeping things of the second great period of organic existence." The reply seemed satisfactory, and we passed on together to the terminal apartments of the range appropriated to the Tertiary organisms. And there, before the enormous mammals, the mechanics again stood in wonder, and turned to inquire. Anticipating the query, I said, "And these are the huge beasts of the earth, and the cattle of the third great period of organic existence; and yonder, in the apartment, you see, but at its further end, is the famous fossil-man Guadaloupe, locked up by the petrifactive agencies in a slab of limestone." The mechanics again seemed satisfied. And, of course, had I encountered them in the first chamber of the suite, and had they questioned me respecting the organisms with which *it* is occupied, I would have told them that they were the remains of the herbs and trees of the *first* great period of organic existence. But in the chamber of the mammals we parted, and I saw them no more.

There could not be a simpler incident. And yet, rightly apprehended, it reads its lesson. You have all visited the scene of it, and must all have been struck by the three salient points, if I may so speak, by which that noble gallery lays strongest hold of the memory, and most powerfully impresses the imagination—by its gigantic plants of the first period (imperfectly as these are represented in the collection) by its strange mis-proportioned sea monsters and creeping things of the second, and by its huge mammals of the third. Amid many thousand various objects, and a perplexing multiplicity of detail, which it would require the patient study of years even partially to classify and know, these are the great prominent features of the gallery, that involuntarily, on the part of the visitor, force themselves on his attention. They at once pressed themselves on the attention of the intelligent, though unscientific mechanics, and I doubt not still dwell vividly in their recollections; and I now ask you, when you again visit the national museum, and verify the fact of the great prominence of these classes of objects, to bear in mind that the gallery in which they occur represents, both in the order and character of its contents, the course of creation. I ask you to remember that, had there been human eyes on earth during the Palæozoic, Secondary and Tertiary periods, they would have been filled in succession by the great plants, the great reptiles and the great mammals, just as those of the mechanics were filled by them in the museum. As the sun and moon, when they first became visible in the heavens, would have seemed to human eyes—had there been human eyes to see—not only the greatest of the celestial lights, but peculiarly the prominent objects of the epoch in which they appeared, so would these plants, reptiles and mammals, have seemed in succession, the prominent objects of the several epochs in which *they* appeared. And asking the geologist to say, whether my replies to the mechanics were not, with all their simplicity, true to geological fact, and the theologian to say whether the statements which they embodied were not, with all their geology, true to the scriptural narrative, I ask further, whether, (of course, making due allowance for the laxity of the terms, botanic and zoological, of a primitive language unadapted to the niceties of botanic or zoologic science,) the Mosaic account of creation could be rendered more essentially true than we actually find it, to the history of creation, geologically ascertained. If, taking the Mosaic days as equivalent to lengthened periods, we hold that, in giving their brief history, the inspired writer seized on but those salient points that, like the two great lights of the day and night, would have arrested most powerfully during these periods a human eye, we shall find the harmony of the two records complete. In your visit to the museum, I would yet further ask you to mark the place of the human skeleton in the great gallery. It stands—at least it stood only a few years ago—in the same apartment with the huge mammifers. And it is surely worthy of remark that, while in both the sacred and geologic records, a strongly defined line separates between the period of plants and the succeeding period of reptiles; and, again, between the period of reptiles and the succeeding period of mammals, no line in either record separates between this period of mammals and the human period. Man came into being as the last-born of creation, just ere the close of that sixth day—the third and terminal period of organic creation—to which the great mammals belong.

Let me yet further remark, that in each of these three great periods we find, with respect to the classes of existence, vegetable or animal, by which they were most prominently characterized, certain, well-marked culminating points, together, if I may so express myself—twilight periods of morning dawn and evening decline. The plants of the earlier and terminal systems of the Palæozoic division are few and small; it was only during the protracted *eons* of the Carboniferous period that they received their amazing development, unequalled in any previous or succeeding time. In like manner, in the earlier or Triassic deposits of the Secondary division, the reptilian remains are comparatively inconsiderable; and they are almost equally so in its Cretaceous or later deposits. It was during those middle ages of the division represented by its Liassic, Oolitic and Wealden formations that the class existed in that abundance which rendered it so peculiarly, above every other age, an age of creeping things and great sea monsters. And so also in the Tertiary, regarded but as an early portion of the human division, there was a period of increase and diminution, a morning and evening of mammalian life. The mammals of its early Eocene ages were comparatively small in bulk and low in standing; in its concluding ages, too, immediately ere the appearance of man, or just as he had appeared, they exhibited, both in size and number, a reduced and less imposing aspect. It was chiefly in its middle and latter, or Miocene, Pliocene and Pleistocene ages, that the myriads of its huger giants—its dinotheria, mastodons and mammoths, cumbered the soil. I, of course, restrict my remarks to the three periods of organic life, and have not inquired whether aught analogous to these mornings and evenings of increase and diminution need be sought after in any of the others.

Such are a few of the geological facts which lead me to believe that the *days* of the Mosaic account were great periods, not natural days; and, be it remembered, that between the scheme of lengthened periods and the scheme of a merely local chaos, which existed, no one knows how, and of a merely local creation, which had its scene no one knows where, geological science leaves us now no choice whatever.

THE NEGRO AND THE NEEDLE.

It is not generally known that in the early progress of the needle manufacture we are indebted to the negro. The earliest record of needle-making in this country is in the year 1545, in the reign of Henry VIII., and it is supposed that this useful branch of industry was introduced *by a Moor* from Spain. The historian Stowe tells us that needles were sold in Cheapside, and other busy streets in London, in the reign of Queen Mary, and were at that time made by a *Spanish negro*, who refused to discover the secret of his art. Another authority states that the art of making steel needles was lost at the negro's death, but was afterwards revived by a German in 1566. Probably these facts may account for the crest of the needle-makers' coat of arms being the head of a negro.—*History of Needle-Making.*

THE COLORED POPULATION OF PHILADELPHIA.

In spite of the many depressing influences under which the colored people of this city have labored for many years, and the clouds of prejudice that have separated them from their white fellow citizens, their progress has been decided and gratifying to the friends of humanity. The statistics are before us, to show that they have advanced morally, mentally, and materially—or as regards the possession of the means of independence and wealth. From being denizens of foul and wretched alleys, where the untainted air never penetrates, many of them have arisen to be the happy possessors of thousands; while others, snatched from the very mire by the mission school, have accumulated extensive stores of knowledge, and have become the wealthier owners of cultivated minds. Benevolent individuals, and the institutions they have endowed, have greatly aided in this advancement of the colored people, but something must also be conceded to the self-reliance, energy, determination and industry of the people themselves. There are in this community several colored men who spent all their younger life in slavery, totally deprived of any facilities for improvement or pushing their fortunes, who have come here, and by dint of sheer business energy and tact, achieved respectable position and independence. Such instances prove that a capacity exists in this people for better things than a great body of the whites would be willing to admit.

In the first place, let us look at the material progress of the colored people here.

A pamphlet prepared by a committee of colored citizens of Philadelphia, in 1855, states that their colored brethren possess $2,685,693 of real and personal estate, and that during that year they paid $9,766 42 for taxes, and $396,782 72 for house, water and ground rents. They had among them 108 mutual beneficial societies, having 9762 members, with an annual income of $29,600, and a permanent invested fund of $28,366, which is deposited in various institutions among the whites, who derive a large profit therefrom.

During a single year, these societies assisted 1385 families, by expending the amount of $10,292 38. This we take to be a very considerable approach of this neglected class towards supporting their own poor. In regard to the means of support possessed by the colored people, a report just published by the Board of Education

of the "Pennsylvania Society for promoting the Abolition of Slavery," furnishes us with some interesting statistics. One thousand six hundred and thirty-seven colored persons possess mechanical trades. The principal occupations are as follows:—Barbers, 248; blacksmiths, 22; boot and shoemakers, 112; brickmakers, 53; cabinet makers, 20; carpenters, 49; dress makers, 565; shirt makers, 50; milliners, 45; shirt and dress makers, 70; tanners, 24; tailoresses, 52. Most of the other mechanical trades have their representatives. In addition to these, who have the mechanical means for support, there are 5 artists, 6 musicians, 5 music teachers, 4 musicians and music teachers, 6 physicians, 16 school teachers, 2 captains of coasting vessels, and 3 lumber merchants and proprietors of transportation lines.

In regard to the facilities now enjoyed by the colored people for mental improvement, and the results of them, the same report furnishes valuable statistics. The pupils of the day schools number 2321, of which number 1031 were in public schools of the ordinary kind, 748 in charity schools, 211 in benevolent and reformatory schools, and 331 in private schools. About 2000 children, between 8 and 18 years of age, do not attend schools; but it is gratifying to know that more than one-half of the children who are registered, are enjoying the means of mental culture, and acquiring useful knowledge.—*North American.*

CORN.

At a recent meeting of the Philadelphia Society for Promoting Agriculture, Dr. G. Emerson communicated the results of an interesting experiment on the production of an early maturing variety of Indian Corn, made by Robert C. Hobart, of Pottstown, Berks County, Penna. In a letter to Edward Brooks, of Birdsborough, Mr. Hobart makes the following statement: "I have sent you a few ears of early corn produced by planting the grains taken from the cob next the stalk, the idea having been given to me by an old gentleman of Bedford County, who said he had planted some grains and been satisfied it would produce earlier corn than when taken from the other part of the ear—they being the first formed. I continued the experiment for four or five years, the corn being earlier every year. The corn improved for boiling green, and when ripe made such better and sweeter flavor for table use than any I have met with. I commenced with the common field corn with red cob. The sample sent was planted about the first week in May of last year, and cut off the 25th of August, perfectly ripe."

The specimen of the corn presented to the Society by Dr. Emerson is of the yellow gourd seed variety, with short ears, having 14 rows.—*North American.*

A CURE FOR EPILEPSY.

We do not know in what paper the following originally appeared, but we translate it from the *Courier des Etats Unis* of this city, which has evidently copied it from another journal without credit.

Some years ago, a person was crossing one of the public squares in the city of Oporto, when a woman near by where he was passing, was suddenly attacked with epilepsy. Immediately some one in the crowd cried out, "Cover her face with a black handkerchief." Another witness of the accident untied his black cravat and threw it over the face of the sufferer, whose convulsions all at once ceased as if by magic. The restoration was so perfect, that in a few minutes she was able to get up alone, thank those who had relieved her, and walk away without assistance.

The eye-witness who related to us the above, was some time afterwards director of a House of Industry in Oporto. Last year, one of the pupils in this establishment named Vidal, nineteen years of age, and subject to this disease, had a severe attack of it almost under the eyes of his teacher. In one of the intervals of his suffering, he suddenly recollected the cure that had been wrought by the black cravat. "It is merely an isolated case," said he, to the physician of the establishment; "I have no great faith in the remedy, but it is so simple that we can at least try it." A black cravat was thereupon thrown over young Vidal's head, whose spasms immediately ceased, his system regaining its normal state of repose as if by enchantment.

Twenty times in succession young Vidal was cured of similar attacks almost instantaneously, and his parents took care to have a black handkerchief of some description always at hand. The patient was not cured, but at all events he was relieved, not only of pain, but from all the dire results that usually attend the progress of this strange disease.

The cravat used in the above instance was a silk one. Is it the silk that produces the results? Is it the color, or is it both these causes acting together? It is an easy subject for experiment, and one that ought not to be neglected.

Exchange paper.

LIBERATION OF SLAVES.

The New Orleans Commercial Bulletin tells us that cases of the voluntary emancipation of slaves are continually occurring in the courts of that city, and that the slaves thus liberated, in almost every instance, fully vindicate the good policy of their emancipation. The Bulletin observes: "Many of these slaves thus set free become the owners of property, and some of them even rich; and, singular as it may appear, many of them become in turn slaveholders themselves."

The mode of legal emancipation in New Orleans is somewhat peculiar. Every cause must

be decided on by a jury of twelve slaveholders. It must be the voluntary act of the owner, who must prove to the satisfaction of the jury that the slave is of good character, and capable of self-support. In some of the Southern States the emancipation of slaves is entirely prohibited. *Kentucky News, March* 31, 1856.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 14, 1856.

Dublin Yearly Meeting.—We briefly noticed in a former number the decision of this body in reference to the Yearly Meeting of Ohio. By a letter from a valued friend, we now have an account of the proceedings which resulted in this conclusion. During a sitting of four and a half hours, all the documents issued on both sides, including the Epistles signed by J. Binns and B. Hoyle, were read and considered. After a brief recess, nearly three hours more were given to the weighty consideration of the subject. Friends from all parts of the house expressed their full and solid conviction, that the meetings of which J. Binns and Jane M. Plummer are clerks, were those with which they had unity; and the true Yearly Meeting of Ohio was thus recognized by the unanimous voice of those who spoke, with *but a single exception.* An Epistle was addressed to the Yearly Meeting of Ohio, and a postscript appended to the Epistles to Philadelphia and other Yearly Meetings on this continent, informing them of the conclusion of Friends in Ireland.

In the Women's Meeting the Epistle signed by Jane M. Plummer was read and accepted without objection.

Thus have all the Yearly Meetings of our religous Society been again restored to unity, with the single exception of that of Philadelphia. Surely the time can not be far distant, when those within our limits who have steadfastly maintained the order which has been established amongst us in the wisdom of Truth, will be reunited in an associated capacity to the other coordinate branches of the Society. Manifold as may be the deficiencies of individual members, there is no just reason to doubt that the unity which now prevails within all the other Yearly Meetings, is founded upon a full reception of the Christian principles and testimonies which the early Friends were called upon to uphold—nor can it be questioned that the weakness and faltering which are found amongst us, are to be ascribed, in part at least, to the unhappy contentions which have been needlessly introduced within our once peaceful borders. With the return of peace and unity, although with greatly reduced numbers, we may humbly hope for an increase of earnestness, and a firmer settlement on the one foundation.

London Yearly Meeting.—Our advices are to the 23d inst. Three solid and favored sittings of the Yearly Meeting of Ministers and Elders had taken place—the meeting was larger than for many years—great solemnity prevailed, and very full reports of the preservation of love and unity were produced—a beloved and valued Friend, who has attended the meetings for twenty-nine years, has never known more unbroken unity. Robert Lindsay and William Tanner gave very interesting and instructive details of their visits in foreign lands, the former in Australia, and the latter in Norway.

The concern of our beloved friend Priscilla Green, to visit Friends in America, was presented to the meeting. After a season of great solemnity, and a very large and weighty expression of full unity and sympathy, she was liberated for this important service.

Three sittings of the Yearly Meeting had also occurred, all of which were marked by a comfortable evidence of harmonious labor and much unity of feeling. The Epistle from Philadelphia Yearly Meeting had not been reached in the usual course of business, at the latest date.

Publisher's Notice.—Information has been sent from several Post Offices in New York and New England, that No. 37 of *Friends' Review* has not been received. The packages were all deposited in the Post Office in this city at the proper time, but have been mis-sent or lost. Such as may not come to hand, will be supplied so far as we are able to do it.

Correction.—In the account of New York Yearly Meeting last week, the name of John Meader was erroneously printed John Meadow.

"The Waste of War and the Winnings of Industry" in the same paper, was copied from "Burritt's Citizen of the World," and should have been credited to it.

Appointment of Clerks.—It was the practice within my memory, and, no doubt, within that of many others now living, that the Clerks appointed in the Quarterly and Monthly Meetings retained their stations until they thought proper to request a release; unless death, removal beyond the limits of the meeting, or some other obvious cause vacated the appointment. In some instances, that mode of procedure was attended with visible inconvenience. It sometimes happened that a Friend possessing the requisite qualifications during the prime of life, was appointed to the clerkship, and continued in office until his qualifications for the service were greatly impaired by declining age. Such an individual was not very likely to be the first to perceive the decay of his capacity; and tenderness for a once valuable and faithful servant would necessarily render it an unpleasant task for another to offer any very palpable intimation that such a decline had taken place. The consequence sometimes was, that a Clerk very innocently continued to officiate after his friends in general had become desirous for his release. To obviate this difficulty, the Yearly Meeting, in 1806, adopted the following rule:

"A Committee should be annually appointed in each of our quarterly and monthly meetings, for the nomination of clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services."

This rule of discipline furnishes, it is true, a convenient mode of releasing, without assigning any reason for it, a clerk who has lost the confidence of the meeting, as well as of bringing forward others to exercise and improve their talents in the same line. But it may be fairly questioned whether, in its practical operation, it is productive of all the advantages which were intended and expected from it. There is an aspect of the case which is, perhaps, too little or too seldom regarded. It is well known that when, in a Quarterly or Monthly Meeting, especially in one possessing but few members who have a ready command of the pen, a friend eminently qualified happens to be placed at the table, such an one is frequently continued, year after year, until friends of the meeting are ready to conclude, if, indeed, the clerk himself does not participate in the conclusion, that they would not know how to do without him. From the duties which the clerks are required to perform, even the most modest and unassuming are drawn into a degree of activity peculiar to their station. The clerk is required, not only to record the conclusions of the meeting, but, not unfrequently, to decide, in the midst of considerable diversity of sentiment, what that conclusion actually is. Of course, the clerk possesses, from this cause, a degree of influence which his character would not otherwise command. A meeting may sometimes lose on the one hand, by having its judgment prematurely pronounced by the clerk, or on the other, by having the enunciation of its judgment too long deferred. Here, then, are room and necessity for the exercise, on the part of the clerk, of sound judgment and discretion, and the frequent and habitual exercise of such judgment and discretion as the clerk may possess, is liable, if not strictly guarded, to degenerate into the employment of authority more imperative than the nature and spirit of the Discipline were ever intended to tolerate. Another consequence of long continuance in office, especially with a man of active and energetic character, is a familiar acquaintance with the usual course of proceeding; and it is well known that in our meetings for discipline, as well as in legislative assemblies and courts of law, precedent has no inconsiderable influence. From these causes, it may very possibly happen, if, indeed, it does not sometimes actually occur, that a clerk is gradually, and almost imperceptibly transformed from the agent to the dictator of the meeting.

Now, it must be evident that the preservation of an active and valuable friend from this condition, and the exemption of the meeting from such domination, are of much greater importance than the possession of a ready and experienced clerk. However desirable it may be to a meeting to have an efficient penman at the table, it is still much more important and much more conducive to the strength of the meeting, that the station should be occupied by a friend sufficiently humble and sensible of his own deficiencies to be the servant, not the director of the meeting. From these few observations we may infer, and the inference is of no trivial importance, that in the exercise of that portion of the Discipline to which allusion has been made, committees should be particularly careful, not only to release incumbents before their capacity

for usefulness has left them, and to bring into service such other friends as may, with a little exercise and experience, be qualified for the station, but to guard those who have been a long time in office, from the danger of being continued to their own loss and to the injury of the meeting for which they act. E. L.

MARRIED,—At Friends' Meeting, at Bloomfield, Parke county, Indiana, on the 12th of 3d mo. last, ANDREW D. TOMLINSON to SINA NEWLIN, both of Bloomfield.

DIED,—On the 22d ult., at the residence of her father, Iredell county, N. C., NANCY W. MACY, daughter of William and Rachel Macy, in the 32d year of her age. She bore her illness with Christian patience and resignation; her friends have the consoling evidence that her end was peace.

——, The 3d of 3d mo. last, MARY R. WHITE, wife of John White, and daughter of Abel and Rachel Stanley, a member of Westfield Monthly Meeting, Hamilton county, Indiana, in the 34th year of her age.

——, At the residence of his son-in-law, James Newlin, near Annapolis, Parke county, Indiana, on the 21st of 2d mo. last, JOHN WOODY, in the 79th year of his age, a member of Honey Creek Monthly Meeting, Howard county, Indiana.

——, On the 21st of 4th mo. last, at the residence of her son-in-law, John Butler, in Mahoning county, Ohio, LYDIA TATUM, a valuable elder of Goshen Particular, and Upper Springfield Monthly Meeting, Ohio, in the 66th year of her age. In the loss of this dear friend, who might emphatically be styled a mother in Israel, her relatives and friends of the meetings to which she belonged feel to mourn, particularly at a time when the true burthen bearers are comparatively few; yet they are comforted in believing that her day's work was done in the day time, and that death had no terrors to her, and that she was prepared through the adorable mercies of a crucified and risen Lord to enter the mansions of eternal rest and peace.

PRESERVING FRESH MEAT.

A process has been invented for the preservation of fresh meat long enough for it to be transported from South America and other parts of the world where animal food is abundant, to those regions where it is scarce and high. This invention, if it will perform what is claimed for it, will be of enormous service in cheapening the price of meat, and of bringing it within the reach of many thousands who seldom taste it. The New York *Post* gives the following account of the processs:

"His process, briefly stated, is to bone the meat as far as practicable, plunge it into a kettle of gelatine, at about the temperature of boiling water, where it is held about six minutes, and then hung up to dry. Forty eight hours later, it is again plunged, with its gelatinous envelope, into a solution of tannin in water, and again hung up to dry. The meat thus prepared, has been known to keep a year and upwards perfectly fresh, and apparently retaining all its original flavor. M. Mali, who is the president of the company engaged in the practical application of this discovery in Paris, exhibited numerous specimens of preserved meats at the Paris Exhibition, which attracted very general attention."

For Friends' Review.

We have been kindly permitted to make the following extracts from a letter written by a young English Friend to his correspondent in this city, dated at Mexico, the 17th ult:

My dear friend,—I recollect saying, before I left Philadelphia, that I should probably visit some curious and out-of-the-way places before returning to England, and my present journey certainly justifies the remark. When I arrived in Havana, I intended remaining there a few days, visiting Jamaica, and then returning to England, but my plans were suddenly changed. I met by accident a member of our Society, who had been travelling for two months in different parts of the island of Cuba, and was going on to Mexico; and to make a long story short, I made up my mind to go with him, and I am here accordingly. We spent a few days together in Cuba, and left Havana by the Spanish steamer for Vera Cruz, touching on our way at Sisal, a small port in Yucatan. From Vera Cruz we came to Mexico by the diligence, and since our arrival have visited the mining district of Real del Monte, the factories at Tisapan, and the antiquities of Texcoco and its neighborhood, besides a great deal of what is to be seen in the city itself.

Our journey together, both in Cuba and in this country, has been a splendid one, and there is perhaps no country in the world so rich in objects of interest of all kinds, and comparatively so little explored, as Mexico. The road from Vera Cruz begins among the sand-hills which skirt the coast, and rises rapidly, passing through the towns of Cordova and Orizaba, till it reaches a height of nearly 9,000 feet above the sea, then passes over the great plains of Apam and into the valley of Mexico. Here in the city we are rather less than 8,000 feet above the sea, the barometer generally stands between 22 and 23 inches, and water boils at 199°. Between here and Vera Cruz, we passed through climates varying from tropical to temperate and even cold; among palms, bananas, sugar-cane, coffee, tobacco; then through the enormous plantations of the Maguey, the aloe from which pulgne is made, into districts where wheat, barley, corn, and our ordinary English vegetables grow. The mountain scenery surpasses anything that can be seen in Switzerland, and all

the hills which do not reach the snow line, are covered to the top with dense forest. The innumerable orchids and creepers which cover the branches of the trees and form the woods into impassable jungles, render the character of the vegetation still more extraordinary to a European.

When we first arrived in the valley of Mexico and had only glanced superficially at the remains of Mexican art which presented themselves, we came, rather rashly, to the conclusion that the old Spanish histories of Mexico were mere fabrications built on the very slightest foundations, and published to suit the views of the Spanish authorities; but a more close investigation has led us to alter our opinion, and though decidedly incredulous as to Prescott's magnificent descriptions, we cannot doubt that the valley of Mexico was formerly inhabited by a population much more numerous than at the present time. We have examined districts extending over many square leagues, where the ground to the depth of several feet is full of fragments of pottery and tools and weapons of stone and absidian. The roads and ditches expose to view in many places the foundations of houses, beautifully constructed, and plastered over with a composition which is as enduring as stone. We have seen hundreds of these foundations. Large stones, accurately squared, and plastered on the front side, are found in such numbers, that it has become a regular trade to make excavations at the bases of the teocallis or mounds, to take out these stones for building purposes. Sculptured stones not inferior to those of Egypt, and pottery which does not compare disadvantageously with the Etruscan, are to be found wherever large towns formerly existed, and in the neighborhood of the teocallis; and when we consider that the people who constructed these things were unacquainted with the use of metal, we cannot but form a high opinion of their skill and perseverance.

Whatever the former condition of the Mexican people may have been, their present state is a most deplorable one. How the nation has existed for the last forty years, in a state of almost continual revolution, alternating between despotism and anarchy, plundered by the priests, and oppressed by the army, with public offices filled by men who make the most of their short and uncertain period of office, and sell justice to the highest bidder, is really a very curious problem. One sees very little hope for these unfortunate Mexicans. Their self-elected governments are utterly rotten. They want a despotic governor with liberal ideas and something approaching to common honesty, a man who would rule them with a rod of iron, and who would abstain from appropriating the lion's share of the revenue for himself and his friends. As for their annexation to the States, it would probably be the worst thing that could possibly happen to them. It is true that the land would be better cultivated, the vast resources of the country brought out, and life and property made safe; but the Mexicans would be as effectually annihilated as your Indians have been, and to me it seems that this would be an act of the most flagrant injustice, all notions of "dominant races" and "manifest destiny" to the contrary notwithstanding. The President of to-day, Comonfort, is doing rather better than his predecessors. He has been trying to cut down the outrageous privileges of the army and priesthood. The priests set up a rival president, Haro, who established himself at Puebla. Comonfort beseiged Puebla, after true Mexican style. Haro either was defeated, or ran away and hid himself in a convent, simply because he was afraid; the rebels capitulated, the private soldiers were absorbed into the regular army, and the rebel officers condemned to serve from three to five years as private soldiers, probably to give them a chance of running away. The best of all is, that as the priests were the known movers of the insurrection, they have been ordered to pay the expenses out of the church revenue. The church property in the country is estimated at three hundred millions of dollars. The bishop refused admission to the record office, so they broke the doors open. The priests threatened to excommunicate everybody, and lay the country under an interdict, but the President told them that they might do what they pleased. If he is strong enough to carry through his measures, it will be the best thing that has happened to this miserable, priest-ridden country since the Spanish invasion.

We have not been robbed yet, but wait our turn. I am, as I said before, enjoying myself extremely. The country is so little known to travellers, that we find new objects of interest at every step. Were it not for the great hospitality of the landed proprietors, &c., travelling would be very difficult; for the inns are wretched in the extreme, but you can go to the house of a man you have never seen, and scarcely heard of, and are received just like old friends. I fear an advanced state of civilization will spoil this pleasant state of things.

BUILDING CISTERNS.

Eight years ago, while building my house, I dug a hole seven feet deep, six feet in diameter at top, three feet at centre, sloping the bottom like the large end of an egg. The soil, where made, mostly clay in composition. Used equal parts of water-lime and coarse, clean sand for covering. After it had dried, coated thoroughly with a white wash made from cement, to fill any cracks occasioned by the drying process. Laid three pieces of white-oak scantling across the top, with a covering of two-inch plank matched together, and a trap door to admit in-

gress for the purpose of cleaning it out as occasion required. Where cisterns are thus constructed, the first filling of water should be pumped out. After that it will be as soft as though caught in a barrel. It matters not what the soil is, if it but holds its shape till the mortar sets. I have seen them dug in a bed of sand with good success. It must not be allowed to freeze.

My cellar bottom is composed of the same material, with this difference: one part cement with two of very coarse gravel. I think five barrels of water-lime sufficient for a cellar 24 by 40 feet, one and a half inches thick of mortar. Make the bottom of the cellar a little convex. Put the cement on with a trowel. In a few weeks you have a bottom as hard as a rock. In hot weather throw on cold water and scrubb off with a broom; the water will run off the edges into the drain, and you will have a sweet, cool cellar in the hottest weather. Observe the same caution as with the cistern, viz., keep out the frost.—*Rural New Yorker.*

MICROSCOPIC DISCOVERIES OF THE NATURE OF BLIGHT IN WHEAT.

The researches of M. C. Davaine into the nature of blight in wheat, have been published lately in the *Comptes Rendus.* Wheat is subject to a disease which, in rainy seasons, is very prevalent in certain districts; it is known under the name of blight. This disease is caused by microscopic animalcules, whose organization is similar to that of the cylindric worms which live as parasites in the vorticello and in man. They are helminthes of the order of nematoides thread worms.

These wheat-worms have the remarkable capability of remaining in a dry and horny state for years, and then regaining life and motion on being moistened, and this process can be repeated eight or ten times. It was long disputed whether they were animals or vegetables. On examining a grain of blighted wheat, it is found to consist of a hard shell filled with a white powder. This powder contains no trace of starch; it consists entirely of microscopic threads, which are dry, stiff worms. When placed in water, these worms exhibit hygroscopic motion for a few moments. When the wheat is new, they soon make other manifold and considerable movements, which are unmistakeable signs of life. When the grain is old, it requires several hours, or, sometimes, even days, before they resume motion and life. In a single grain of affected wheat, there are generally several thousand of these worms. They have no sexual distinction; they are the offspring of other forms.

Before a blight comes on, there are found from two to twelve larger worms in each kernel which is about to be affected, and the females of these larger worms have been observed to lay eggs. If blighted wheat is sown with sound, the worms, after a few weeks, and when the sound wheat has germinated, are awakened into life by the moisture of the earth, break through the thin shell which has confined them, and follow the dictates of individual enterprise. The great mass of them die an unfruitful death, but a few reach the germinated wheat and effect a lodgment in the stalk under the forming leaves. They are carried up by the growth of the plant, and in wet weather by their own exertions. As they are dried up most of the time, they suffer no considerable change until they enter into the forming kernels and lay their eggs. The blighted wheat is no more grain than nutgalls are fruit. Its tissue is composed of hypertropical cells. It is only after the worms have entered this tissue that their reproductive organs become distinct. Both males and females become much larger, but the females are larger than the males and lay a multitude of eggs, in which can be seen an embryo that soon breaks through the membrane of the egg and commences its larva life. By the time the sound corn is ripe the parents are dead, their remains are dried into almost nothing, the egg shells are absorbed, and the grain is apparently filled with nothing but white powder. This is, as before stated, the dry helminthes.

This subject is one which the Editor does not profess to understand; the article is therefore copied without alteration from the paper—the *N. American*—in which it is found. The information, however, which it contains, appears susceptible of important practical application. It seems the blight in wheat is propagated by seed containing the insect in question, sowed along with sound wheat. If, then, some plan could be discovered by which the infected wheat could be effectually separated from the sound, and the latter only committed to the earth, the remedy would appear to be complete. Now it may admit of inquiry, and the inquiry is worth pursuing, whether the infected wheat has exactly the same specific gravity as the sound; if greater, a liquid could probably be formed, probably a solution of salt in water, sufficiently heavy to float the sound wheat, and let the infected fall to the bottom. On the other hand, in case the specific gravity of the sound wheat should turn out to be greater, perhaps a liquid might be found in which the sound wheat would sink and the infected rise to the surface. If, however, it should be found impossible to separate them upon hydrostatic principles, perhaps a compound might be formed in which the grain

intended for seed being immersed, the life of the insect might be destroyed without impairing the vegetative powers of the grain. An investigation of the subject by any of these means, appears worthy the attention of the farmer. If the insect in the dry grain remains in a torpid or inanimate state, like that of hybernating animals, it would be highly improbable that this infected grain, when ground into flour, particularly when baked into bread, could contain any means of awakening the dormant insect into life, or in any way operating on the growing crop.

These brief considerations are left to the reflection of those who have the means and the inclination to prosecute the inquiry.

From the New York Tribune.

DISCOVERY IN CENTRAL AFRICA.

Of all modern discoveries in Africa, the navigation of the Binue or River of the Tchadda is of the greatest historical importance. Many of the explorations which have been made during the last fifty years, through the deserts to the heart of this mysterious and inhospitable continent, have added more to our knowledge of the ethnography, history and geography of the country than this, and many have been made under greater difficulties, and have demanded nobler mental and moral qualifications on the part of the travellers. Still, they were of less consequence to the history of civilization than is the discovery of a river navigable for steamboats as far eastward as the meridian of Tripoli, in Barbary.

The river was discovered by Dr. Barth. In the year 1851, aroused by the glowing descriptions he received in Soudan of a certain country called Adamaua, which was said to be watered by the River Binue, he endeavored to reach it from Kuka. He discovered the country, but supposed that he recognized in the Binue the left source of the Niger or Kowara, which has hitherto been named on the maps the Chadda. His report reached England, and Dr. A. Petermann availed himself of the opportunity to agitate the question in *The Times* and *Athenæum*, in order to send out an expedition, under Dr. Barth's hypothesis, to explore the route from Adamaua up the Niger, by way of the Chadda-Binue. We have already mentioned the complete success of the expedition. We now have the reports of the leader of the expedition, Dr. W. B. Baikie, and the journal of another traveller, the Rev. Samuel Crowther, published in the seventh and eighth numbers of *Perth's Geographical Instructor*, and accompanied with a map, copied in part from original drawings. The country of the Niger has of late years become of great importance to European commerce in palm oil, obtained from the Elaeis Guineensis, which flourishes on the delta of the river. The export of this product to Great Britain amounted in 1821, to 3,200 tons, and has since then been continually increasing. Last year it amounted to 32,000 tons, worth in the market £40 sterling per ton, or $6,400,000. The palm-oil trade, which, by the way, is monopolized by the City of Liverpool, has put an end to the slave traffic at the mouth of the Niger, as the slave-dealers have found it more to their advantage to carry on the business in palm oil than the traffic in human flesh.

The distance from the mouth of the Niger to its confluence with the River Chadda-Binue, is 170 miles. But the farthest point reached by the explorers of the Binue lay 400 miles above its confluence with the Niger—more than the distance from Mayence to Chur; so that a river has been navigated by steamboat as far into the heart of Africa as from the mouth of the Mississippi to the City of Memphis. And it seems probable that the stream is navigable for a still greater distance, as its banks, as far as it has been explored, are very little higher than the level of the sea.

An Englishman named McGregor, who assisted in the first exploration of the Kowara or Niger, has derived for himself the imperishable fame of this important discovery. He contributed to the Binue expedition $70,000, and built at his own expense a handsome steamer called the Pleiad. The British Government added $20,000, and sent along two officers, Dr. William Balfour Baikie and Dr. William Bleck, from Bonn, provided with special instructions to take charge of the expedition. An unfortunate mistake was made in the choice of a captain, a certain Taylor, who, through his mismanagement and drunkenness, and particularly through his extravagance in the use of coal, delayed the enterprise; and at length, in the midst of the voyage, Dr. Baikie was compelled to take away his command.

The Pleiad left Liverpool on the 17th of May, 1854, and taking on board at Sierra Leone 60 or 70 black sailors, the best men for navigating African waters, and three black interpreters, they reached Fernando Po on the 25th of June, and on the 8th of July commenced their explorations. The great result of the expedition was that it reached a point 300 miles higher up the Binue than Allen and Oldfield, in 1823; they learned that they were only 60 miles below the mouth of the Faro, a southern tributary of the Binue, and that the Binue was navigable during the rainy season as far as 11° 30′ east longitude. Had they found coal along the shores they might have penetrated still further into the country, but as they were not able to find any, and with genuine English lack of foresight had started on the expedition without axes to cut wood for the furnaces, they were obliged to return.

On the 21st of July, they reached the City of Abo, on the Niger, and on the 2d of August, they made the mouth of the Binue. The river had fallen considerably, by which its ascent was materially hindered. On the 17th of August, Dr. Baikie was obliged to take the command of the steamer from the drunken captain. The vessel was then in the countries Doma and Michi, and at the City of Ojogo, in Doma, which they reached on the 23d of August, they got their first and only news of Dr. Barth, over whose probable death all Europe was mourning. A man who had come to Ojogo from Keana, told about two white men who were in Keana when he left, and who had exchanged presents with the Sultan. Baikie showed him the vignette on the title page of the work of Petermann, and he recognized the white man in the portrait of Dr. Barth, but remarked that he had a big beard now. Dr. Vogel also was identified, except that he now had hair on his cheeks and lips. When they arrived at this point, the river had risen five feet, and they had no cause to complain of lack of water thereafter. On the 6th of September, they reached the considerable City of Gandiko, in the kingdom of Kororofa. At first, the inhabitants manifested a disposition to give the strangers a hostile reception, but when they were satisfied of their peaceful intentions, they welcomed them hospitably. The King paid Dr. Baikie a visit, and a friendly and profitable trade sprang up between the city and the steamer. The greatest difficulties commenced in Hamaruwa. On the 18th day of September, and the four following days, they had to contend with a current of from two and a half to three knots per hour. The wood burned poorly, and they made small progress. For two weeks, there had been considerable sickness on board. The crew suffered from swelled limbs; there were symptoms also of dropsy. The disease appeared to be of a scorbutic character, and it was soon found that the ship's rations, seven or eight gills of rice, with cold water, were not sufficient for the exigencies of the crew; meat was therefore provided. On the 22d of September, they reached the city of Garowa, where an envoy from the Sultan of Hamaruwa was waiting for them. He bore an invitation to them to go up to the palace, seven or eight miles from the city. This country lies on the northern bank of the Binue, and Messrs. Crowther and Richards, who accepted the invitation, were well received by the Sultan. Then Dr. Baikie went up. The country is inhabited by Fulos, who do not live upon yams, but cultivate grain. In the villages they keep goats and poultry, especially ducks. The road to the palace is the only narrow path through a boggy country thickly covered with grass and bushes. After walking fourteen miles they reached the capital on the 24th, at sunset. It is built on a little eminence at the foot of a chain of hills, and commands an extensive prospect of the marshy plain. The hunger of the travellers was first whetted by half an hour of shaking hands with the natives, and then satisfied by various preparations of milk, and with two well-known African dishes, foofoo and palavar sauce. The city is two miles long, by a mile and a half in breadth. The houses are round and quite large, well-built, and surrounded by large yards. The inhabitants are Felatas, and speak the Fulo, or rather the Pulo language; most of them speak also the Haussa language, which the travellers understood. The appearance of the people was pleasing and sometimes even beautiful; their intelligence is well-known in Africa. Baikie had an audience with the Sultan. The foreigners were seated on Turkish carpets. They did not see the prince himself, for, according to the custom of the country, a silken curtain was suspended before him. He received some presents, and talked much about peace, friendship and future commerce, the wickedness of wars of conquest, and about an alliance against common enemies.

The crew were so much weakened by sickness, that the steamboat could be worked no further up the river. Dr. Baikie with Mr. May, on the 27th, started up the stream in a boat. That day and the following they made but little progress, but on the third day the wind rose, and they ran rapidly before it. Before noon they reached Dulti, a village which was then entirely submerged, with the exception of a dry spot about a great tree. Here they landed, and were soon surrounded by flocks of rough, savage-looking people, all entirely naked, women as well as men. At first astonishment kept them quiet, and Dr. Baikie attempted to get up a conversation with them, and get them into good humor. Soon, however, they began to be troublesome, and to press up about them with the intention evidently of carrying off their boat and plundering them. A little sporting dog which the travellers had with them fortunately showed his head at this juncture, and his sudden appearance inspired the natives with such salutary fear that they immediately retreated. As the Doctor did not think it worth while to get into a fight with three or four hundred men, armed with swords, spears, bows and arrows, he gave the best looking among them a few presents, and shoved off. While they were looking about for another landing-place, the natives suddenly came upon them in their canoes, and tried to get them in the swamps and bushes along the bank, so that they were obliged to put out for the open river. Here they were safe, as they could easily upset any canoe which might happen to be troublesome. When they had reached open water, the nine or ten canoes, manned with eight or nine men apiece, turned back and left them. They had already fixed that afternoon as the limit of their upward voyage, and, though

very unwillingly, they headed their boat down the stream.

That point was in latitude 9° 30′ north, longitude 11° 30′ east. They could not give the latitude and longitude with greater accuracy, as they were interrupted in their observations by the savages. They learned that they were only sixty miles below the mouth of the Faro. On the return voyage they experienced a tropical thunder-storm, and when they arrived at Garowa they found that the Pleiad was gone. The crew, fearing that the river was falling, had compelled the mate to start down the river, and wandering for awhile over flooded land, they found the steamer and continued the return voyage without interruption. On the 5th of October the river began to fall; on the 20th they reached the Niger, and on the 4th of November at sunset, they anchored before Fernando Po.

[To be continued.]

TOBACCO AND CIGARS.

A French chemist has recently been trying some experiments on the smoking of tobacco and cigars, to discover the reason why a cigar, when partially smoked, extinguished for a short time and ignited again, has such an unpleasant flavor in comparison with what it had when first smoked. His intention also was to ascertain the quantity of nicotine absorbed by tobacco smokers.

The apparatus used consisted of a stone jar, in which the tobacco was made to burn, connected with a series of bottles communicating by tubes. The bottles were either empty, or contained some water mixed or not with a little sulphuric acid. From a few experiments it was found that, in the smoke of tobacco extracted by inspiration, there is ten per cent. nicotine. Thus, a man who smokes a cigar of the weight of seventy grains, receives in his mouth seven grains of nicotine, mixed with a little watery vapor, tar, empyreumatic oil, &c. Although a large portion of this nicotine is rejected, both by the smoke puffed from the mouth, and by the saliva, a portion of it is, nevertheless, taken up by the vessels of the buccal and laryngeal mucous membrane, circulated with the blood, and acts upon the brain. With those unaccustomed to the use of tobacco, the nicotine, when in contact with the latter organ, produces vertigo, nausea, headache, and somnolence; while habitual smokers are merely thrown into a state of excitement, similar to that produced by moderate quantities of wine or tea.

From further investigation it was found that the drier the tobacco the less nicotine reaches the mouth. A very dry cigar, while burning, yields a very small amount of watery vapor; the smoke cools rapidly, and allows the condensation of the nicotine before it reaches the mouth. Hence it comes that the first half of a cigar smokes more mildly than the second, in which a certain amount of condensed watery vapor and nicotine, freed by the first half, is deposited. The same remark applies to smoking tobacco in pipes, and if smokers were prudent, they would never consume but half a cigar or pipe, and throw away the other. Smoking through water, or with long tubes and small bowls, is also a precaution which should not be neglected.

THE RICHES OF THE NORTHWEST.

It is not lead, iron and copper alone, which in such abundance are found in the West, that constitute its mineral wealth, but Salt is to be included, without which—added to iron and coal—no people have within themselves the elements of solid advancement. It appears—disclosing a feature in the resources of the region not generally understood, we are sure—that among the acts of the Minnesota Legislature, at its recent session, was one chartering a company to explore the salt region about the head waters of the James river and on the tributaries of the Red river of the North, and, if deemed expedient, to engage in the manufacture of salt. The best authorities put down the area of country abounding in salt springs and lakes, and, in some cases, in crystallized salt, lying partly within the American and partly within the British possessions, at ten thousand square miles. A portion of this area is at a short distance west of the Red river of the North, and a portion of it lies on the Athabasca river, further westward.

TIME.

Time is flying, flying, flying,
Oh, how swiftly by!
Like a waterfall that's rushing,
Or a fountain ever gushing—
Hourly, daily, weekly, yearly,
Rapid as the lightning, nearly,
Do the moments fly.

Catch the SECONDS as they're passing,
Wait not for the HOURS,
Prize them as a golden treasure—
Use them not in trifling pleasure—
Seconds, minutes—prizing, holding,
As you would those buds unfolding
Into choicest flowers.

Act for some important purpose,
Not with selfish zeal;
See, humanity is bleeding;
Aid thy fellow-man is needing.
Hundreds, thousands, millions—hear them
Breathing out their woes—go, cheer them,
Seek their wounds to heal.

Soon another year, all freighted
With the deeds of man,
Will be borne to God the giver,
And recalled by mortal never!
Oh, be wakeful, watchful, ready,
Heart and hand to bless the needy—
Thus fill out thy span.

SUMMARY OF NEWS.

Foreign Intelligence.—English dates received are to the 24th ult.

In a speech in Parliament, on Central American affairs, Lord Clarendon stated that agents of Costa Rica and of some of the South American States had made frequent appeals to the British government for aid against Walker, but that their requests had been uniformly refused, the government declaring that its action would be confined to sending a naval force to the coast of South America, just sufficient for the protection of British property there. A motion of censure against the government for having, in the late treaty of peace, abandoned the right of capturing an enemy's goods on board neutral vessels, was voted down in the House of Lords. The Chancellor of the Exchequer had made his annual report to the House of Commons. The deficiency in the income of the past year amounted to £3,560,000, to cover which a loan of £5,000,000 in consols had been raised. The deficiency for the present financial year is estimated at upwards of £10,000,000.

The foundation stone of a new military hospital, to be called the Royal Victoria Hospital, was laid by the Queen on the 19th ult. The site is about six miles from Southampton. The building is to have a frontage of 1400 feet, and is intended to accommodate a thousand patients. It is expected to cost a million of dollars.

The journals of the central and southern provinces of France are filled with details of damages by the inundation of the rivers. Many of the streets of Lyons and other towns were under water for a considerable distance. At the latest dates the waters were beginning to subside. M. Theiry, historian of the Norman Conquest, died at Paris on the 22d ult.

In Spain, the Democrats had brought forward a vote of censure on the government, respecting the recent troubles at Valencia, but was negatived by a large majority.

The excitement in relation to the condition of Italy still continues. The state of affairs in many parts is represented as most deplorable. In Parma the Austrian patrols arrest every man found in the streets after ten o'clock at night, and large numbers have been thus arrested and incarcerated in prison.

The protocol of the Danish proposition for the redemption of the Sound Dues, to which Russia, Sweden, and the Duchy of Oldenburg have given in their adhesion, is published, its substance being that Denmark will renounce the Sound and Belt dues for 35,000,000 rix dollars. All maratime powers must give assent, and Denmark is to reserve the right to treat separately with the powers not represented in the present negotiations.

A postal convention has been concluded between Prussia and the United States.

A treaty has been concluded between Turkey and the Western Powers, according to which, the evacuation of the Turkish territories by the troops of the Allies is to be completed within six months. The evacuation of the Crimea by the French was going on rapidly. Several Tartars had been hanged by the Russians for having assisted the Allies, some had been sent into exile, and others condemned to work on the roads for life. The Russians had conquered the Circassian village of Sunech and six thousand cattle.

The cholera had again appeared at St. Petersburgh, and 304 deaths had already taken place.

Domestic.—The Democratic Convention at Cincinnati concluded its labors on the 6th inst., after nominating James Buchanan of Pennsylvania for President, and John C. Breckenridge of Kentucky for Vice President of the United States, and adopting a report from the Committee on Resolutions, embracing the party platform. The report endorses and reaffirms the general principles of the Baltimore Convention of 1852, and in addition, sustains the Kansas-Nebraska bill, denounces the principles of the Know-Nothings, declares the Democratic party in favor of free seas and a progressive free trade, the enforcement of the Monroe doctrine and the Pacific Railroad, expresses sympathy with the movement for "the regeneration of Central America," and asserts that the Democratic party will expect the next National Administration to make all proper efforts to secure American ascendancy in the Gulf of Mexico.

The outrages in Kanzas still continue. A clerk of the Congressional Committee and two of the witnesses were taken prisoners by the Border Ruffians, and the Committee have returned to Washington, deeming their lives in danger if they should remain longer in Kanzas. A memorial has been addressed to the President by the people or Lawrence, containing a detailed statement of the recent proceedings of the Territorial Government of Kanzas and of the mob enlisted in its service, and asking his influence for the prevention of similar outrages in future. It also requests that he will recommend to Congress an appropriation for the payment of damages sustained by the citizens of Lawrence at the hands of government officials. Meetings in aid of the Free State men of Kanzas continue to be held, and large sums have been subscribed.

The Governor of Massachusetts having recommended that the Commonwealth should assume all the expenses attending Senator Sumner's illness, that Senator immediately caused a despatch to be sent, positively declining the allowance proposed, and adding, "Whatever aid Massachusetts can give, let it all go to the suffering in Kanzas."

A large and enthusiastic meeting was held in Philadelphia on the evening of the 6th inst., at which resolutions were adopted, warmly condemning the assault upon Senator Sumner, and declaring the firm determination of the citizens to maintain unimpared the right of free speech in the national halls of Legislation.

Congress.—In consequence of the absence of members during the meeting of the Cincinnati Convention, no business was transacted by either House of Congress until the 9th inst., when the bill to amend the naturalization laws was made, in the Senate, the special order of the day for the 14th inst. Senator Trumbull introduced a bill to provide for the annexation of Kanzas to Nebraska.

In the House, Edwards gave notice of his intention to introduce a bill for the removal of the seat of Government from Washington to some point on the Ohio. On a motion to strike this notice from the Journal, no quorum voted, and the House adjourned.

On the 10th, Senator Crittenden introduced a resolution, that the President be requested to send Gen. Scott to command the United States troops in Kanzas, with the view of restoring peace and order to that territory. The resolution was debated and postponed.

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For Friends' Review.

THOMAS STORY.

(Continued from page 626.)

The unity of the spirit in the bond of peace, marked the vocation of Christians when first called. Forbearing one another in love with all lowliness and meekness and long suffering, was, according to the touching exhortation of the Apostle Paul, the way by which believers were to walk worthy of their vocation.

It appears to have been the earnest desire of Thomas Story to be well assured that the people with whom he was thus far satisfied, even beyond his expectation, as the people of God, did, in such points as these, agree with the idea he had conceived of the state of the Church of Christ. He desired to know "the spirit in which they managed the discipline and business of their Society in religious matters"—whether "they were able to suffer any persecution or opposition for true religion when thereunto called in the course of Divine Providence;" and further to be satisfied, "that the characteristic mark of the disciples of Christ should be fairly upon them, 'to love one another,' not in word and in tongue only, but in deed and in truth; and that they should be preserved by that love, in uniformity and unity among themselves; and also be loving and kind to all men as occasion might offer; and evince the same, by doing them good and never any harm. These qualifications," he says, "I had deemed sufficient to demonstrate such to be the children of God brought forth in his image, righteousness and true holiness in the inner man."

He was therefore willing to accept an invitation soon after extended to him, to attend a meeting for the business and affairs of the Society. At this meeting, a discussion arose on some important question of discipline, which was not conducted without warmth on both sides. Friends becoming uneasy, lest this should give offence to Thomas Story, prudently arranged it so that he should retire for a time. He perceived their good intent, but he says, "as my mind in the time of silence in the meeting had been comforted in the life of truth, I remained under the sense of it, having taken little other notice of what had passed in point of argument, than in what spirit they managed and contended on each side." A deep thought now entered his mind, whether these could be the people of God, since they seemed to be divided among themselves. Dwelling under this silent concern, it became manifest to him that there were two spirits contending: "The first was truth, establishing himself in his own nature, a lawgiver and ruler in every member of his church and body, as alone needful unto them who were truly so. But as He who knoweth all things, did foresee that many would in time come into that profession, as of old, without any knowledge of divine truth or the work of it in themselves,—by education, tradition, imitation, &c.,—who, not being under the rule and law of grace in the second birth, would act and say of themselves, contrary to the way of truth and the church of the living God; therefore, in his wisdom and power working in the minds of the just, he had early established and was yet more firmly establishing a due order among his people, for preserving the right, and passing judgment and condemnation on the wrong and evil doers; that such as should profess the truth of God, and yet walk contrary to the same, bringing forth fruits of another kind, might be bounded and confined by outward moral rules, adapted to human reason and understanding." The second was the spirit of the world, "which had been and still was working in the other sort, to oppose all order and discipline, and to live loose as they list, without any rule or account to the Society, though professing the same truth with them; wanting to be judged only by their own light, or what they called so, and accountable only to the spirit within themselves."

"During this time of silence, I clearly beheld the contrary natures and ends of these differing spirits; the one truth, the other error; the one light, the other darkness; the one for moral virtue and a holy, pure mind, and the other for a

loose, unbounded liberty; and yet, that these last, as creatures, did not see the sophistry of the evil one to whom themselves were instruments, nor the snare; but intended well in their own view and way of conceiving things."

"As these distinctions were gradually made clear in my understanding at that time, the load and trouble I was under abated; and at last my mind settled down again to its own centre, in peace, and became serene as before. Being fully sensible of this, I was cheerful, and said to the Friend who had accompanied me out of the meeting, we may now return into the house, for the danger is entirely over. I knew thy meaning before we came out of the other room, and commend your care and caution."

His father being strongly opposed to Friends, and not allowing them to come to his house, which was still the home of Thomas Story, there had been but little opportunity for conversation respecting the religious principles of the Society, and he had not yet read any of their books. "But," he says, "I was favored of the Lord with something to give me understanding and support in that time of need, more excellent than books; for that book, which had been sealed as with seven seals, was now in measure opened by the powerful voice of the Lion of the royal tribe, the Holy Lamb of God; even the book of the eternal law of God; the law of the Spirit of life from the Father, by Christ, the Son, the Redeemer of the world, and my delight was to read day and night therein."

"By this I profited more, in a short time, in the knowledge of God and the things of his holy kingdom, than if I could have read and understood all the written and printed books in the world."

About this time, Dr. Gilpin, described by Thomas Story as "a man of great learning, religious in his way, an ancient preacher and writer too, famous in Oliver's time, and a throne among his brethren," with whose son, who was a counsellor, he had studied law, having heard with concern of his going among the Quakers, invited him to his house, at Scaleby Castle, and desired to see some of the Quaker books, supposing that Thomas Story had been imposed upon by reading them.

Upon receiving this invitation, his first thought was to prepare himself to defend his sentiments, particularly in regard to the sacraments as they are commonly termed—the point on which he expected to be attacked. He commenced by searching the Scriptures for this purpose, but becoming uneasy and clouded, he laid them aside, and sat still, looking towards the Lord for counsel.

"Then," he says, "it was clear to my understanding, that as he was in his own will and strength, though with a good intent, searching the letter and depending upon that, and his own wisdom, acquirements and subtilty, leaning to his own spirit and understanding, I must decline that way, and trust in the Spirit of Christ, the divine author of the Holy Scriptures."

In the interview which occurred a few days after, it proved that the view taken of the Doctor's mode of preparing himself for the discussion was correct, as he had folded down such passages of Scripture as he purposed to use.

[To be continued.]

INCIDENT IN THE LIFE OF THOMAS ELLWOOD.

My father being in the commission of the peace, and going to a petty sessions at Watlington, I waited on him thither. And when we came near the town, the coachman seeing a nearer and easier way than the common road, through a corn-field, and that it was wide enough for the wheels to run, without endamaging the corn, turned down there. Which being observed by an husbandman, who was at plough not far off, he ran to us, and stopping the coach, poured forth a mouthful of complaints, in none of the best language, for driving over the corn. My father mildly answered him, 'that if there was an offence committed, he must rather impute it to his servant, than himself; since he neither directed him to drive that way, nor knew which way he drove.' Yet added, 'that he was going to such an inn at the town; whither if he came, he would make him full satisfaction for whatsoever damage he had sustained thereby.' And so on he went, the man venting his discontent, as he went back, in angry accents. At the town, upon inquiry, we understood that it was often used and without damage, being broad enough; but that it was not the common road, which yet lay not far from it, and was also good enough; wherefore my father bid his man drive home that way.

It was late in the evening when we returned, and very dark; and this quarrelsome man, who had troubled himself and us in the morning, having gotten another lusty fellow, like himself, to assist him, waylaid us in the night, expecting we would return the same way we came. But when they found we did not, but took the common way, angry that they were disappointed, and loath to lose their purpose, which was to put an abuse upon us, they coasted over to us in the dark, and laying hold on the horses' bridles, stopt them from going on. My father asking his man, what the reason was that he went not on, was answered, that there were two men at the horses' heads, who held them back, and would not suffer them to go forward. Whereupon my father opening the boot, stept out, and I followed close at his heels. Going up to the place where the men stood, he demanded of them the reason of this assault. They said we were upon the corn. We knew, by the ruts, we were not on the corn, but in the common way, and told them so. But they told us they were resolved they would not let

us go on any farther, but would make us go back again. My father endeavored, by gentle reasoning, to persuade them to forbear, and not to run themselves farther into the danger of the law, which they were run too far into already; but they rather derided him for it. Seeing therefore, fair means would not work upon them, he spoke more roughly to them, charging them to deliver their clubs, for each of them had a great club in his hand, somewhat like those which are called quarter-staves. They thereupon, laughing, told him they did not bring them thither for that end. Thereupon my father, turning his head to me, said, 'Tom, disarm them.'

I stood ready at his elbow, waiting only for the word of command. For being naturally of a bold spirit, full then of youthful heat, and that too heightened by the sense I had, not only of the abuse, but insolent behaviour of those rude fellows—my blood began to boil and my fingers itched, as the saying is, to be dealing with them. Wherefore stepping boldly forward, to lay hold on the staff of him that was nearest to me, I said, Sirrah, deliver your weapon. He thereupon raised his club, which was big enough to have knocked down an ox, intending no doubt to have knocked me down with it, as probably he would have done, had I not, in the twinkling of an eye, whipt out my rapier and made a pass upon him. I could not have failed running him through up to the hilt, had he stood his ground; but the sudden and unexpected sight of my bright blade glittering in the dark night, did so amaze and terrify the man, that slipping aside, he avoided my thrust; and letting his staff sink, betook himself to his heels for safety, which his companion seeing, fled also. I followed the former as fast as I could, but fear gave him wings, and made him fly swiftly; so that although I was accounted very nimble, yet the farther we ran the more ground he gained on me, and I could not overtake him; which made me think he took shelter under some bush, which he knew where to find, though I did not. I was gone so far beyond my knowledge, that I understood not which way to go, till by hallooing, and being hallooed to again, I was directed where to find my company.

At that time, and for a good while after, I had no regret upon my mind for what I had done, and designed to have done, in this case; but went on, in a sort of bravery, resolving to kill, if I could, any man that should make the like attempt, or put any affront upon us; and for that reason, seldom went afterwards upon those public services, without a loaded pistol in my pocket. But when it pleased the Lord, in his infinite goodness, to call me out of the spirit and ways of the world, and give me the knowledge of his saving Truth, whereby the actions of my past life were set in order before me—a sort of horror seized on me, when I considered how near I had been to the staining of my hands with human blood. And whensoever afterwards I went that way, and indeed as often since as the matter has come to my remembrance, my soul has blessed the Lord for my deliverance, and thanksgiving and praises have arisen in my heart,—as now, at the relating of it, they do,—to him who preserved and withheld me from shedding man's blood. Which is the reason, I have given this account of that action, that others may be warned by it.*

From The Friend.

On looking over some old manuscripts in my possession, I discovered a minute from the Yearly Meeting of Ministers and Elders, held in Philadelphia, in the Ninth month, 1787, and the Memorial of Advices, issued at London, in 1775, to which it refers.

After an attentive perusal thereof, I am impressed with the conviction, that they were originally given forth under the influence of that Divine authority, which was, at times, so freely meted out to our early Friends, and believing that some parts of them are well adapted to the situation of some in the present day, and that a renewed revival of them, after a lapse of so many years, would be beneficial, not only to some ministers and elders, but to many others also, I am induced to forward them for insertion in "The Friend." W. N.

New Jersey, Fifth month, 1856.

Abstracts from the Minutes of the Yearly Meeting of Ministers and Elders, held in Philadelphia, for Pennsylvania, New Jersey, &c., in the Ninth month, 1787.

It being the sense of this meeting, that the revival of those pertinent and weighty advices issued by our brethren in London, at their Yearly Meeting in 1775, for the especial use and notice of ministers and elders, may tend to our improvement and solid instruction, it is therefore recommended to our several Quarterly Meetings to promote the reading and considering them at such proper times and seasons, as to them may appear most likely to answer the valuable purposes for which they were intended. The clerk of this meeting being desired to furnish each Quarter with an abstract of our minutes made on this occasion, and also with a copy of those advices.

Extracted from the minutes of said Yearly Meeting, by HENRY DRINKER, *Clerk*.

A memorial of some necessary advices recommended to ministers and clerks as caution and counsel, in the love of the gospel.

1st. Against undue and restless behaviour, under the ministry of any Friend, whilst in the unity of the body.

2d. That all be cautious of using unnecessary preambles, and laying too great a stress on their

* Thomas Ellwood appears at that time to have been about eighteen years of age.

testimony by too positively asserting a divine motion, and frequently repeating the same, seeing no such pretensions will obtain credit, where it is not manifestly so; and where it is, the baptizing power of truth, accompanying the words, is the best evidence.

3d. Against misquoting and misapplying the holy Scriptures; and it is desired that all those concerned be frequent in reading them.

4th. To be careful how they fall upon disputed points in their testimony, and making such objections as they do not clearly answer, and also against giving repeated expectations of coming to a conclusion, recommending the people, &c.

5th. Against hurting meetings towards conclusion by unnecessary additions, when the meeting was left well before.

6th. Against unbecoming tones, sounds, gestures and all affectation, which are not agreeable to Christian gravity.

7th. Against undertaking, or running into employments they have not knowledge or experience of, as some have done to their own hurt, the injury of others, and the reproach of their religious profession, but to employ themselves in business they are acquainted with, and to avoid an idle life.

8th. Not to speak against persons, or report things on hearsay, but to treat with the parties concerned, and thereby prevent sowing discord.

9th. That their apparel, and the furniture of their houses, their tables and way of living, may be within decency, moderation and temperance, that they be therein good examples to others.

10th. Against men and women's travelling as companions in service, to avoid all occasions of offence thereby.

11th. To beware of too much familiarity, tending to draw out the affections of one another to their hurt.

12th. That ministering Friends be careful not to hinder one another's service in public meetings, but every one to have a tender regard for others, that nothing be offered with a view to popularity, but in humility and the fear of the Lord.

13th. Against running in their own wills to disturb or interrupt any people in their worship, or presuming to prophesy in their own spirits against any nation, city, town, people or person.

14th. That ministers, when they travel in the service of Truth, be careful not to make their visits burthensome, or the gospel chargeable.

15th. That ministers and elders be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience and charity.

16th. And lastly, as prayer and supplication to God is a special part of his worship, it must be performed in spirit, with a right understanding, seasoned with grace. Therefore let ministers be careful how and what they offer in prayer, avoiding many words and repetitions, and not to run from supplication into declaration, as though the Lord wanted information, and let all be cautious of too often repeating the high and holy name or his attributes in a long conclusion, neither let prayer be in a formal and customary way to conclude a meeting, without an awful sense of Divine assistance, attending the mind.

DISCOVERY IN CENTRAL AFRICA.

(Concluded from page 639.)

On the average, the sick list was moderate. Fever was in all cases treated with heavy doses of quinine, and what must be regarded as almost a miracle in the African Lowlands, there was not a single death during the whole voyage. The banks of the river were well studded with cities, and the inhabitants, to all appearance, dwelt in peace and safety. Huts and tilled land were found near the banks, which was not the case in 1841, when Mr. Crowther went up the Niger, and war and tumult were everywhere prevalent.

The expedition of that year consisted of three steamers, which entered the Nun mouth of the Niger on the 15th of August. On the 5th of September, as they lay before Idda, fever broke out and death began its fatal work. They were obliged to send back two of the steamers with the sick. The third continued the voyage, but on the 4th of October, when she reached the heights of Egga, all the engineers were sick, and only three white men were left able to do duty. The river was rapidly falling, and they were compelled to return to the sea, which they reached on the 16th. Then the country about the Niger was in a very different political condition. For Africa too has her history, her great revolutions, conquerors and empires, as we now learn from the chronicles of Timbuctu, with which Dr. Barth has made us acquainted. In 1841, the valley of the Niger was laid waste by the Felatas, or Falas, a name derived from Pulo, plural Falbe, which means yellow or brown. Concerning the history of this pastoral race, which immigrated into Haussa last century, Kölle says in his Polyglotta:

"After they had lived long upon these products of their herds, in the forests and on the meadows, pasturing their cattle, one of their priests, whose name was Fodie, had a vision which marks an epoch in the history of all Central and Western Africa. In this vision it was revealed to Fodie that all the beautiful country round about, with all its populous cities and countless villages, belonged to the followers of the Prophet, that is to the Felatas, and that Fodie himself was commissioned by God, with the aid of the Faithful, to rescue those blooming meadows and fruitful fields and lovely valleys from the hand of the Kaffir, and to convert all the Kaffirs to Islam, putting to the sword any who might hesitate to accept the faith. Fired with this inspiration, Fodie called on all faithfu

Felatas from there to the Atlantic coast, to fight the battles of Islam and to subject all the heathen tribes of Africa to the religion of God and his prophet. And like an electric shock this message ran through all the countries of the Felatas, and with magic power transformed shepherds into warriors. Fodie soon saw himself surrounded by an army, conscious that it was unconquerable and greedy for battle. So, in the beginning of the present century, while Napoleon was preparing for the conquest of Europe, began that remarkable movement among the Felatas in Africa, which, though it is not hinted at in our universal histories, was written in rivers of blood upon the pages of that real universal history where all the deeds of men are recorded. On the spot where Fodie had this vision he afterward founded the city of Sokoto, now the great central seat of the power of the Felatas in Africa."

After the great mortality of the expedition of 1841, it required considerable time to accumulate courage enough to attempt another. The success of the Pleiad is no small encouragement to perseverance in that path to Central Africa. This good fortune depended principally upon the Pleiad commencing the voyage a month earlier than the previous expedition, before the rainy season had overflowed the swamps of the delta and poisoned it with malaria. The climate appears to be much better higher up the river. Had the precaution been taken to establish in advance depots of coal at friendly cities along the river, the voyage might have been very much extended. Perhaps this experience will be made use of in the next expedition.

When the Pleiad arrived at the heights of Abo on the Niger, Mr. Crowther's attention was excited by the masses of men who lined the banks, attracted by the strange appearance of a steamboat. This circumstance and the presence of large herds of horned cattle showed that the country must be thickly peopled, and the mode of life of the natives must be very regular.

As they left Idda, which is on the left bank of the Niger, it became still more evident to Mr. Crowther that, since the devastations of the Felatas in 1841, the population had abandoned the right bank and settled on the left. In the neighborhood of the mouth of the Binue there was scarcely a village to be seen on the right bank, while on the left many new cities and villages had been built. This portion of the Valley of the Niger reminded Mr. Crowther, by its high, rocky banks, of the Rhine.

On entering the Binue, they found a new language—that of Igbira or Panda. In 1841, the Felatas made an inroad into this country, equipped with horses, firelocks, cutlasses, bows and arrows, killed many men and carried away many more as slaves. These piratical expeditions have not been given up to this day. Only three months before the arrival of the Pleiad, the great city of Panda was destroyed, and the inhabitants of the right bank were compelled to take refuge on an island in the river, where, in pitiable plight, they were able to satisfy only their most pressing necessities.

On the 16th of August the Pleiad reached the Doma or Jugu country, which the Bornouese of Haussa and Nafi call Kororofa. It is subject to the Felatas and pays them a tribute. On the Southern bank are the Michi. This tribe is a confederation of fugitive slaves who have run away from their Felata masters. They defeat all attempts at enforcing Fugitive Slave laws by always going armed with poisoned arrows.

Although the Niger sets a limit to the depredations of the Felatas, still they have gained a firm footing on the left bank of the Binue, in the Chibu country, and the kingdom of Wakari. From thence they occasionally make an incursion into Kororofa and the country of the Michi to capture slaves, whom they use to transport ivory to Kano and Bornou, where they sell them. As the men are generally absent on these expeditions, the land is tilled mostly by the labor of women and crippled male slaves. They raise no yams, bananas, or oranges, only maize, Indian millet and dawuro—corn. Rice is but little cultivated, although if sowed in the flowed lands along the river, it would furnish food for millions of men.

The city of Hamaruwa affords a very picturesque prospect. The river before it appears like a slender strip of white cloth stretched upon a meadow of bright green grass. At a little distance one sees the darker green of the forest, and then the blue mountain chain of Fumbina, with the lofty Mauranu mountains in Adamana, on the left hand, and the Muri Mountains in Hamaruwa, with their fantastic peaks on the right bank, twelve miles from the river. In the valley about the city, two or three hundred neat cattle give life to the landscape. The houses are round, with hemispherical roofs; generally they are from twenty to twenty-four feet in diameter, and are built of mud. If the city were regularly laid out, it would be beautiful; at the time of the visit of the Pleiad, many of these houses had tumbled down and were overgrown with grass. The city is built on sandy land, so that the streets dry very quickly after a shower. In the night the city is silent; there is no sound, and the stillness is deepened by the darkness, for the inhabitants have no palm-oil to burn. They prepare their food with butter. No currency is in use, and all trade is barter, as in Shibu. The women bring water in earthen vessels from the foot of the mountain, two miles distant. Most of them carry it on their shoulders and not on their heads, as that would injure the artistic arrangement of their hair. The men are very dirty in their clothing, which they wear day and night until it falls off in pieces. The women are much more cleanly, and spend much

of their time in plaiting their hair. Goats, sheep, poultry and horses were rare.

Hamaruwa is one of the outposts of the Felata Empire, whose capital, Sakatu, lies midway between Timbuctu and Kuka. In that city resides the reigning Sultan, the Emir of Mumenim Ali Bello, whom Dr. Barth describes as an extraordinary avaricious man. By Viceroys holding the title of Sultan, he reigns as far south as the banks of the Binue and even further. The Felata city Jola, where Dr. Barth spent some time in June, 1851, lies on the left bank of the Binue, four days journey south-easterly from Hamaruwa. The conquests of the Felatas are of great interest to the history of civilization, for Mohammedanism goes with the conquerors. All the subjected tribes are denominated Kafirs, or unbelievers. It is, however, easily understood that man-stealing rather than the propagation of the faith of the Prophet, is the motive which urges the warlike and intelligent Felatas to subdue the weak and distracted native tribes. Many chiefs on the left bank, with whom the expedition had to do, declared sorrowfully that the days of peace were gone, and that probably they would be driven out of the country during the next year.

HAVERFORD SCHOOL.

Nine miles west of the city of Philadelphia, is the township of Haverford. In passing through this interesting town, on the Lancaster turnpike, the eye is attracted to a delightful grove, from the midst of which peers, at the distance of a furlong or more, a tower resting upon a large and comely edifice. This is the Institution generally known by the modest title at the head of this article. It is, in truth, a College in conformity with the peculiar views of the Society of Friends, having been established and hitherto maintained by an association of the members of that religious body. It stands on a large, productive farm, and around and contiguous to the principal building, is a delightful lawn of forty acres, studded with a great variety of trees and flowering shrubbery, and intersected in a most agreeable way, by meandering paths and gravel walks.

The discipline of the Society of Friends encourages its members who are parents, where ability is afforded, to give to their children classical instruction. From an extended collegiate course they have often been deprived, by the perfect incompatibility of the forms of all colleges with some of the essential principles of the society. To obviate this difficulty, higher schools have been established at different periods, both in England and Ireland, and of one of these, the illustrious Edmund Burke was a graduate. Attempts have also been made in our own country, but with an aim scarcely above an academic course; and however respectable the standing of these may have been, a want was still felt by many members of the society in Pennsylvania, New York, and adjacent States, of a collegiate institution, in which the youth of the society could receive instruction in the highest branches of learning. An act of incorporation was obtained of the Legislature of Pennsylvania, and the buildings constructed in the year 1832. Its location is near the Columbia Railroad, and is said to be remarkably healthy. Water by means of hydrants is conducted to all the rooms; and gas, from works on the premises, is furnished throughout the buildings. Each student occupies a room by himself, and the consummate neatness of these little independencies,—the smooth, white coverlet of the bed, —the comely wardrobe, and the trim arrangement of the furniture, must strike every beholder with admiration. Unlike most seminaries designed for young men and boys, we no where see discolored or fractured walls, with uncouth figures, or the stained staircase; but a simple, plain, and elegant neatness, throughout the entire premises, is maintained as a moral and a christian duty, no less than as a means of promoting health.

The professors and students take their meals at a common table. A pause before and after eating, according to the manner of Friends, is uniformly observed; and the readiness and seeming sincerity in which the students engage in this reasonable service, is worthy of all commendation. During the period of eating, a cheerful conversation is kept up, which, at no time, runs into excess either by an elevated voice or loud laugh.

The course of instruction in this seminary is extended beyond that of ordinary colleges. It may well compare with Harvard University, taken in connection with the Lawrence school. Moreover, difficulties having arisen from a want of the proper preparation of students applying for admission, an academical department has been established, which still further enhances the value of the Institution.

Its library is yet small, scarcely numbering three thousand volumes; but, having no work of fiction, its solid usefulness may compare with much larger collections. No pains have been spared to furnish a large and expensive apparatus for the usual illustrations in the various departments of science.

To the local readers of this article, it will be interesting to know that Dr. Paul Swift, long a respected resident and physician of this town, and distinguished for his knowledge of Natural Science, as well as for his zeal in the promotion of useful learning, fills the Professorship of English Literature, Moral Philosophy, and Chemistry.

The astronomical observatory is an appropriate building, situated at a sufficient distance

from the seminary to avoid the effect of its heat and smoke, as well as its obstruction of the view. Its form and general arrangements are similar to those of the great observatory at Cambridge. A centre building, nearly a cube in form, twenty feet in diameter, surmounted by a revolving dome with sliding shutters, accommodates the great refractor. Wings on the east and west side of the observatory proper cover the small instruments, with the clock and spring governor. The great Equatorial telescope was made by Henry Fitz, of the city of New York, and is the largest in the State of Pennsylvania, and inferior in size to few in the United States. It is mounted on a pier of masonry resting on a foundation many feet below the surface of the ground, and rising through the centre of the building, without contact, to the surface of the upper floor, where it terminates with a diameter of six feet. The object glass is eight and one-fourth inches in diameter, with a focal length of more than ten feet. It has four eye pieces with powers ranging from 160 to 500. It is also furnished with a beautiful clock-work, by means of which the object in the field is kept constantly in one position. Its declination circle is sixteen inches in diameter, and reads with four verniers to fifteen seconds of arc. The hour circle is twelve inches in diameter, and reads to six seconds of time. A small transit is adjusted to the Prime Vertical, resting upon the wall of the building, and a large one adjusted to the meridian, is mounted upon marble pillars. The latter is an instrument of the first class: it reads to three seconds with four verniers, and gives excellent results. The wires and the circles of all the instruments are illuminated by gas, a facility of very great importance to the observer. An excellent astronomical clock, with a mercurial pendulum, is firmly secured to the wall of the building, and with this is connected Bond's Magnetic Register, or Spring Governor, as it was called by its ingenious inventor. By means of this, the observer is enabled, by merely touching a spring, to secure a record of the time of the observation to the tenth of a second, without taking his eye from the instrument. The practical operations of this Register are thought to excel any other of the kind in the country; and the peculiar mode of its connection with the clock is decidedly a great improvement.

The Observatory is in charge of Joseph G. Harlan, the Professor of Mathematics, Natural Philosophy and Astronomy; and it is to be extremely regretted that it has not the *undivided* attention of this young man. With his sound and ample knowledge of Mathematics, and his zeal for the study of the Heavens, there is no possible reason that this observatory, in point of absolute usefulness, should not rank with any in this country or Europe. W. M.

Nantucket Weekly Mirror.

BRIEF HISTORY OF GUANO.

Guano, as most people understand, is imported from the Pacific—mostly of the Chincha group, off the coast of Peru, and under the dominion of that government.

Its sale is made a monopoly, and the avails to a great extent, go to pay the British holders of Peruvian Government bonds, giving them to all intents and purposes a lien upon the profits of a treasure intrinsically more valuable than the gold mines of California. There are deposits of this unsurpassed fertiliser, in some places, to the depth of sixty or seventy feet, and over large extents of surface. The guano fields are generally conceded to be the excrements of aquatic fowls, which live and nestle in great numbers around the Islands. They seem designed by nature to rescue, at least in part, that untold amount of fertilising material which every river and brooklet is rolling into the sea. The wash of alluvial soils, floating refuse of the field and forest, and above all, the wasted materials of great cities, are constantly being carried by the tidal currents out to sea. These, to a certain extent at least, go to nourish, directly or indirectly, submarine vegetable and animal life, which in turn goes to feed the birds, whose excrements at our day are brought away by the ship-load from the Chincha Islands.

The bird is a beautifully arranged chemical laboratory, fitted up to perform a single operation, viz: to take the fish as food, burn out the carbon by means of its respiratory functions, and deposit the remainder in the shape of an incomparable fertiliser. But how many ages have these depositions of seventy feet in thickness been accumulating?

There are at the present day countless numbers of the birds resting upon the islands at night; but, according to Baron Humboldt, the excrements of the birds for the space of three centuries, would not form a stratum of over one-third of an inch in thickness. By an easy mathematical calculation, it will be seen, that at this rate of deposition, it would take seven thousand five hundred and sixty centuries, or seven hundred and fifty-six thousand years, to form the deepest guano bed. Such a calculation carries us back well on towards a former geological period, and proves one, and perhaps both, of two things—first, that in past ages an infinitely greater number of these birds hovered over the islands; and secondly, that the material world existed at a period long anterior to its fitness as the abode of man. The length of man's existence is infinitesimal, compared with such a cycle of years; and the facts recorded on every leaf of the material universe, ought, if it does not, to teach us humility. That a little bird, whose individual existence is as nothing, should, in its united action, produce the means of bringing back to an active fertility

whole provinces of waste and barren lands, is one of a thousand facts to show how comparatively insignificant agencies in the economy of nature produce momentous results.—*London Farmer's Magazine.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 21, 1856.

New York Yearly Meeting.—A correspondent has kindly furnished us with further information of the proceedings of this meeting, but as a copy of the printed minutes will probably be received soon, we defer an extended account. It may, at present, be stated that the committee to whom the Epistle from Philadelphia Yearly Meeting was referred, reported that they believed something further might be called for towards that body, but way did not open with them at this time. At their suggestion the subject was laid over for consideration next year.

Ohio Yearly Meeting having, in its Epistle, suggested the propriety of Adrian Quarterly Meeting in Michigan being joined to that Yearly Meeting, the subject was referred to the Quarterly Meeting for its consideration and report next year.

London Yearly Meeting.—We have accounts from London Yearly Meeting up to the 30th ult. The Epistles from the American Yearly Meetings were read on the 24th, and the "large committee" was subsequently directed to prepare answers to all, except that from Philadelphia, which from its tone and temper and the reiterated charge it contained against our English Friends of unsoundness in doctrine, grieved them much. At a sitting of that committee the subject was resumed, and "after a discussion in a quiet, good spirit, it was concluded to send an Epistle once more in reply to the painful epistle received from Philadelphia," and a sub-committee was appointed to prepare one.

The women's Yearly Meeting, with much unanimity, thought it best to suspend its correspondence with Philadelphia.

Further accounts of the proceedings will be furnished to our readers when the printed reports come to hand.

"Selections from the Poets."—The compiler of this book has issued a new edition, revised and enlarged, containing more than two hundred choice poems, which may be safely recommended to the lovers of poetry. The names of the writers, so far as they are known, are given, including Milton, Cowper, Hemans, Howitt, Bryant, Sigourney, Whittier, Elizabeth Lloyd, Jr., and Hannah Lloyd, Longfellow, Barton, &c. The volume comprises 384 pages, and may be obtained of C. G. Henderson & Co., Fifth and Arch Streets, and Smith & English, Sixth Street below Arch, Philadelphia, price $1.00.

The Case of Shimei.—There is one part of the charge which David gave to his son Solomon, a little before his death, that has been considered as savoring of revenge, and as scarcely consistent with the integrity of character which David maintained. I allude to the case of Shimei. In our common translation, Solomon is plainly directed to bring down the grey hairs of Shimei to the grave with blood. This translation is, at best, a doubtful one, and a few observations will serve to show that another version of a single sentence gives to the whole transaction a different aspect, and renders the conduct both of David and Solomon entirely consistent with good faith. We are informed by the historian, that when David was fleeing from Jerusalem, in consequence of the unnatural rebellion of his son Absalom, when he came to Bahurim, "Behold, thence came out a man of the family of Saul, whose name was Shimei, the son of Gera: he came forth and cursed still as he came. And he cast stones at David, and at all the servants of King David; and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei, when he cursed: Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom, thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man!"

It is to be remembered, that an opinion, of which this case furnishes an illustration, was prevalent to some extent among the Israelites of that day, that a curse or denunciation, such as this of Shimei was intended to be, did not fall to the ground, but rested upon the head of the one against whom it was denounced, or on that of him who denounced it: hence the request

of Abishai for liberty to go over and take off the head of Shimei; which was probably not prompted altogether by a spirit of resentment, but, in part, at least, by a desire to turn the curse of Shimei from David's head to his own. The King, however, was too deeply humbled by the reflection that his own son, to whom he had proved himself a most indulgent parent, was then in open rebellion against him, and laboring, by the most iniquitous means, to wrest from him both his government and his life, to grant the request of his zealous nephew. He, no doubt, justly considered the calamity which he was then suffering, and the greater which was impending, as the fulfilment of the prophecy of Nathan when he brought to his view the slaughter of Uriah. Afterwards, when the rebellion of Absalom was completely suppressed, and the King was returning in triumph to his capital, this violent Benjamite presented himself before him, in the character of a penitent. Feeling himself once more seated firmly upon his throne, from which his expulsion had so lately appeared as a probable event, he determined, notwithstanding the solicitation of his nephew, that no executions should mar the joy of the occasion, and therefore assured Shimei with an oath, that he would not put him to death with the sword. This promise, it is obvious, was limited to the punishment of death; the King was still at liberty, without any impeachment of his integrity, to inflict on the offender any punishment short of capital, which he might think necessary to vindicate the honor of his character, and turn the curse of Shimei upon himself. The case, however, appears to have passed unnoticed, as totally forgotten, until the regal power was transferred to the hands of a youthful successor; then indeed, the ancient monarch, in reviewing the events of his administration, appears to have apprehended that justice to his own family and character demanded that some notice should be taken of the denunciation of Shimei; he therefore called the attention of Solomon to the case, briefly relating what had occurred, including the promise, which he had made upon oath, that he would not put Shimei to death on that account. Why should he remind Solomon of this engagement, unless he intended that it should be equally binding on his successor? Here arises the question of the translation.

By the assistance of a Hebrew scholar, to which character I make no profession myself, I am able to offer the following remarks:

Reading the charge of David to his son as it stands in the Hebrew, with the omission of the negative word, it stands thus: Hold him guiltless, and bring down his hoar head to the grave with blood. The genius of the Hebrew language frequently requires that sentences of this construction should be understood as closely connected by the conjunction, and placed in the same category, so that the modification effected by any preceding or following words should apply equally to both the parts. Wherefore an English translation, to give the sense of the original, must have the word *not* repeated, or the copulative conjunction changed to a negative, so as to read, hold him not guiltless, and bring not down his hoar head to the grave with blood, or hold him not guiltless, neither bring down, &c.* But whatever conclusion may be drawn from an examination of the Hebrew, the most reliable method of ascertaining its true meaning, is to observe how Solomon himself understood it, and this may be inferred from the manner in which he set about executing it.

Now in what manner did he proceed? Did he require conditions with which it was impossible to comply? Far from it; he simply made Shimei a state prisoner, assigning the boundary of Jerusalem as the limits of his peregrinations. He was plainly informed that on the day that he passed over the brook Kidron, he should surely die; his blood should be upon his own head. The order thus given it appears that Shimei promised with an oath to observe. As long as he remained within the boundaries prescribed, and surely the city of Jerusalem furnished a range of no very restricted character, his life was safe. But when, in disregard of his own oath and the commands of the King, he left Jerusalem, in search of his fugitive servants, he was brought up as an offender and put to death for breach of parole, and not in return for the curse which he had denounced. He thus himself furnished the occasion of his own destruction, and the remark which follows clearly intimates that his death, thus occasioned by his own conduct, turned the curse entirely upon himself.

E. L.

*Since this article was written, my attention has been called by an industrious biblical student to

some annotations of Dr. Kennicott and Dr. Clarke, from which the following are extracted.

"David is here represented in our English version as finishing his life with giving a command to Solomon to kill Shimei, and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. . . . . When the passage is duly considered I presume it will appear highly probable that an injury has been done to this illustrious character. The point to which I beg the reader's attention is this: that it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and *consider it as repeated, when it has been once expressed, and is followed by the connecting particle.* And thus, on Isaiah xiii. 22, a late learned annotator says, 'The negative is repeated or referred to, by the conjunction *bau*, as in many other places.' . . . . The necessity of so very considerable an alteration as inserting the particle *not*, may be here confirmed by some other instances. Thus Psa. i. 5: 'The ungodly shall not stand in the judgment *nor* (the Hebrew is *and*, signifying *and not*) sinners in the congregation of the righteous!' Psa. ix. 18: 'The needy shall not always be forgotten, (and then the negative, understood as repeated by the conjunction, now dropped) the expectation of the poor shall *(not)* perish forever!' Psa. xxxviii. 1. 'O Lord, rebuke me not in thy wrath, *neither (and* for *and not*) chasten me in thy hot displeasure.'" Dr. Adam Clarke says of this interpretation, "This is the best mode of interpreting this text." "Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such a person, treat him as he deserves; only as he is an aged man, and as I have sworn to him, let him not die a violent death, bring *not* down his hoary head to the grave with blood. So Solomon understood David, and so I think David should be understood."

DIED.—At her residence in Randolph Co., Ind., on the 20th of last month, MARY HILL, wife of Benoni Hill, in the 67th year of her age, an esteemed member of White River Monthly Meeting of Friends.

A female Teacher is wanted for Friends' School at Crosswicks New Jersey. Early application may be made to

JOEL H. MIDDLETON, Crosswicks, N. J.
or SAMUEL ALLINSON, Jr., Yardville, N. J.

"It is wonderful," says John Foster, "how even the apparent casualties of life seem to bow to a spirit that will not bow to them, and yield to assist a design, after having, in vain, attempted to frustrate it."

For Friends' Review.

ABOLITION OF PRIVATEERING.

It is gratifying to learn, that in the late treaty of Paris, several provisions were introduced, which, in case of a future war between any of the contracting parties, will, in some degree, mitigate the horrors inseparable from that condition. One of those provisions is, "that free ships shall make free goods;"—in other words, that property belonging to an enemy, found on board a neutral vessel, shall not be subject to capture.

The accession of Great Britain to this rule indicates the march of liberal principles. Till within a very recent period, that power has been its most strenuous opponent; and, contrary to the general sense of the civilized world, has adhered pertinaciously to the old doctrine of international law, that goods of an enemy are liable to seizure on board of neutral ships, and to be confiscated as prize of war.

One of the articles of the Baltic code of neutrality, proclaimed by Russia in 1780, was, that "all effects belonging to the subjects of belligerent powers, should be looked upon as free, on board of neutral ships, except only such goods as were contraband." At the time this code was proclaimed, Dr. Franklin was in Paris as minister of the United States to the Court of Versailles. "A law," says Jared Sparks, in his life of that eminent man, "so clearly founded in justice and humanity, could not but receive his hearty concurrence," and he ventured, without waiting to be informed of the views of Congress, to issue orders to American cruisers in conformity with it. The Doctor augured rightly as to the course of the government he represented. The United States promptly acceded to it. But, though acceptable to all the maritime nations of Europe, except Great Britain, the refusal of that power to agree to it, as a conventional rule of neutrality, defeated its general adoption; and it was a few years afterwards abandoned as unsanctioned by the law of nations.

In 1801 an effort was made to revive the doctrines of the armed neutrality of 1780. Great Britain resisted the effort by arms, and sent to the Baltic a strong fleet, which, by a bloody day's work at Copenhagen, outraged humanity, and dissolved the confederacy of the northern nations. Russia, the power which first proclaimed the code, and was most firmly pledged to its support, yielded through inability to maintain it, and the old rule of international law became established throughout Christendom. It prevailed during all the wars that occurred in the first half of the present century, and under it the goods of innocent traders often suffered confiscation.

When about to enter upon the recent war with Russia, England for the first time evinced a disposition to recede from the ground to which she had before inflexibly adhered. In a decla-

ration made by the British Government in the spring of 1854, it was announced, that being desirous of rendering the war as little onerous as possible to the powers with whom she was at peace, her Britannic Majesty would waive the right of seizing enemy's property laden on board of neutral vessels, unless it was contraband of war. Whatever may have been the considerations which influenced the British Cabinet to make this memorable declaration, it is certain that the course indicated was strictly pursued during the continuance of hostilities; and that the commerce of neutrals escaped much irritating annoyance, to which it would otherwise have been subjected. The principle thus conceded having now been embodied by the treaty of Paris into the conventional regulations of the principal naval powers of Europe, it can hardly be doubted that it will become, by the universal consent of all maritime nations, an acknowledged rule of international law. Our government was ready to pledge itself to it seventy years ago, when its diplomacy was animated and informed by the philanthropic and elevated views of Franklin, and it would be but a sorry commentary on the wisdom of our rulers were they to fail to profit by the precedent then established. The rule has much to recommend it, not only in its humanity, but in the facility of its application, and in its avoidance of vexatious searches and seizures, causing grievous interruptions to commercial enterprise, and liable necessarily to serious abuses.

Another article of the treaty is especially worthy of notice. It is announced that the parties to it have stipulated that, in case of a future war, no letters of marque for the commissioning of privateers shall be issued by any of the several powers, to depredate upon the commerce of any other.

During the late war with Russia, no privateers were commissioned by the British government. It was announced in the declaration already referred to, published immediately after the rupture, that this line of policy was determined upon; and no departure from it has, as far as I have noticed, been alleged. It is gratifying to observe that in the practice of modern warfare, horrible as it is with multiform atrocities, there is this one exception to the ordinary mode of waging it on the high seas; and that hereafter a species of robbery revolting to the moral sense of every civilized community, is to be suppressed among nations the most warlike in the world.

One of our countrymen, and he a Pennsylvanian by adoption, has the honor to be the first to make a serious effort to suppress privateering. More than seventy years ago, Dr. Franklin proposed, in the treaty of peace which terminated our revolutionary struggle, to provide for the protection of private property at sea, in time of war, and against issuing letters of marque to private armed cruizers. The other American commissioners who were associated with Franklin in the negotiation, were not unfriendly to the proposition, and it was inserted in the articles submitted to the British envoy. But, neither he nor his government was prepared to take a step so far in advance of the prevailing opinions of the day, and a fortunate opportunity for exhibiting a high example of moderation, justice and humanity, in the first compact between two commercial nations, was suffered to pass unimproved. It was not long, however, before the same philosophic statesman was authorized to negotiate a treaty of amity and commerce between the United States and Prussia, and he took occasion, a second time, to bring forward his humane proposition. It was favorably received and became a part of the compact.

"His last official act," says Sparks, "was the signing of the treaty between Prussia and the United States. He was the more pleased with this act, as the treaty contained his philanthropic article against privateering, and in favor of the freedom of trade, and of the protection of private property in time of war. The king of Prussia made no objection to this article. On the contrary, his embassador, the Baron de Thulemeier, who signed the treaty, felicitated the commissioners on its being introduced. 'The twenty-third article,' said he, 'is dictated by the purest zeal in favor of humanity. Nothing can be more just than your reflections on the noble disinterestedness of the United States of America. It is to be desired, that these sublime sentiments may be adopted by all the maritime powers, without exception. The calamities of war will be much softened; and hostilities, often provoked by cupidity and the inordinate love of gain, will be of more rare occurrence.' Free ships were likewise to make free goods, and contraband merchandise was exempted from confiscation."

In a note it is stated that Washington spoke of this treaty in terms of high commendation. In a letter to Count Rochambeau, he said: "The treaty of amity which has lately taken place between the king of Prussia and the United States, marks a new era in negotiation. It is the most liberal treaty which has ever been entered into between independent powers. It is perfectly original in many of its articles; and should its principles be considered, hereafter, as the basis of connexion between nations, it will operate more fully to produce a general pacification than any measure hitherto attempted amongst mankind."

It is understood that our government is invited to become a party to the late arrangement in the treaty of Paris against privateering. It is greatly to be hoped that no selfish considerations of temporary advantage, or narrow views of national policy, will prevent the cordial acceptance of the invitation, in a spirit worthy of our civilization, and of our high professions as a Christian nation.

L.

SWAMPS AND MEN LIKE THEM.

Under this head, a writer in the "Country Gentleman," after speaking of having read with much interest, in early youth, a work by Flavel, entitled "Husbandry Spiritualized," in which the objects, scenes, operations, &c., of rural life, were treated of as types and similitudes of certain moral and religious truths, duties, &c., thus continues:

An article which recently appeared in one of the religious papers, attracted my attention particularly,—owing perhaps to the above circumstances. Under the head of "Bogs and Backsliders," the writer draws an apt comparison between the two, which forms a very good example of "husbandry spiritualized." Having visited a friend on whose farm a swamp, long nothing but a nuisance, had been drained and improved until it became the owner's pet field, he chanced to hear soon after of a certain church member, whose miserliness rendered him unfaithful to his duties and a dead weight upon his society, and by whose conduct his thoughts were carried irresistibly to the field of his friend in its first estate. There were, he thought, some points of resemblance between them; and there are doubtless like resemblances between swamps and selfish persons of all classes and degrees, whether members of a church or not.

1. Both were "well off" in the world. The bog was the richest part of the farm. For ages it had been gathering and laying up. There were accumulations in it to a great depth. So was the miserly church-member wealthy. Houses and money and all that heart could wish were his.

2. They resembled each other in the use they made of their accumulations. Nothing that went to them ever returned again. The bog kept firm hold of every handful of earth washed to it from the surrounding fields by every shower; and so the selfish, greedy member, whether of society or of a church, keeps in his own greedy grasp all the gifts of a bountiful Providence. Both act on the principle of keeping all they have and getting all they can.

3. They were alike in bringing forth fruit only to themselves. The bog was not barren; but its crops never went off the ground. So it is with the miserly man. His abundance benefits no one. The needy know they will get no sympathy or aid from him; and those who gather up the offerings of the people to the treasury of the Lord for benevolent objects, but seldom call at his door. He gives little, or almost nothing, for the benefit of others.

4. A fourth point of resemblance consists in the low opinion or estimation in which both are generally held. Every farmer has a horror of swamps; and so too every man, who has a high sense of right, or a well developed moral nature, has a low opinion of the miserly and the selfish.

5. The influences and effects of each upon the world are also somewhat similar. The bog was not actively mischievous, and had no disposition to meddle with anything around it. But its peculiarities made themselves felt. Snakes fattened on its slime. Frogs bred in its mud, and made the night hideous with their croaking. From its stagnant waters went forth myriads of mosquitoes to annoy the dwellers around. The miasma coming forth from its bosom, and taking the wings of the night air, carried disease and death through the neighborhood. Precisely such is the influence of a miserly man in a community. When he fails to do his share in the maintenance of religious ordinances; when he shuts his ear against the cry of the poor and needy; when he will give nothing, or but a contemptible mite for any benevolent purpose, then his example is disastrous, for it prevents many from giving, grieves the good and makes worse the bad. "In the minds of not a few it will inspire contempt for a faith that does no more for its possessor." So far as the influence of such a man's example reaches, every benevolent, every public-spirited enterprise is loaded as with a dead weight, and greatly hindered.

Saddening as is the sight or the near presence, whether in a church or in a neighborhood, of a miserly or meanly selfish person, there is some little encouragement in the fact that swamps, which are their symbols in nature, are capable of being, and have been reclaimed. A somewhat similar process might avail with a selfish man. His wealth, like the stagnant water of the swamp, should have some vent. The accumulations of the past should be used to benefit those around, as when the muck of swamps is carried out upon the exhausted uplands. The treasures of earth might be transformed, by the magic of a benevolent motive, into treasures laid up in heaven. Only by such an entire change of character and motive, however, can the meanly selfish ever be made to resemble a swamp reclaimed.

LITERATURE AND EDUCATION IN ICELAND.

In a well-lighted apartment, under the roof of the church, is kept the public library of Reikiavik, consisting of two or three thousand books, Danish, Icelandic, and English, many of them being presents sent from a distance. I could not find any remarkable old books or manuscripts in this establishment; it seemed to be chiefly designed for popular use. The inhabitants of the town are allowed to have books from it for a dollar (2s. 3d.) each per annum, and about sixty take advantage of the privilege. I observed several of Mr. Dickens' novels, some of Marryatt's, a copy of Hume and Smollet, two of Goldsmith's *Animated Nature*, and some of the publications of the United States' government.

We next went to see the school, which is a

long goodly building, situate on a slope to the east of the town. To find, in an island of 200 miles in linear extent, and containing 60,000 inhabitants, strictly speaking, but one public seat of education of any kind, is somewhat startling to a stranger. Such is the fact. There is not and never has been, one juvenile seminary in Iceland, and this simply because the population is too scattered to admit of any such arrangement. The father teaches his children by the winter fireside; they teach their children again; and such is the only education which the bulk of the people obtain. Strange to say, they all read, and have, generally speaking, a taste for reading; and few English or Scotchmen write so neatly as these islanders do. The school at Reikiavik is an establishment for advancing the education of a select number of the youth of Iceland. About sixty lads between the ages of fourteen and eighteen attend it, most of them having a view to the learned professions. It is, however, only a kind of gymnasium or academy; and those who desire the special instructions fitting them to be priests, lawyers, or medical men, must pass to the university of Copenhagen. I found a suit of good class-rooms for the various branches, the Danish, French, and English languages, mathematics, natural philosophy, natural history, &c.; a set of dormitories for a certain number of the pupils—the rest living with friends in the town—and cabinets containing minerals and zoological specimens. The whole establishment seemed to be satisfactory in every respect but that of ventilation. The superintending rector, Mr. Jonson, is obviously a man of vigorous intellect and good acquirements. As the establishment is supported by the Danish government, no fees are charged; and it of course becomes necessary to admit to it only such youth as can give assurance of turning its instructions to good account.

The zealous cultivation of literature in Iceland during the last six centuries, and its remarkable productions, the sagas and eddas—histories and romantic poems—have excited the interest of all visitors. I am free to own that I can form no image of literary life more touching, or more calculated to call forth respect and veneration, than that of such a man as the Icelandic priest Thorlakson, who produced a beautiful translation of *Paradise Lost*, and many original works of distinguished merit, in the small inner room of a mere cottage which formed his parsonage, while his family concerns were going on in an equally small outer apartment, and his entire annual income did not exceed what is often given in England for the writing of an article in a magazine. Inquiry regarding the present state of literature in Iceland was a matter of course. So far as I could learn, the love of letters is still more vivid passion in Iceland than the circumstances of the country would lead one to expect. I had much pleasure in looking over Mr. Thordarson's printing office in Reikiavik, where I found two presses of improved construction, and saw in progress an Icelandic translation of the *Odyssey* by Mr. Egilsson, late president of the college, whose son, I was told, is also giving promise of being a good poet. The list of books printed and published by Mr. Thordarson would surprise any one who thinks only of Iceland as a rude country half buried in arctic snows. He is also the publisher of two out of the three native newspapers produced in Iceland—the *Ingolfur*, and *Thiodolfur*. An Icelandic newspaper, I may remark, is a small quarto sheet, like the English newspapers of the seventeenth century, produced at irregular intervals, and sometimes consisting of two, sometimes of four leaves, according as the abundance of intelligence may determine. In a country where there are no roads and no posts, that there should be newspapers of any kind is gratifying. I regret, however, to say that they are described as of a violent, malcontent complexion. — *Chambers' Journal.*

ROBERT L. STEVENS.

The following sketch of this distinguished mechanician, who recently died in New York, is given in the New York Railroad Advocate.

Among the talented and enterprising men who for half a century have been engaged in introducing and improving steam navigation on rivers, the name of Stevens will hold an eminent position so long as the history of locomotion is read. John Stevens, the father of Robert, was among the few who, with more or less approximation to the truth, calculated the effects of steam machinery upon the propulsion of vessels. During the childhood of Robert, who was born in 1788, John Stevens was in some degree associated with John Fitch, Nicholas Roosevelt, and other experimenters and speculative mechanicians, in devising and testing apparatus for propelling, generating steam, etc.; and at an early age Robert appears as the assistant of his father. Probably his first lessons in steam engineering were received at an age when boys are usually initiated into the mysteries of kite flying and archery.

He retained, late in life, a clear and minute recollection of Fitch's attempt to generate steam in coils of tubing; and of other schemes, which at that time were impracticable, however reasonable they might have been in theory; the want of skill in workmen, which baffled Watt's efforts to obtain a high pressure boiler that would not leak, also rendered abortive many of the designs of these ingenious men, who, in the dawn of this branch of science, and in a quasi provincial region, that imported nearly all its iron-works, courageously attempted a revolution that, as they directly predicted it would do, has already done more for mankind than any political change has

ever done, although it seems not yet to have approached the maturity of its powers.

Among the few who had moral courage to think coolly and candidly of the propositions of these men, was Chancellor Livingston. He was to a considerable extent pecuniarily interested with Stevens, and aided in obtaining from the State exclusive right to navigate the Hudson by steam; which was granted on condition that a vessel should be made to work successfully within a given time. The condition was not fulfilled. Meantime Livingston was appointed Minister to France, which appointment withdrew his attention from the subject, and closed his engagements with Stevens.

While in France, Livingston met with Fulton, and formed an intimate acquaintance, and ultimately a business connection with him; the result of which, after many trials, and years of delay, was the building of the Clermont, in 1807, the first steamboat that was so far successful as to run continuously, and to inspire confidence to build others.

While Fulton and Livingston were building the Clermont, Stevens was bestirring himself with great spirit to rival them in the contest for the Hudson River monopoly. His boat was ready but a few days after that of Fulton. But as the latter had gained the advantage of being the first to navigate the Hudson, Stevens took his boat round to the Delaware, and was the first to navigate the open sea by steam. In the building and running of this boat, named the Phœnix, Stevens was assisted by his son, then 19 years of age; and the success of steam navigation being demonstrated, Robert's attention seems to have been concentrated upon it so decidedly as to determine his future pursuit;—for, although he has engaged in various matters pertaining to military engineering, his operations in steam navigation have been the distinguishing pursuit of his life.

Fulton had succeeded in increasing the speed of his boats to 9½ miles per hour; which speed, by a strange miscalculation for such a man, he deemed the ultimate limit. Soon after Fulton's death, Robert L. Stevens engaged actively on his own account in navigation. His first operation consisted in substituting a steam Ferry-boat between Hoboken and New York, in place of the horse-boats which his father had run for six years or more. He was more or less occupied with river boats until he built the North America, the fastest of her time; and the improvements which were made from the date of Fulton's death, in 1815, to the building of this boat, in 1825, are attributed chiefly to him, and the machinists who worked under his auspices, and upon the capital furnished and controlled by him. The general result of these improvements was an increase of speed from 9½ to 13½ miles per hour.

For several years after this time he was engaged in the navigation of the Hudson, until he was bought off at a price much to his advantage.

When the locomotive had attained a firm position, by its successful introduction on the Liverpool and Manchester railway, it did not fail to attract the notice of Stevens; whose talents were somewhat versatile, and whose means had enabled him to indulge his inclination to engage in novel enterprises. He was the very first in this country to propose and advocate, and to promote with ample funds, the application to land-locomotion of the power with which he had been familiar from his childhood. The railway, worked by gravitation and by horse-power, had been used some years in this country, for the moving of stone from quarries; and this has given rise to a claim in favor of another section of the country to the honor of first introducing the railroad system. But it is obvious that the railway without the locomotive is but a cheap substitute for a good flat road or pavement; it is the motor, far more than the improved way, that makes the new system effective; as evidence of which we may refer to the fact that the railway had existed for half a century before a passenger vehicle was run upon it.

Mr. Stevens was one of the projectors and original stockholders of the Camden and Amboy railroad. He was sent to England as the agent of the company, to examine into the working of the system, and to contract for rails and machinery. At that time the fish-bellied rail was in use. This form Mr. Stevens deemed in many respects objectionable; and he set about devising a form that would be better and more easy of manufacture. He concluded that the form T would answer the purpose; and that it might be rolled for much less than the fish-bellied form was then costing.

He devised a plan for rolling it; which plan he proposed to the iron manufacturer with whom he was negotiating for the iron for his company. The manufacturer was unwilling to test the plan, alleging that it would involve considerable expense, and that the result was uncertain. Mr. Stevens, not inclined to give up his point, asked what would be the loss in case of failure. He was told it would be four to five hundred pounds. In reply to this he offered to advance that amount, to be credited to the company in case of the adoption of the plan, and be held for whatever expenses might be incurred in the trial, if the plan should not succeed. His offer was accepted; and a foreman with a sufficient number of men was placed under his direction. The first trial had a result that might have discouraged a less resolute inventor, and caused a less wealthy one to be denied further privileges in the mill. The rail would not come straight, but persisted in winding round the roller. A second trial, in which the grooves were tapered so as to allow the rail to get out easily, was tolerably success-

ful; and after a few alterations, the invention of the T rail was complete; and the order was given for rails of that form. This account was given by Mr. Stevens himself to a friend of ours, who inquired of him as to the truth of the current report that he was the inventor of this form of rail.

About ten years ago, he built an iron steamboat called the John Stevens, which he claimed was the swiftest ever built up to that time, having run 19½ miles per hour through the water, as tested by an accurate log. Reports of much greater speed had often been published, but these he attributed to the influence of tide and the inexactness that usually attend such reports.

From 1815 to his death, he enjoyed a pension of $5 per day from the U. S. Government, in consideration of his keeping secret a projectile of his invention, which was tried and appeared to have great powers.

His last occupation was the construction of an iron steam battery, for the Government. It is reported that $1,000,000 have already been expended on this work, and that $250,000 are applied for. The work is carried on in an enclosed yard, with as much secrecy as can be maintained. We therefore distrust, and think it inexpedient to notice, the various rumors respecting its dimensions, power, functions, etc.

The "Stevens cut-off" is by many attributed to him. It has probably had much aid from him, but it is the invention of one of his relatives. There are other inventions attributed to him, which he has not originated, but only adopted and tested. One of late date is a plan for forcing air under a steamboat, by an air pump, for the purpose of relieving her from the friction of the water against her bottom. Of this experiment we can only say that it was one of considerable risk, and that if an inventor or speculator of small means had staked all he had upon it, he would have been extremely imprudent; but as Mr. Stevens had abundant wealth, the hazard was creditable to his liberality, however unsuccessfully it may result.

If we could point to any mechanical inventor, or promoter of inventors, who had never originated or adopted a fallacious invention, and never neglected a sound and highly useful one, we might refuse to Mr. Stevens a position in the first rank of those who, by their own genius, or by a liberal adoption of the inventions of others, have advanced the practical science of their time; but we know of no such men; and as we know that steam navigation and railway locomotion have been advanced by the combined genius, judgment and liberal hazard of this progressive man, while others of equal or superior wealth have stuck to safe inventions, we cannot but feel that he deserves a place in history by the side of Watt, Bolton, Fulton, Trevithick, Stephenson, and other head-working and hand-working and pocket-working men, whose united efforts have moved the following multitude to subjugate the seas and great rivers to their use as highways for rapid and regular transit; and to network countries with iron ways, on which the machinery of civilized men outstrips the rapid flight of the bird, and leaves the animal powers of the savage far behind, in the mire of roads that are flagrant proofs of human depravity, stupidity, and illiberality.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 31st ult., have been received. Some anxiety was manifested respecting the American difficulties, and was increased by the recognition of the Walker government in Nicaragua. The earl of Clarendon has declared in the House of Lords that the Government had made the amplest apologies to the United States relative to the recruiting business, but could not consent to recal Crampton; that it had offered to refer the Central American question to arbitration, but the offer had not yet been accepted; and that Great Britain was actuated by the most friendly feelings towards the United States. The disbanding of the militia raised on account of the Eastern war was going on.

The Geographical Society of London has awarded a gold medal to Dr. Kane for his discoveries in the polar regions, and has elected Lieut. Maury a member of the Society.

The Emperor of Russia was on a visit to Warsaw, and has announced that he had signed a general amnesty, to extend to all the Polish refugees and emigrants.

The Austrians had commenced evacuating the Principalities. Great abuses are said to have been practised by their army upon the inhabitants. The Commission appointed to report on the best means of regulating the internal affairs of those provinces, was expected to assemble about the first of next month.

A Paris paper asserts that both Prussia and Austria have determined to form a naval station on the coast of America, with a view to protect Germans, emigrating across the Atlantic.

A report of American war-vessels being expected to arrive in the Danish waters, has led the government of Denmark to take measures of precaution, and great exertions were being made to complete the fitting out of several vessels, one of which is to be stationed in the narrowest part of the Sound, so that all vessels passing must come within range of her guns.

Italy continued in an excited state, but a disposition was said to prevail to wait quietly for moderate reforms, which it was hoped the influence of Sardinia, backed by France and England, would eventually gain.

The embarkations of troops from the Crimea, to about the middle of last month, amounted to 55,000 French, 10,000 Turks, 9,000 English and 7,000 Sardinians, and 80,000 French were still there. Of the Tartars, 17,000 would abandon the Crimea for the Dobrutscha; many of them would enter the Turkish army, and 9,000 would be employed on the canal to connect the Danube with the Black Sea.

At Constantinople the Greeks had put up a bell, which was protested against by the old Turkish party, but the Minister of Foreign Affairs declared

that the Greeks might use bells in their churches, as the law no longer prohibited it.

The Porte has refused to acknowledge the independence of Circassia, for reasons arising from the treaty of Paris.

The Central American States have formed a coalition against Nicaragua, and troops from Guatemala, Salvador and Honduras were said to be on the march on the last accounts. Walker was at Virgin Bay preparing to invade Costa Rica. His force was said to amount to 1,000 foreigners, and 500 natives, and they were suffering much from sickness.

The agent sent to Panama by our Government to investigate the recent disturbances, has arrived there. No further difficulties with the natives have occurred.

Domestic.—By the California mail of the 20th ult., we learn that San Francisco was in a state of intense excitement, owing to a man named Casey having shot J. King, editor of the Bulletin, in the street, causing his death two days afterwards. Casey was immediately arrested and placed in prison; but popular indignation having been aroused by the failure to convict the criminals in some former cases of the kind, the old Vigilance Committee was revived, an organized mob of about 2,500 men took possession of the jail, on the 18th ult., removed thence Casey and another murderer, named Cora, and it was expected both would be hung. The Committee was organized throughout the State, and proclaimed their intention to drive the gamblers, who have long infested the community, from the State.

Governor Shannon, of Kanzas, issued a proclamation on the 4th inst, commanding illegal military organizations to disband, or they would be dispersed by the U. S. troops, declaring that all law-abiding citizens, without distinction of party, must be protected in their persons and property, and that the President's proclamation of 2d mo. 11th, will be strictly enforced. The towns of Ossawatomie and Palmyra have been sacked by Pro-Slavery parties. Guerilla bands traverse the country, plundering and burning, and the Free State men are organizing for resistance. Several skirmishes have taken place. Col. Sumner, with the U. S. troops, is striving to preserve order. He dispersed a party of Missourians on the 7th, but they returned with reinforcements the next day, and a collision between them and the U. S. forces was anticipated. Many settlers are fleeing from the Territory, and much privation and suffering exist among those who remain. Two of the Congressional Committee arrived at St. Louis on the 12th. The testimony they have taken, is said to show that of 5,500 votes given at the Legislative election of 3d mo., 1855, only 1,100 were cast by actual residents. To sustain laws based on this election, the Territory is now convulsed by civil war. Gov. Robinson, Ex-Gov. Reeder, and six others, have been indicted for treason, in the First Judicial District of Kanzas.

A Convention of that portion of the American party opposed to the nomination of Millard Fillmore for the Presidency, and to the pro-slavery position assumed by the party, met in New York, on the 12th. All the free States were represented, with the addition of Delaware. A communication from the National Republican Committee, inviting the co-operation of all opposed to slavery aggressions, was favorably received, and resolutions adopted to ascertain by balloting, the choice of the Convention for Presidential and Vice-Presidential candidates, and afterwards to appoint a committee to confer with such candidates and with the Republican Convention, to meet in Philadelphia on the 17th. After several ballots, N. P. Banks, of Massachusetts, was nominated for President, and Wm. F. Johnston, of Penn., for Vice President. The New Jersey delegates, and five others from New York, Pennsylvania and Delaware, seceded from the Convention, and nominated R. F. Stockton and Kenneth Raynor.

Gen. Harney has held a council with the Sioux Indians, at Fort Pierre, on the Missouri River, and concluded a satisfactory treaty. The Indians having, by previous treaty, agreed to give up stolen property and offenders, surrendered twelve of their people as prisoners, giving up a number of stolen horses and mules. Gen. Harney released the prisoners in a few days, to the surprise of the Indians, who expected them to be put to death.

Contributions of flour and other provisions are being sent from New York to be distributed gratuitously among the suffering inhabitants of the Cape Verde Islands.

Grasshoppers are said to be destroying the crops in the Indian territory, west of Arkansas.

Congress.—The resolutions of the Massachusetts Legislature relative to the assault upon Senator Sumner were read in the Senate on the 11th, when Butler, of S. C., denounced them as pronouncing judgment without investigation, but moved to lay them on the table and print them, which was agreed to. The resolution requesting the President to send Gen. Scott to command the U. S. troops in Kanzas, was taken up, and led to a spirited debate, some members opposing it as an unnecessary interference with the functions of the President and an implied censure of his course, while the mover and others advocated it as calculated to have a calming effect. The Senate adjourned without taking the question. On the 12th and 13th, Senator Butler made a speech in reply to Sumner, charging him with misrepresentation and calumny, and justifying Brooks in assaulting him. Wilson, of Mass., rejoined with spirit and dignity. On the 16th, J. M. Clayton spoke upon Kanzas affairs, objecting to both the bills for its admission, and offering a substitute. It directs the Secretary of State to cause a census to be taken, on which an apportionment for members of the Legislature shall be made, and the Governor shall then order by proclamation, an election to be held within sixty days. It abrogates the oppressive statutes enacted by the spurious Legislature, and provides for the admission of Kanzas as a State when it shall contain 93,420 inhabitants. The resolutions of the Rhode Island Legislature, condemning the Sumner assault, were presented.

In the House of Representatives a message was received from the President on the 11th, in reply to the resolution calling for information relative to to the action of the late Peace Congress at Paris, and of the leading powers of Europe, in respect to privateering, stating that no information on the subject had been officially communicated to this government. No quorum being present, no further business was transacted during the week, except the presentation, on the 14th, of the resolutions of Massachusetts, Rhode Island and Connecticut, in relation to the recent outrages in Congress and in Kanzas.

FRIENDS' REVIEW.

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For Friends' Review.

THOMAS STORY.

(Continued from page 642.)

The denial of the obligation to continue in the outward observance of what are commonly termed the sacraments, "baptism and the Lord's supper," formed, as Thomas Story apprehended, the principal charge of error against the Quakers.

Dr. Gilpin quoted the passages 1 Cor. i. 2, and xi. 24, 25, and argued that as the Apostle had thus commended the ordinance of the supper to the Corinthians, although they were spoken of as "called to be saints," and some were "sanctified in Christ Jesus," and as he considered the Quakers were not more perfect than the Corinthians at that time, therefore no state in this life can render the ordinance needless. To this Thomas Story replied in substance, "that as the Corinthians had been convinced by the ministry of the Apostle, he had first of all preached to them Christ's coming in the flesh among the Jews, his life, miracles, doctrine, death for our sins, and resurrection from the dead, as saving truths, but did not so much as mention in this all important connection, this supposed ordinance, as saving or necessary to the Christian believer."

"But," proceeds T. Story, "considering their weak and carnal state and incapacity then to reach the knowledge of divine mysteries, the Apostle had, in their initiation into the Christian religion, related to them the sayings of Christ on that subject; and they had been in the practice, or rather abuse of it, till the time of writing that epistle. Yet if the words of the epistle in that place be carefully and impartially observed, without prepossession or prejudice, and compared with other Scriptures, it will appear that there is not any positive command for it at all, much less is it made a standing ordinance; but left to the option and discretion of the disciples to whom it was first mentioned, how often they should do it, and consequently also how long they should continue it, as appears by the same text now adduced, viz: 'This do, as often as ye drink it, in remembrance of me.'"

"But to set this matter in a clearer light, it is well known that at the time of the redemption of the Jews from their Egyptian slavery, the passover, with the paschal lamb, was instituted as a standing ordinance in commemoration of it, until Christ the Lamb of God and antitype of that figure should come."

"As Israel, offending the Lord, was afterwards sent into captivity under the Babylonians, they could not in that state and under that government celebrate it in form; and therefore they invented another way to keep that great deliverance in memory, which was this:

"The father or chief of the family, at the proper time of the paschal supper, took bread and blessed it, saying, 'Blessed be thou, O Lord our God, who gives us the fruit of the earth;' then dividing it among the company, in like manner also he took the cup, and blessing it, said, 'Blessed be thou, O Lord, who gives us the fruit of the vine.' This they did in a solemn manner, remembering their Egyptian slavery and deliverance, lamenting their present state, acknowledging their sins, and the justice of God in their punishment, and hopes of his mercy, from his former kind dealings and gracious promises."

"The Jews being thus initiated into this practice, upon so solemn an occasion as the Lord's being pleased to remember them with redemption a second time, the succeeding generations continued it as incident to the passover, until the Lord Christ, the antitype, as well of the paschal lamb as of the bread and wine, did come; who, when he appeared, was declared by John the Baptist to be 'the Lamb of God which taketh away the sin of the world,' and he declared himself to be 'the bread of life, the living bread which came down from heaven,' proclaiming also, and that very emphatically, that his 'flesh is meat indeed, and his blood is drink indeed;' that 'except they ate his flesh and drank his blood they had no life in them,' and all this was meant of the spirit of Christ and not of his flesh; 'it is the spirit that quickeneth, the flesh profiteth nothing.'"

"The time drawing near when the Lamb of God was to be slain and offered as a sacrifice, declaring the mercy of God the Father, who sent him in love to the whole world, he then said to his disciples, 'with desire I have desired to eat this passover with you before I suffer.'"

"At the time of it, as father and chief of his flock and family, he celebrated the passover in form, with this difference only, that whereas the Jews, until that time, in the celebration of it, had looked back to the type and outward deliverance from Egypt, the Lord now directs them to himself as the antitype of all figures; and tells them he would not any more eat thereof, until it should be fulfilled in the kingdom of God; nor drink of the fruit of the vine, until that day when he should drink it new with them in his Father's kingdom."

"This eating and drinking in the kingdom of God, cannot relate to material bread and wine, which can only be exhibited as symbols of the outward body of Christ, and the blood of that holy body, which to be eaten and drunk in a natural sense profiteth nothing; but, to the all-quickening virtue and power of his Holy Spirit, which is all in all, and the true feeding to the commonwealth of the whole Israel of God.

"Therefore this passover, or any part or relative to it, whether bread, wine or any other matter in it, could be of no further use or obligation to the disciples of Christ, than till they should experience in themselves his divine and spiritual appearance and coming in them; and Him to be the same to their souls or minds, which natural food or drink is to the body, its support, strength, nourishment, and means of duration. This coming of Christ, as such can mean no other than his being made manifest in a spiritual administration; for as He is that eternal spirit of truth, and word, wisdom and power of God, it is not strictly proper to say of him, in that sense, that he shall come or go any where, but to be made manifest; for as such he ever was, is and will be, omnipresent, and never absent from any place or time."

"Seeing then this was only the passover, and the terms of the application of it to himself, not institutive of any new command or ordinance, but a liberty to do, or not to do it, at discretion, 'this do ye, as oft as ye drink it, in remembrance of me,' laid no obligation on them to do it any more at all; it being ended by the manifestation of its antitype; and in the nature of the thing could be of no further obligation or reasonable use, when Christ was witnessed in them, to be that eternal, never failing, divine substance."

"But the apostle Paul, whose concern for the Jews and zeal for the conversion of the Gentiles, to whom in an especial manner he was sent, engaged him to 'become all things to all men, that by all means he might gain some,' recommended to the Corinthians the practice of the passover with the new application of it to Christ, at the time of their first believing in him, by that Apostle's ministry; that being yet carnally minded, they might have an outward communion till the true communion should be made known; which, their state at that time could not bear; as in point of prudence only he practised some other legal rites at some times, which in his doctrine he condemned at other times, where the state of the people was able to bear it."

To these and other arguments, Dr. Gilpin made but little reply, more than to say, "that as he had always believed it to be an ordinance of Christ, he had solemnly used it as such and found comfort in it." To which Thomas Story returned, "That he did not doubt but that he might have satisfaction in it, since he believed it a remaining ordinance, and did it under that apprehension. Whosoever in his heart believes any thing to be a standing duty in the church of Christ, which ever had any countenance in it by practice, and performs it faithfully according to his belief and understanding, may find a satisfaction in it.

"But since God in mercy is pleased to afford the living substance, without the use of those means which are supposed to lead to an end already attained, they can be no more a duty to such; and that is the real case among the true Quakers, who love and fear the Lord sincerely."

To be continued.

EXTRACT FROM THE MEMOIRS OF THOMAS SCATTERGOOD.

In the course of a religious visit paid by this valued Friend, to Long Island, and some parts of New York, in the summer of 1789, the following impressive circumstance took place, as related in his memoirs.

On the 14th of 8th mo. he left New York, and the 15th and 16th he attended the quarterly meeting at Rahway, in company with Rebecca Jones and M. Robinson; after which the following memorandum occurs:

"17th.—A very large meeting, and a great mixture of different sorts of people, many of whom could not get into the house. I believed it my place to stand forth amongst them with a heart much exercised, on account of the looser sort, not only amongst Friends, but of all ranks. I was led to caution and warn the unwary and frolicksome youth, and to tell them of the circumstance of the young man who was killed at a horse race, remarking that the Almighty warned his creatures in various ways, sometimes by night in dreams and visions as Job says; and sometimes by day also. After this our dear friend, Rebecca Jones, was favored in a large testimony, chiefly to Friends; and at the close of the meeting, when about to part, I had again to stand up, and warn the youth in a particular manner, that they should return from the meet-

ing home, under a thankful sense of the favors received, and keep out of lightness and frolicking."

In a letter to a friend, dated Rahway, eighth month, 1789, he says:

"I thought I would send thee a few lines by the bearer hereof, E. R., who attended Plainfield monthly meeting yesterday with his offering. I was glad for E.'s sake that I was there, and thought there was a solid weight attended. Friends readily received him into membership, and a certificate to our meeting is to be prepared, to be produced next month. I thought it would be satisfactory to hear this much, and a little also of what thy poor and often enfeebled brother has been about. I went no further than Purchase quarterly meeting, about thirty miles above New York. Finding that Nine Partners quarter was held the same week as this at Rahway, I was easy to cross to Long Island again. I was much shut up and exercised in that Island, but favored to come away easy and peaceful, and my visit to Friends in New York, as to myself, has been the most peaceful and pleasant of any time I have been there.

"My companion, John Cox, sets off presently in company with E. R., and I have James Whitall of Woodbury with me; he came with a minute from their monthly meeting, to see me round within the compass of their quarter; but here I am this morning, as frequently is my lot, a poor blind servant, waiting for future direction, seeing no way to move with sufficient clearness. I have been favored with the acceptable company of our dear Rebecca Jones, both at New York and in this place, which has been strengthening to me.

"20th.—John Cox left us pretty early;—some time after which, dear M. Robinson, J. Delaplaine, and other friends from New York, being ready to return, we sat down together and were favored with a precious season. After parting with so many near friends, my mind was tenderly affected, and gathered into a quiet habitation, wherein it was nearly turned toward my beloved help-mate in life.

"On the 21st, Rebecca Jones left in company with Joseph Shotwell; and after they were gone my mind was thoughtfully engaged to know for what end I was thus left as it were alone; and all prospect of religious service removed. I had labored fervently during the time of the quarterly meeting, and had thoughts of appointing a meeting on Staten Island, but that was removed, and here I was left, a poor blind, exercised servant; and was sunk under such a weight of exercise, that I thought of going up to lay on my bed. Whilst sitting in this exercised condition, James Shotwell came into the room where I and my companion J. Whitall were sitting, and informed us that a sorrowful circumstance had happened; a number of young people going into the water at Sandy Hook were drowned, and the bodies of four young women were just brought up in the shallop they went out in. We walked down to the landing, and there saw them lying on straw on the deck, side by side, and a very serious sight it was. After we returned home to J. Shotwell's, I was soon informed by my blessed guide there was more work for me to do in this place, and I was strengthened to desire Friends to go to the houses of the relatives of the deceased, most of whom it was expected would be laid in Friends' ground, and make way for a meeting after the burial, which they did, and it was concluded to bury them all in one grave in Friends' ground; and there being a burial this afternoon of a young woman of the Presbyterian Society, who died of a putrid fever, and some Friends attending it, gave notice of the burial to-morrow. I went to the house of a relation of one of the persons drowned, where we had an humbling time amongst a number of the relations and others, who escaped the jaws of death.

"22d.—Went to the burial, which was a solemn scene: such a grave I never saw before—wide enough to lay the bodies of these poor young women side by side, who but a few days before were mostly in full health and strength, and most or all of them at meeting. Solemn it was to see the coffins one by one, brought into the grave yard. We went into meeting, which was made up of various ranks and classes of men and women, the passages filled up with those who stood, and many out of doors who could not get in. I had a laborious time amongst them, but trust through divine help, the free and everlasting gospel was preached, and truth not dishonored. The people behaved quietly, considering the great throng. It was a relieving time to me, although spending to the body; but the Lord can help and does help his poor servants in the needful time: praised be his name, and may the mouths of the servants be kept as in the dust before him."

The following account of this mournful event, is furnished by another hand:

"At our last quarterly meeting, our beloved friend Thomas Scattergood, in the course of his public testimony, in moving language, warned the youth present to beware of wanton behavior, dancing, frolicking, &c.; stating, that he had known several instances of divine displeasure being manifested to individuals, who had attended such meetings as these, and directly afterwards had gone to horse races, or other sinful pastimes. One instance he mentioned, of a young man, who, on his way home from a favored meeting, falling in with a company of persons who were collected for a horse race, they urged him to ride one of the horses;—he at first refused, but being pressed by some of them, at length yielded; and in the race was thrown from the horse, which occasioned his death. He said it appeared to be his business to warn the youth present, to beware of such conduct, lest some of

them might be made like examples. 'I do not say,' said he, 'it will be the case, but I find it my place to proclaim a solemn warning.'

"On third-day our meeting ended:—twenty-seven persons, chiefly young people, embarked on board a boat, bound for Sandy Hook; but before they set off, it was observed that several of them were discouraged, and ready to give it up; and on their way it was remarked, how dreadful it would be, if any unfavorable accident should happen, after having been at meeting, and hearing the advice then given. On fourth-day they went to view a monument erected over a person of distinction, who with twelve others perished there not long before. On fifth-day, they walked to the light-house, and on their return went on a narrow reef of sand, which is bare at low water, as also the way to it; on this they spent some time in walking, &c. At length, observing the tide to run fast, they were alarmed and concluded to return. But alas! the sea had hidden their path, and covered all their way-marks! However, they made the attempt, and as they were pressing on, eleven of them suddenly stepped into the deep, were overwhelmed as in a moment, and seven of them perished. The others, with the assistance of some of the company who could swim, got to the shore, though almost spent. Four of the bodies were found, and brought up here (Rahway) on sixth-day. The next day was appointed for their interment, and notice being given, a great concourse of people attended; after which a meeting was held, wherein our beloved friend Thomas Scattergood was enabled to preach the gospel, pertinently to exhort all present to profit by the present calamity, and feelingly to impart a portion of consolation to those who drank largely of sorrow's streams. He had not felt easy to return home after our quarterly meeting ended; but waiting in great exercise of mind was not able to discover the cause of his being thus detained. On sixth-day morning, he retired into a private room, and sitting a while under the like pressure of exercise, a messenger stepped in with the foregoing sorrowful tidings. Then he could account for the trying dispensation he had passed through, which he related in his discourse to the crowded audience, observing that it might be said of him as of Nehemiah, 'why art thou sad, seeing thou art not sick?' 'I was not sick,' said he, 'but felt such oppression of exercise, that I thought of taking my bed.'"

For Friends' Review.

BELL RINGING.

I notice in an editorial of "Friends' Review" of last month, a suggestive explanation of the philosophy of *bell-ringing*. The editor's views, in the main, are satisfactory, but it appears to me that a few additional considerations are necessary to make the subject clear.

It is an admitted fact that sound moves in waves, the movement of which is comparable to water waves. These waves move at regular intervals and with equal rapidity. When the bell is first struck, it is put into its ordinary vibration, and exhibits its proper capacity to produce sound. The second stroke may harmonize with the first; if so, the sound will be increased, because it will add to the vibratory motion already given, or it may strike at a stage of vibration which will neutralize the motion, and its force be wasted; hence there may be noticed a constant inequality of sound in the ringing of the bell. Sometimes it will ring louder and clearer; at other times more faint, according to the harmony or discord of the succeeding stroke. B. C. H.

Annapolis, Ind., 6th mo., 1856.

From The Leisure Hour.

A MICROSCOPIC ENTERTAINMENT.

Man seems to tenant a position between two material worlds; the one of infinite and unfathomable vastness and immensity, stretching away beyond the limits of even thought itself into an eternity of space; the other of inconceivable minuteness, so small that a whole dynasty is seen fulfilling the conditions of its being in a single drop of water, and a million of its inhabitants filling a space in creation no larger than that occupied by a single grain of sand. For the major part of the knowledge we have obtained of both these worlds—and as yet we have made as little progress in the one as the other—we are indebted to two instruments, the telescope and the microscope. It is at the latter only that, on the present occasion, we shall take a cursory glance. Under the general denomination of "microscope," are included a variety of instruments, some of them of the cheapest and simplest form, and others of the most costly and scientific. Thus, a piece of card blackened with ink and punctured with a single pin-hole, is a microscope, because by looking through it, it virtually magnifies an object by enabling you to see it nearer than you could do with the naked eye, though it is barely available for anything larger than a fly's foot. If you make the puncture a trifle larger, and melt a piece of glass (first drawn out thin as a hair in the fire) in the flame of a gas-lamp, adroitly pushing it farther into the flame as it liquefies, until it becomes a little round knob, and insert that knob into the hole in the card, you will have a microscope of the next degree of power. This is as far as you can go gratuitously. Then you can buy the Stanhope lens for a crown, and with that you may make observations really interesting; but if you wish to pursue microscopic science with advantage, you must go to the expense of an instrument purely achromatic, magnifying some hundreds of times, and (what is of more importance than mere magnifying power, for which your man of science cares less than the sight-

seer,) defining clearly and truthfully; this last is the triumph of the optician—an instrument that tells the truth severely. Microscopes deserving this high character are necessarily very expensive, a single lens costing several guineas. The real value of a good instrument, however, is beyond all price, because it is a key to a new world of wonders, teeming with novelties never to be exhausted. Beyond these, which are all of a conveniently portable kind, and opening a much more extensive field of observation, is the oxy-hydrogen microscope, which, embodying the principles of the magic-lantern, can be made to magnify millions of times; but it has this great disadvantage, that it exhibits the magnified shadows of the objects, and not the objects themselves; and though, when these are transparent, some degree of color is obtained, positive truth of color can scarcely be relied on.

These few remarks may serve perhaps as an introduction to a microscopic entertainment to which, having lately been a guest ourselves, we shall take the liberty of introducing the reader.

On entering, we find a series of tables set out with a number of microscopes of good defining power, and furnished with subjects, some of them novel in description, and all of an interesting kind. Everybody—and everybody in this instance signifies a crowded attendance of ladies and gentlemen—is anxious for a peep, and as only one can peep at a time at one object, all have an opportunity of exercising that patience which is so characteristic of polite society. We pop down our head at a venture at the first vacant eye-glass, and behold! the lung of a toad, which shows like a crimson mass of virgin cinnabar, with a gnarled and rather nuggetty surface, permeated everywhere with a myriad of small air-cells: the intensity of the red-hot color, broken with its own shadowy reflections, constitutes this an object of remarkable beauty, independent of the marvels of structure, which, as a fair lady is nudging our elbow, we have not time to dwell upon.

But here is another tube unoccupied, and we try again. What is this we see? Upon a circular expanse of rose-colored soil, speckled all over with points and spots of deeper hue, a thousand little brooks, rivulets, and canals are pouring their flashing waters with furious haste into larger channels, in which again they rush along with a velocity that threatens to wash away the banks. On goes the torrent, glistening and sparkling in the intense light, never pausing in its furious haste, but from unnumbered tiny trenches pouring into the main ducts, and travelling, ever faster the larger the channel, towards some outlet beyond the field of vision. What can this be? On looking to ascertain, we find it is a view of the circulation of the blood in the toe of a frog—froggy having consented, for reasons sufficiently powerful, to lie in a moist bag, and to suffer as much of that useful member of his as could be seen through an orifice of some sixteenth of an inch in diameter, to be subjected to investigation for the benefit of science. The devoted professor of gymnastics lies perfectly quiet, but, looking to the galloping current in his veins, we suspect that he is paying for his complaisance by symptoms decidedly feverish.

Now for a third peep. Not willing to be taken by surprise this time, we look at the object first, but can see nothing more than a dim grey speck of something about the size of a small pin's head. But on placing one eye at the tube, lo and behold! what seems a sepia drawing admirably finished in all its details, of a view on the Seine at Paris—a view of a bridge over which we have walked a hundred times in days gone by—of boats and buildings, and surrounding objects, true to the very life, and defying us not to recognize the spot with all its details. Of course we know at once that no artist could have drawn this picture, and that it is a photograph painted by the agency of light. But the marvel is great, notwithstanding, and we look again and again, now at the all but invisible picture itself, now at its magnified proportions as seen through the microscope, and should look much longer but for considerations of good manners. This, it strikes us, is the severest test to which photography could be applied; and it seems almost incomprehensible that upon a surface not larger than one of the letters of this page, can be represented the perspective of a broad river, its bridges and the buildings which rise upon its banks.

A fourth peep gives us the surface of a piece of granite, which shows like a spotty and transparent assemblage of rich and varied colors; a fifth and sixth, and so on, reveal various objects more or less favorites for the exquisite colors or curious textures, or marvellous systems of growth and increase, which they display. Then we come to a microscopic apparatus on the magic-lantern principle, but on a portable scale, by which the shadows of objects are thrown upon a white disk. A series of them are shown in succession, the most amusing being the exhibition of the monsters generated in foul water, the whimsical motions of which excite not a little laughter. The sight of these gentry whizzing about in such a fantastic manner recalls to our recollection certain displays of the same kind, but on a grander scale, which we once witnessed at a private exhibition of the oxy-hydrogen microscope. At the end of a large room containing about two hundred persons, a white canvass sheet was tightly strained; the microscope, standing in a gallery at the other end, projected the objects to be seen, over the heads of the spectators, on the white sheet—the room being in darkness, with the exception of such reflected light as proceeded from the illuminated disk. Upon this disk first appeared, swimming

leisurely in the clear water, a huge monster about the size of an average bull, opening with deliberation a cavernous mouth, every now and then, to admit some smaller fry which were disporting around him, and which he swallowed up as the merest matter of course, hardly deigning to look at them. The creature seemed nearly all head and tail, and bore an aspect indescribably ugly and terrific; and yet, monster as he was compared to his diminutive victims, he would himself be invisible even under the power of a microscope magnifying a hundred times. A second drop of water revealed, to all appearance, the depths of an abyss in which masses of vegetation hung in suspension; tangled water-weeds floated towards the surface, and beneath their gloomy shadows lurked fierce shark-like destroyers, measuring six feet or more in length, watching their opportunity to dart out upon an unwary innocent and gobble him up. This they did repeatedly, and one could not but admire the rapidity of their digestion, which disposed of a living meal in a minute or two of *our* time. The whole abyss was swarming with life; but we may fairly conclude that over-population was prevented by the presence of the devouring gentry alluded to, of whom we noticed six or seven taking exceeding good care of themselves —a startling illustration of the universal law.

Another change, and an anomalous creature, to be paralleled in no department of *visible* nature, appears upon the scene: it is nothing less in form and mechanism than a living telescope —a creature whose body consists positively of a succession of tubes shutting up one within the other, and who possesses the power of drawing out any or all of them, and thus increasing or diminishing his stature to suit his own personal convenience. His head terminates the smallest tube. He is a greedy fellow, constantly on the look-out for prog; now, for the sake of reaching a victim, elongating his body to the extent of sixteen feet; now, perhaps for convenience of swallow, contracting it to that of about eighteen inches; and when stretched out is so transparent that you may see the fluids circulating in his frame.

We might multiply these marvels, which the microscope opens to our contemplation, almost *ad infinitum*, but that is not our object, nor would it be quite fair to those of our readers, of whom we are aware there are not a few, who know this subject well. Our design is rather to present to those who have the desire to study the works of nature in her minutest operations, some samples of the harvest they may expect to reap in the intelligent prosecution of such a pursuit.

THE SOUTH.

"It is very common to suppose," says the New York Times, "that the great masses of the people of the South are Slaveholders." *Nothing could be further from the truth.* The immense majority of the whites at the South hold no slaves. We have compiled from the Census Returns, published by the Government a year or two since, the following statement upon this subject. In the first column of this table will be found the whole number of *Slaveholders* in each of the Southern States; and in the last column is given the *aggregate white population* of each State. This will show at once the proportion between the two classes:—

States.	Slaveholders in each.	White Population.
Alabama,	29,295	426,514
Arkansas,	5,999	162,189
District of Columbia,	1,477	37,941
Delaware,	809	71,169
Florida,	3,520	47,203
Georgia,	38,456	521,572
Kentucky,	38,385	761,413
Louisiana,	20,670	255,491
Maryland,	16,040	417,943
Mississippi,	23,116	295,718
Missouri,	19,185	592,004
North Carolina,	28,303	553,028
South Carolina,	25,576	274,563
Tennessee,	33,864	756,836
Texas,	7,747	154,634
Virginia,	55,063	894,800
Total,	347,525	6,222,418

From this statement, drawn from official sources, it will be seen that *there is not a single Slaveholding State in the Union, in which the* SLAVEHOLDERS *constitute* ONE-TENTH *part of the aggregate* FREE WHITE *population.* In South Carolina, where the Slaveholding class is relatively the most numerous, out of a white population of 274,563, only 25,596—*less than one-tenth* —are Slaveholders.

This small number not only *rule* the six millions, but dictate to the twenty millions of Free Citizens in the Free States, and control the proceedings of Congress, and our Foreign Relations by the action of the Senate in the appointment of ministers, &c. All nominees for confirmation must avow by their friends that they are not opposed to Slavery.—*Pennsylvania Inquirer.*

A REMEDY FOR MOTHS.

A friend sends us the following excellent article, which first appeared in one of the religious papers:

We were examining our wardrobe after the summer, and found to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths. In the midst of our trouble, and the discussion as to the modes of protection against moths, which had been handed down by tradition, aunt Julia came in.

"Aunt Julia, how do you keep your winter clothing from the moths?" we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl, which looked as fresh as ever after seven year's wear.

"I used to suffer from moths as much as any one," replied aunt Julia, taking her knitting from her little basket and sitting down; "but I found a recipe in an old-fashioned book which has relieved me of much solicitude on the subject. It was many years before I could be persuaded to try it. In my young days money was not quite as plenty as now, but provisions were cheap, and a farmer's daughter began her married life better supplied with linen, blankets and bed-quilts, than many a jewel-decked city belle. As I was an only daughter, and was not married too young, a noble pile of blankets, feather beds, bed quilts, &c., became my portion. For many years after we removed to the city, I used to dread my summer's work of airing beds and packing away fine home-made blankets and quilts stuffed with down. I tried snuff, tobacco, camphor, pepper and cedar chips, and yet, as we changed our place of residence several times, some colony of moths, old squatters among the beams of the garret, in some unobserved scrap of woollen cloth, would perforate tiny holes in my choicest possessions."

"Why, aunt Julia, I thought you had a cedar closet?"

"Yes, when we moved into our new house; but by that time my closet was too small for my increased wealth, and till I used this recipe I seldom passed a year without some moth holes, but now I have not seen one in nine years."

"What was it, aunt? Have you the book? or can you repeat it from your memory? It is too late to save these things, but I will write it down and try it next spring." So saying, Anna took out her little recipe book and pencil, while aunt Julia prepared to record the moth preventive.

"The book was an old one, with the title obliterated and the title page worn out by some careless child, but the directions were these:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

"Oh, aunt Julia, is that all? How does that help the matter?"

"Wait Anna, and hear my story out. One day as I was mourning over my choicest blankets, eaten by the moths, and airing my down bed quilts and feather beds, which had been rendered obsolete by the introduction of spring mattresses, as I stood ready to cry with vexation to see my choicest articles eaten in the most conspicuous places, as you have experienced to-day, my eye rested on an old Bible which lay on the top of a barrel of pamphlets in the garret. I opened it and almost unconsciously read the recipe for avoiding moths which I have given to-day. I then recollected that they seldom troubled the clothing in frequent use, and that the articles which caused me so much care were not needed twice a year. I then thought of Sophia Baker, with her large family and sick husband. They had been burned out the spring before, and were just entering upon a cold long winter of poverty. I sat down, and writing her a note, sent her two feather beds and four blankets, and an old-fashioned 'coverlid,' that very day; and two more blankets I dispatched to a poor old rheumatic neighbor whose destitution had never occurred to me before. I then began to breathe freely; and before another week two more blankets were gone to comfort tired limbs and aching hearts. The cast off coats, cloaks and old pieces of carpeting which had long lain in my garret, were given to the deserving poor. A bag of woolen stockings and socks which had been kept for cleaning brass, were sent to a charity institution, never again to become a temptation to the moths. I inquired particularly the next year, and found the beds and blankets were in such excellent preservation that I cheerfully laid up more of my surplus property 'in heaven,' and out of the way of moth and mould. My cedar closet and trunks hold all I wish to preserve, and when they begin to run over, I commit more articles to the keeping of my widowed and fatherless acquaintances."

"But, aunt Julia, yours is a peculiar case. You had the home-made outfit of a farmer's daughter, and could not expect to make use of it; besides, the Bible does not encourage wasting our goods extravagantly."

"I do not think the Bible leans to what is called extravagant sides. The rest of the chapter following the verse I have quoted, gives little encouragement to much forethought, either in food or raiment, and in another place says, 'He that hath two coats, let him impart to him that hath none.' This rule leaves very little to pack away in a cedar closet. In my opinion, God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians. Fire and flood, drouth, mildew and moth stand ready to rebuke that spirit of covetousness which the Lord abhorreth."

"Surely, aunt Julia, you would not have me give away the new furs you gave me last winter?"

"No, my child; but let us examine for a moment this moth-eaten pile. Here are three coats of your husband's which he can never possibly wear again."

"These are for fishing, aunt."

"How often does he fish?"

"Once in four or five years," said Anna, looking slightly discomfited.

"Well, here is a bag of out-grown, shrunken socks and stockings, and these old dresses of Ada's, and these overcoats of the boys, that I heard you say were unfit to wear, even in the play ground; and besides, I think you remarked that the whole difficulty originated in an old

carpet which has been harboring moths many years, when it might have been out of harm's way, upon some poor widow's floor."

"Well, aunt, I believe you are half right."

"Try my rule, Anna; not after your property is ruined, but when you find you can spare it—even at the risk of sending some of your treasure to heaven before you have obtained all you could from its use. Many an old garret have I known to be infested with moths, ruining hundreds of dollars worth of valuable articles, when the whole evil might be traced to an old coat or carpet, selfishly or carelessly withheld from the poor. We are God's stewards, and our luxuries are not given us to feed a 'covetousness which is idolatry,' but are talents which may be increased ten times before the great day of final account. When people ask how to prevent moths, I always long to say—'Lay up your treasure in heaven,' because I have found from experience it is a sure and convenient way."

"Well, aunt, I own I never have thought much about it before as a matter of Christian duty. I will try before another year to confine my care to the articles I need, and shall hope for better success."—*Country Gentleman.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 28, 1856.

COMPROMISES AND BLUNDERS OF THE FEDERAL CONSTITUTION.—Abundance has been said, particularly by the people of the Slave States, respecting the compromises of the Constitution, and heavy complaints have been reiterated, that those compromises have not been faithfully observed by the people of the Free States. Now, a little consideration and examination will probably show, that all the compromises of the Constitution, which have any connection with slavery, or which tend, in any degree, to involve the National Government in its support, are actually departures from the avowed object of the Federal Government, and ought therefore to be denominated the blunders, not the compromises, of the Federal Constitution. If we look to the highest authority which can be invoked, in order to ascertain what are the avowed principles upon which our government is established, we shall find them in the Declaration of Independence. The following extract from that celebrated document exhibits, in a very condensed form, the principles upon which the people of the United States assumed their station among the nations of the earth:

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

And they further declared, that for the support of these principles, they pledged to one another their lives, their fortunes, and their sacred honor.

Here then, we find the great principles upon which our government was erected, distinctly and solemnly laid down. It is well known that the Congress of the Confederation had no legislative authority, and could only act on individual citizens through the instrumentality of State governments. The institution of Slavery, so far as it could be considered a legal institution at all, has always been understood to be a municipal regulation, owing its authority and confined in its jurisdiction to the powers of the State. The several Commonwealths of which the Confederation was composed, acted on this subject independently of each other; each State made its own laws, either to modify, abolish, or sustain the institution, according to its own judgment and choice. The laws or constitutional provisions of Massachusetts and Pennsylvania, had no binding force in Virginia or the Carolinas—neither could the laws of the latter extend beyond their own jurisdiction. From the principles laid down in the Declaration of Independence, and the very limited nature of the power of Congress, it is obvious that the general government, previous to the adoption of the existing Constitution, had no connection with the subject or the institution of Slavery.

The question then becomes an important one, whether the relation of the general government to this institution, was or could be materially changed by the adoption of the Constitution of 1787.

As already observed, the Government of the United States was originally established on the basis of liberty. The right of every man to the enjoyment of life and liberty, was among th-

avowed principles that lie at the foundation of the General Government. Of course, negro Slavery, as it had long been maintained in most States of the Union, could exist in no other way than as an anomaly, to be tolerated by the General Government only because it had no power to interfere. What then, was the avowed object of the Constitution of 1787? It is plainly set forth in a few words in the preamble. It is as follows:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The object here avowed is evidently entirely coincident with the principles laid down in the Declaration of Independence. No reasonable latitude of construction can deduce from this preamble the slightest intention of aiding in the support or toleration of Slavery as a part of the business of the General Government. It is a remarkable circumstance that the word slave or slavery no where appears in the Federal Constitution. It was indeed studiously excluded; from which we may fairly infer that the members of the Convention by whom that document was framed, expected their labors to remain, to bind the people of the United States together in one great federal union, when the condition to which those terms are appropriate should no longer be known as a stain upon the legislation or usages of any portion of our community. It is well known, and history fully attests the fact, that great jealousy, in regard to the powers to be conferred upon the General Government, was entertained by many of the leading politicians of that day. An apprehension appears to have been felt, that the authority of the State governments would be absorbed and virtually annihilated by the power of the Union. Hence, provision was carefully made, either in the Constitution itself, or in the amendments, to prohibit Congress from enacting any laws which did not clearly fall within the powers conferred, or those which were necessarily implied. As no rights of legislation in relation to slavery were granted or implied, none could be assumed, except those to be inferred by the general objects of the Constitution, the promotion of a more perfect union and the security of the blessings of liberty to ourselves and to our posterity. It would hence appear, that in order to preserve consistency in all parts of the Constitution, the subject of negro slavery ought to have been passed over in silence. The prohibition contained in Article 1, Section 9, though obsolete for nearly fifty years, may justly be considered an unfortunate departure from the principles which ought to have been strictly observed; it furnished a link connecting the General Government with the subject of slavery.

A much more unhappy compromise, and one that can hardly be regarded in any other light than as an important blunder, is included in Article 4, Section 2, in the following words:

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."

This provision, we observe, confers on Congress no power of legislation on the subject of fugitives from service; neither does it prohibit the States from enacting laws on this subject; it merely provides, that no State authorities shall enact laws of a certain description; but requires that they shall give up fugitives from labor escaping into their jurisdiction. Several laws of Congress, to be noticed hereafter, are therefore evidently unauthorized, even by the constitutional provision on which they are ostensibly founded.

It is a remarkable circumstance that the State of Pennsylvania, the farthest south which has even yet abolished slavery by law, had, about seven years before this Constitution was formed, enacted a statute, to prevent any addition, either by birth or immigration, to the slave population then in the State. The preamble to this act would seem to indicate a clear sense on the part of the legislature of the inherent rights of man; but the provisions of the law itself are strongly marked by the appearance of a lingering apprehension that the rights of the master to the service of his slave were not entirely annihilated by the rights of the slave to his own freedom. Hence the Act of 1780, applauded as it has since been, was not an act of emancipation, but one for the gradual abolition of slavery. The slaves then in this State, were permitted to

languish out their lives in servitude, with the consoling assurance, however, that their posterity would be free. In their care to preserve what no doubt many of them considered as the rights of the masters, the case of slaves escaping into Pennsylvania was not overlooked; in this act, we find the following provision:

"SECTION 11. *Provided always*, that this Act, or any thing in it contained, shall not give any relief or shelter to any absconding or runaway negro or mulatto slave or servant, who has absented himself or shall absent himself from his or her owner, master or mistress, residing in any other State or country, but such owner, master or mistress shall have like right and aid to demand, claim and take away his slave or servant, as he might have had in case this act had not been made."

From this clause in the enactment of 1780 we may fairly infer that if the subject of slavery, including the recovery of fugitives, had been left to the States, sufficient care would have been taken to secure to the people of the South all the rights they could justly demand; and this important advantage would have arisen from having it thus left, that such of the States as might think proper to imitate the example of Pennsylvania in regard to fugitive slaves, would have possessed unquestionable authority to prescribe the manner in which that recovery should be prosecuted and carried into effect. As the subject would have been altogether under the control of the State authorities, the execution must have fallen exclusively on the officers of the local government; hence the shameful conflict between the different authorities with respect to jurisdiction, would have been entirely avoided, and we should probably have heard nothing of those barbarous attempts to execute the Fugitive Slave Law, totally regardless of the feelings and sentiments of the people; or, in case such attempts had at any time been made, the authorities of the State would have been competent to apply the appropriate remedy. Another advantage would have followed. The local authorities, in whatever provision they may have thought proper to make in relation to the delivery of fugitives from service, would have been competent to introduce such modifications as the growing humanity of the age might dictate.

Here, however, let me observe, that whatever Pennsylvania did or might have done, if left to herself, certainly the delivery of the fugitives to the absolute control of their masters could not, by any modification whatever, have been divested of a character too revolting to humanity to be long tolerated by a free State. No delivery, however intrenched in forms of law, could be practised without a total violation of the great principle that lies at the foundation of all republican government, "that the authority is derived from the consent of the governed." An engagement to execute such a delivery is one which no free State ought to assume or suffer to be imposed upon it.

There were, a few years ago, and probably are yet, some tribes of natives on the North American continent, addicted to the practice of human sacrifices. Should a tribe in this practice, located on a part of the continent contiguous to an occupied portion of the United States, while adhering obstinately to the institutions derived from their fathers, human sacrifices included, still manifest a disposition to cultivate and maintain the relations of peace with the people and government of the United States, this practice, however barbarous, would constitute no valid objection to our maintaining peace and good neighborhood with them. Civilized nations are not in the practice of refusing to enter into negociations for the preservation of peace, with nations much less civilized than themselves. In the case supposed, we certainly could feel no obligation to assume an engagement to deliver again any victims intended for sacrifice who might be fortunate enough to escape from their captors to seek an asylum among us. Such a demand, if made, would be fully answered by the declaration that such sacrifices were revolting to our feelings and judgment, and that therefore we could take no part in their encouragement or support. Such, or nearly such, should be the relation between the Free and Slave States. The slavery of the negro race is their act and not ours; and while we determine, as far as depends upon us, to maintain peace and friendship with our brethren of the Slave States, we should respectfully request to be excused from participating in the support of an institution which we conscientiously repudiate.

Slavery was abolished in Massachusetts, not by an act of the legislature but by a judicial decision. A new constitution for that State was formed in 1780, by a convention, closing its

labors on the 2d of the 3d month, one day after the passage of the Pennsylvania law. In this constitution they introduced the following clause:

"All men are born free and equal, and have certain natural, essential and unalienable rights, among which may be reckoned, the right of enjoying their lives and liberties; that of acquiring, possessing and protecting property; in fine, that of seeking and obtaining their safety and happiness."

This declaration, we observe, is copied, almost literally, from the Declaration of Independence; the conclusion is therefore irresistible that the Massachusetts Convention of 1780 adopted as the basis of the government of that Commonwealth precisely the same principles as those on which the United States assumed their station among the nations of the world. But, in Massachusetts, this doctrine was not permitted to stand as an empty theory, the judiciary solemnly deciding that, under the new constitution, slavery no longer existed in the State. The States of Connecticut and Rhode Island enacted laws in the year 1784, more than three years before the adoption of the Federal Constitution, declaring that no child born in those States after the first day of March of that year should be held as a slave. Whether in these laws any provision was made for the recapture of fugitives, does not appear from any authority now before us. The States of New York and New Jersey did not, till several years afterwards, adopt any effectual measures for the extinction of slavery.

Slavery, as has been amply shown, is a municipal regulation, and does not fall in any way within the jurisdiction of the General Government. Even the Constitution as it is, prohibiting the several States from enacting laws to exonerate persons bound to service or labor from performing such service, does not prohibit the Judges of the State Courts from deciding that there is and can be no service due except by contract. Of course the application of this clause is properly limited to services by contract, and not by compulsion without compensation.

Justice Story, in giving the opinion of the Court in the case of Prigg *versus* State of Pennsylvania, observes, "By the general law of nations, no nation is bound to recognize the state of slavery, as to foreign slaves found in its territorial dominions, when it is in opposition to its own policy and institutions, in favor of other nations where slavery is recognized. If it does it, it is as a matter of comity, and not as a matter of international right. The state of slavery is deemed to be a mere municipal regulation, founded upon and limited to the range of territorial laws. This is fully recognized in Somerset's case," by Lord Mansfield, before the Revolution.

If then, a person held in slavery by the laws of Virginia is found in Pennsylvania, his condition there must evidently be that of a slave or a freeman. If the former, it becomes a serious inquiry by what law is he a slave? It cannot be by the laws of Virginia, for they are limited to the jurisdiction of the State. Unless, therefore, Pennsylvania has enacted some law declaring him a slave, it is difficult to see how he can be one. The advocates of slavery will no doubt immediately fall back on the fourth Article of the Constitution, but can the Constitution possibly make a man a slave? The great business of the Constitution, as declared in the Preamble, was not to establish, support or encourage slavery, but to establish a more perfect union among the people of the United States, and to "secure the blessings of liberty to ourselves and to our posterity."

Much, indeed, has been said, and Judge Story has not overlooked the consideration, of the bickering and contention that must arise between the different States, if every one was at liberty to guarantee freedom to all who may be found within its jurisdiction, without regard to their condition in the State from which they came; even civil war, it has been declared, would be the consequence of such a state of things. Such prognosticators would, perhaps, do well to inquire how it has happened that we have had no war on this account with our neighbors on the other side of the great lakes. Slaves escaping into any part of the British dominions are well known to be free the moment they cross the line. It is a matter of little importance where that line is,—whether it is that of Mason and Dixon, the river Ohio, or the line through the lakes; the contest must end where the power of reclamation terminates; and there can be no reasonable doubt that if it was once clearly established and understood that every slave escaping to a Free State became absolutely free, there would be less contention on that account than there now is.

We learn from the papers of Madison that when this subject was under consideration in the Convention, that eminent statesmen expressly disavowed the doctrine that man could be the property of man. His large understanding was unquestionably impressed with the conviction that such a recognition would be totally irreconcilable with the principles on which the government of the United States was avowedly formed, and in this judgment he was evidently sustained by the Convention. In the article in question there is not the slightest allusion to ownership; the fiction of a debt is resorted to; the fugitives are to be delivered up to those to whom their service may be due.

From the brief review which has been taken of the action of the several States in relation to slavery, as well as from the hasty manner in which this article was passed through the Convention, we are authorized to believe that it was not regarded as a case of much importance; and had the free States assumed the ground which they had a right to take, and insisted that the recovery of fugitive slaves did not fall within the province of the General Government, but ought to be left under the jurisdiction to which the subject of slavery evidently belonged, they would have met with but little opposition. The provision in the Pennsylvania act of 1780, already cited, might have been quoted with effect as evidence that the rights of the slaveholders would be respected by the free States. The happy consequence of the exclusion of this article would evidently have been to cut off all claim on the part of Congress to legislate on the subject; the act of 1793 and the supplementary one of 1850 ,relative to recovery of fugitives from labor, would never have been heard of. It is well known that notwithstanding the opinion of the Supreme Court in the case of Prigg *versus* the State of Pennsylvania, the opinion has been held and openly avowed by some of our ablest lawyers that these laws are unconstitutional. But all the bickering and heart-burning occasioned by their enactment and attempted execution by the United States government, or its officers, would have been completely prevented by the simple expedient of rejecting this article from the Constitution, and leaving the subject of slavery to the States, where it only and properly belonged.

Whatever, therefore, may be said respecting this compromise, or the obligation which it imposes, its admission into the Federal Constitution must be regarded as one of the blunders of that document, to be limited in its application to a strict construction. If they must have the pound of flesh, they have no claim to a drop of blood.

The great blunder of all is contained in Article 1, Section 2, in the following words:

"Representatives and direct taxes shall be apportioned among the several States which may be included in this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

This unhappy provision establishes a link which ought never to have been permitted to exist, between the General Government and the subject of slavery. From the time of the apportionment of Congress, founded upon the enumeration of 1790, this provision has furnished the House of Representatives with a number sufficient, in cases of importance, to turn the scale; and these representatives have always given their votes, on questions in which that subject is involved, in favor of slavery An element calculated to increase the influence of that power was thus very improperly introduced into the House of Representatives. According to the Census of 1790, there were then in the slave States 643,900 slaves; and as the ratio of representation in Congress was one in thirty-three thousand, these slaves must have entitled their masters to a representation of about eleven or twelve.*

The objection, however, to the principle thus admitted is of more force than the simple number of extra representatives. If the toleration of slavery in any of the States did not constitute an insuperable objection to a union with the people of those States, the true and only substantial reason that can be assigned why such a union was not prevented by this cause, was that the support or extinction of slavery did not fall within the province of the general government, but being entirely a municipal regulation, was confined to the exclusive jurisdiction of the respective commonwealths. The admission of a slave representation into the Federal Constitu-

* To save trouble, this calculation has been made approximately, not accurately, but by a method which is probably not far from the truth.

tion, was, therefore, the infusion of poison into the body politic which has never been purged, and which it appears now too late to purge away. The nominal equivalent for this concession has never been received beyond a very limited extent; and like most compromises between right and wrong, the evil has been realized, but the expected political benefit has been found only on parchment.

The apportionment of direct taxes according to the ratio of representation, has had no practical operation, except about three years out of nearly seventy during which the Federal Government has been in existence. In the present Congress, founded upon the enumeration of 1850, out of two hundred and thirty-four members in the House of Representatives, no fewer than twenty-four, or one in ten, owe their seats to this slave representation. From other documents we find that the slaveholders in the United States, amount to 347,525, the white population of the slave states being 6,222,418. Now, from the manner in which the slaveholding interest predominates in the South, we may not only consider these twenty-four additional representatives, but the whole ninety members from the slave States, as virtually representatives of the 347,525 slaveholders, and not of the 6,222,418 whites. The number of representatives from the free States amounts to 144, representing a population of 13,446,322 whites. Hence it appears that the slaveholders of the United States are represented by about 1 in 3861, or, considering the whole white population to be represented, they have about 1 in 69,138; while the whites of the free States are represented by only 1 in 93,377. Hence we perceive that this slave representation is not only an element in our Constitution which a due regard to our own avowed principles would have certainly excluded, but is evidently unjust and unequal in its practical operation; and if the people of the free States must continue to submit, as they always have done, to this compromise, it is right they should know at what expense it is maintained; and may we not rationally inquire what equivalent we have ever received, or are likely ever to receive, for this concession? If the Constitution was now to be formed anew, it is not very likely that the free States would agree to introduce into it such a provision as this.

As these two provisions, quoted from the 1st and 4th Articles, were evidently introduced into the Constitution in disregard of its original principles, it would seem to follow, as an inevitable conclusion, that the duty of the true republicans of the United States requires that they should find, as early as practicable, some peaceful method of expunging these Articles from the great Charter of our nation, and replacing the General Government on its true and original basis.

It is rather singular that this three-fifths representation, absurd and anomalous as it is in its practical operation, may be regarded as a restriction on the power of the slaveholding States, and that if the people of those States are desirous of maintaining and even extending their influence in the General Government, they have the power to accomplish that object without consulting the northern States on the subject. It is admitted upon all hands that, as the federal authority has no power to abolish slavery in any of the States, so it has no power to prevent the States from abolishing it. Several of the northern States are now free from the taint of slavery, where numerous slaves were once held under the sanction of law. This extinction of slavery was effected by municipal, not federal authority, and what has been once done may be done again. If any or all the slaveholding States should exercise their unquestionable power of declaring freedom to the slaves, this three-fifths representation would be immediately changed to a representation of the whole, and the southern section of the Union would suddenly have about fifteen members added to the House of Representatives. Over this new representation Congress could exercise no special authority; the States would regulate the right of suffrage according to their own judgment and choice. If this would not augment the slaveholding interest, it would at least increase the power and influence of those portions of the Union where slaves are now held; and as the representation would thus be equalized throughout the Union, the North would no longer have any thing to complain of in that respect, and the Constitution of the United States would be freed from the absurdity of confounding human beings with property.

But a still more important consequence would result from the measure. The anomaly cited from the 4th Article of the Constitution, which,

as long as it retains a place in that document, must be abhorrent to the judgment and feelings of the people of the North, would at once be swept away. As there would be no slaves to elope, there would be none to reclaim; and thus, by the action of the people of the South, the great sources of discord and jealousy between them and the North would be forever dried up, and the Union would be established upon a basis which could never be shaken. E. L.

Death of Samuel Gurney.—An English paper of the 6th inst. contains the following:—

"We learn with regret the death of Samuel Gurney, the respected head of the firm of Messrs. Overend, Gurney & Co. The melancholy event took place at Paris, yesterday. Samuel Gurney was in his 71st year.

Married.—At Friend's Meeting House, West Union, Morgan County, Indiana, on the 24th of Fourth month last, Alfred Clarke to Anna Jane Reynolds.

———, On the same day, and at the same place, Thomas Painter to Charlotte Townsend.

———, At Friends' Meeting, Salineville, Columbiana County, Ohio, on the 26th of Fifth month, Warrick Price, son of William and Edith Price, of Smithfield, Ohio, to Beulah R., daughter of James and Meribah Farmer, of Salineville.

———, At Friends' Meeting House, Newberry, Clinton County, Ohio, on the 27th of Third month last, Stover Simcox to Sarah A. Gibson.

Died,—At the residence of her son-in-law, Henry Moon, near Martinsville, Clinton County, Ohio, on the 26th of the 5th mo., Hannah, relict of Joseph Mills, aged 94 years, lacking five days.

The deceased was born in Pennsylvania, near Philadelphia, the 1st of the 6th mo., 1762. While very young, she removed with her parents, John and Jane Maris, to Guilford County, N. C. In the year 1812, she emigrated with her husband to Ohio, settled within the limits of Newberry Monthly Meeting in 1814, and in 1817 was appointed an elder by that meeting, which station she filled to the acceptance of Friends, till the close of her long and useful life. Notwithstanding her great age, this dear Friend was favored to retain her mental faculties but little impaired; she was diligent in the attendance of all our religious meetings—when health permitted—till about a week before her death; being taken with her last sickness while attending Preparative Meeting. During her last illness, she expressed that the "sincere desire and secret prayer of my heart has been, that a pure Gospel ministry may be preserved in our Society, in the life and power that gathered us to be a people." Being endowed with strong natural abilities, she was ever constrained to devote them to the cause of her Redeemer. She counselled many that visited her, from the ministers down to little children, encouraging them to walk in wisdom's paths; indeed, so instructive and peaceful were her last hours, that it was esteemed a privilege to be in her presence.

——, On the 24th of the 10th mo., 1855, in the 54th year of his age, Thomas Rees, of Hamilton County, Indiana; a member of Hinkles Creek Monthly Meeting.

——, On the 14th of the Fourth month last, Eliza Jane, wife of Charles Overman, and daughter of Cyrus and Miriam Wright, in the 27th year of her age,—a member of Spiceland Monthly Meeting, Indiana.

This dear friend bore her protracted illness with patience and fortitude. She said that, although she had not always done right, she had prayed, and through the mercies of a Redeemer had found forgiveness.

——, On the 10th of Fifth month last, at the residence of his son, Enoch G. Dorland, in Nine Partners, Dutchess County, New York, Gilbert Dorland, an esteemed member of Beekman particular and Oswego Monthly Meeting, in the 79th year of his age.

Although in the enjoyment of nearly usual health until within a few days of his decease, he had for some time been sensible that he was very nearly approaching the termination of his earthly pilgrimage. Drawn early to unite in religious profession with Friends, from a firm conviction of the accordance of their principles with the doctrines and precepts of our Holy Redeemer, he was permitted to feel in the decline of life the precious assurance that he had not followed cunningly devised fables, but the living, eternal and enduring substance.

NEW ENGLAND YEARLY MEETING.

The following is extracted from a private letter from a member of our Yearly Meeting, dated Newport, 6th month 17th.

"The Yearly Meeting commenced here with the two meetings for worship on First day, which were crowded as usual; very solemn seasons, in which the ministers, several of whom were engaged in each, earnestly labored to call all who had not already submitted their necks to the yoke of Christ, to repentance toward God and faith in our Lord Jesus Christ; urging upon all the awful consequences of a refusal, and tenderly entreating them to accept of the mercy of our Heavenly Father, offered to all through his dear Son, and of that glorious and blessed inheritance laid up for the righteous in the world to come. Much solemnity appeared over the meeting, of which a large part was composed of those not Friends. In the evening a meeting for young people, not excluding others who might incline to attend, was appointed at the request of Sybil Jones. This also was crowded, and held for about two hours, and the same exercise which prevailed through the two preceding meetings was continued through this. I cannot

doubt that some at least will have occasion to remember this day as one in which they were led to turn from the evil of their ways, to choose the Lord for their portion and the God of Jacob for the lot of their inheritance. They might all be esteemed glorious and powerful meetings, in which the gospel was livingly preached, and in which my soul rejoiced in a sense of the love of God to the children of men. Yesterday morning the Yearly Meeting for business convened at 9 A. M. I have not enquired as to its comparative size. Certificates were read therein for Jared Patterson, Ann Kenworthy and Huldah H. Hoag from Indiana Yearly Meeting; David H. Bennett, Anna Adams and Bersheba Herendeen from New York Yearly Meeting; and Rebecca Updegraff from Ohio, with their companions. I was informed that the sittings of the select Yearly Meeting on Seventh day preceding were very favored seasons, and the attendance was larger than usual. Susan Howland was set at liberty to pay a visit in gospel love to Great Britain.

In the morning meeting (Second day) the London general Epistle was read, also the particular Epistle from the same, and Epistles from New York, Baltimore, North Carolina, Ohio and Indiana, all interesting and instructive; of the first, 3,500 were directed to be printed for distribution. In the afternoon, the minutes of last Yearly Meeting, including various interesting reports in relation to education, the Indians, &c. were read, various committees appointed, and the address or statement of London Yearly Meeting in relation to the separation in Ohio was read, and referred to the Meeting for Sufferings to consider and decide as to whether it would be right to print it for distribution to their members. Of course it was a comfort to the Yearly Meeting and many expressed their satisfaction therewith. An unbroken harmony and warm brotherly regard for each other seem to prevail in the meeting, of which I enjoy the sight greatly. Friends here received us with a warmth and cordiality that was touching and humbling to us."

By subsequent accounts we learn that the meeting progressed satisfactorily and harmoniously until Fifth day evening, when it came to a close.

The Meeting for Sufferings advised against the proposition which had been made to change the place of holding the Yearly Meeting, as it was found that legal difficulties would attend a removal, and the advice was adopted by the Yearly Meeting.

As it is expected that the printed minutes will shortly appear, it is thought best to defer further notice until they come to hand.

Selected for Friends' Review.

"A VOICE FROM HEAVEN."

"I shine in the light of God,
His likeness stamps my brow,
Through the shadow of death my feet have trod,
And I reign in glory now:
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

"I have found the joy of Heaven,
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand;
I have learned the song *they* sing
Whom Jesus hath made free,
And the glorious halls of Heaven still ring
With my new born melody.

"No sin, no grief, no pain—
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph come!
Oh! friends of my mortal years,
The trusted and the true;
Ye're walking still in the valley of tears
But I wait to welcome you.

"Do I forget? Oh! no;
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again;
Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the world from whence I came.

"Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the voice of war
And the rage of conflict die?
Then why do your tears roll down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in Heaven?"

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates have been received to the 11th inst.

No official notice of the dismissal of Crampton had been received in England, though it was regarded as certain, from private accounts. These, however, had produced but little excitement. The London papers generally argue that, as the case is a personal one, there will be no necessity for sending away the American Minister in retaliation. Lord Palmerston has declared in Parliament, in answer to inquiries relative to the situation of the Central American difficulty, that, though the questions now pending were of a very grave character, he sincerely hoped, and not without good reason, that the discussions might terminate peaceably.

The bill altering the oath administered to members of Parliament, so that Jews can be qualified, has passed the House of Commons.

It is estimated that the recent inundations in France have rendered 40,000 people houseless, and thrown 100,000 out of employment. At least 500 houses were destroyed at Lyons, and 150 at Avignon. The Emperor visited the inundated districts, and personally distributed money to some of the sufferers, for whose relief large sums have been voted and subscribed. Notwithstanding the floods, it was hoped that the corn crop would not fall much below the average.

A difficulty has arisen between Spain and Mexico relative to claims for alleged wrongs inflicted on Spanish subjects by Mexico, and a fleet has been sent to the latter country by the former. A new Spanish Minister was also sent at the same time, but the latest accounts from Mexico make it doubtful whether he has been received by that government, which is said to require the withdrawal of the fleet as a preliminary to renewing negotiations.

It is reported in Berlin, that Russia and Sardinia have demanded to be admitted into the Commission for reorganizing the Principalities, and that the demand has been acceded to.

France and Austria have both sent urgent notes to the Neapolitan government, France hinting at intervention should outbreaks occur in Naples or Sicily.

Letters from the Crimea state that 70,000 masons are to be employed in rebuilding Sebastopol, after the departure of the Allies.

Arabia is still in a state of insurrection, refusing any longer to acknowledge the rule of the Sultan.

Recent accounts from Nicaragua represent the country as in a deplorable state. Walker has a force of about 800 men, whom he is unable to pay or provision, and who subsist only by plunder. Much sickness prevails among them. Many of them are dissatisfied, and would gladly leave the country, but the means of exit are carefully guarded, so that none can depart without permission. Walker exercises a complete despotism, Rivas, the nominal President, being a mere tool in his hands.

Gen. Alvarez has resigned his office as President of Mexico. This step raised a difficulty as to the position of Comonfort, who was appointed by Alvarez as his substitute, the nomination being ratified by Congress. Some doubt was felt whether he could retain the office after the resignation of his principal. Congress, however, refused to receive the resignation of Alvarez, as, while the Constitution is in course of formation, there is no legal power to appoint a successor. The provisional organic statute has been published by President Comonfort. It is to serve a temporary purpose until the new constitution is framed by Congress. This organic statute is said to be drawn up with great liberality towards foreigners, and with wisdom throughout.

Dillon, late French Consul at San Francisco, has been appointed Consul General and Charge d'Affairs at Port au Prince, Haiti, with the entire charge of French relations in the West Indies and Central America.

It is stated that another attempt will soon be made to lay a telegraph cable across the Atlantic. The length of the cable will be 2,400 miles, and two steamers, each carrying 1,200 miles of it, will meet midway between Ireland and Newfoundland, join the cables, and proceed in opposite directions to land.

Domestic.—Accounts from Kanzas to the 18th inst., represent that preparations were making for another invasion from Missouri, by a large force. Col. Sumner was preparing to repel the attack, should one be made. The Territory appears to be under martial law. The President has appointed Gen. Persifer Smith to take command of the U. S. forces there, and he is to proceed thither as early as possible, clothed with full powers. Further details lately received confirm the accounts of outrage and violence heretofore given, and show that the Territorial authorities have given all their power and influence in aid of the Pro-Slavery party. Gov. Robinson and such others of the individuals indicted for treason as are in the Territory, are in custody at Lecompton, strongly guarded by U. S. troops, and will not be tried until the 9th month. The Congressional Investigating Committee has returned to Washington.

Large numbers are preparing to emigrate to Kanzas, especially from the north-western States. Meetings have been held in various places to promote this object, and considerable sums of money have been raised to aid the settlers already there, whose property has been destroyed.

The Republican Convention, which assembled in this city on the 17th inst., was composed of delegates from all the free States and Territories, and from Delaware, Maryland, Virginia, Kentucky and the District of Columbia. Resolutions, forming a platform of principles, were adopted, denying the right of Congress or any other power to legalize slavery in the Territories; and in favor of the total prohibition therein by Congress, of "those twin relics of barbarism, polygamy and slavery"; of the immediate admission of Kanzas as a State under her free Constitution; of the Federal Government aiding in the construction of a railroad to the Pacific, and of a wagon-road thither as a preliminary; and of appropriations by Congress for the improvement of rivers and harbors of a national character. John C. Frémont was nominated for President, and Wm. L. Dayton of N. J., for Vice President.

The American Convention which had previously nominated N. P. Banks and W. F. Johnston, at a subsequent meeting withdrew the name of Banks, at his own desire, and substituted that of Frémont, retaining Johnston as the nominee for Vice President.

Unpaid Letters.—The Postmaster General has addressed an official despatch to the leading post-offices, instructing the Post Master in each case, that whenever any letter is deposited unpaid, he must send a circular notice to the party addressed, that the said letter is detained for want of pre-payment, and that it will be forwarded on the receipt, in stamps, of the amount due.

Congress.—Very little business was transacted in either house, prior to the 23d. On that day, Senator Toombs, of Georgia, gave notice of his intention to introduce a bill to take a census of the population of Kansas, to protect them in the exercise of the elective franchise, and to provide for calling a convention to frame a State Constitution. The House of Representatives, by previous arrangement, took up territorial business. A bill was passed authorizing the President to cause the southern boundary line of Kanzas to be surveyed and marked. The bill authorizing the people of Oregon to form a State Constitution was considered, and an amendment proposed requiring the Territory to have a population equal to the Federal ratio of representation established by the last census, before its admission into the Union. A number of bills relating to the Territories were reported from committees, and appropriately committed. On the 24th, a bill was introduced in the Senate to provide for the faithful execution of the Kansas territorial act. Hunter of Virginia replied to Sumner's speech, and was answered by Seward and Pearce.

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For Friends' Review.

THOMAS STORY.

(Continued from page 658.)

On the subject of baptism Dr. Gilpin said but little; for Thomas Story remarks, "he well knew that in strictness they were not so much as in the form of water baptism; and I only asked him this question, whether he did believe it necessary to salvation? He answered that he did not think it absolutely necessary. Then, said I, we shall not need to say any more about it; and so the whole matter ended as to these points.

The question of ministry, and particularly of prayer, was introduced by Dr. Gilpin, with the remark, "that seeing the Quakers pretended that they did not know before they went to meeting whether they should preach or pray, or what way in either, and yet travelled in strange places, how could they speak to the states of the people, or be joined with in prayer?"

To this Thomas Story answered, "That such as went to a meeting empty of all things, and waited upon God, were filled with his Holy Spirit, who knows all states at all times and places; and if the preacher attend to him as he ought, and delivers those matters opened to him at the time, the Lord both gives the word and makes the application to every state in every particular person, which no preacher of himself .s able to do."

"And as to joining in prayer, all right prayer is by the aid of the Spirit of Christ, the mediator between God and man; which in that respect is called the spirit of prayer and of supplication, and as such is promised of the Father to the church and received by her. Her unity in prayer stands not so much in the form of words, though sound and pertinent, as in the nature, virtue and influence of the Holy Spirit of Christ, her holy head, life, law-giver and comforter."

"The Doctor did not oppose this, but only said I had given him better satisfaction in that point than he had found in the (Quaker's) book; and afterwards he was much more free and familiar with me than before, or than I expected; and so we parted in friendship, and I returned in peace and gladness."

"After this I had divine peace and consolation in my mind for some time, and was mercifully favored with the living bread from above daily. I went constantly to the meetings of Friends, where, in a state of silence, my heart was frequently tendered and broken by the divine influence of the truth to my unspeakable satisfaction; a holy pleasure and enjoyment which the world or any thing therein can never afford."

"Our meetings in the north in those days were frequently broken and melted in silence, as well as under a living powerful ministry by the word; which gave me occasion sometimes to remember another saying in a piece which I wrote—'He gave me joy which no tongue can express, and peace which passeth understanding."

His father becoming more favorably impressed, consented that Friends should be allowed admittance to the chamber of his son, and was himself brought by degrees into a pretty low state of mind. On one occasion, when reading in Clark's Lives, &c., tears were observed to drop on the book, and turning to his son, he said, "I see there have been in former times as great fools as you, to leave their friends and preferments in the world for their opinions in religion."

The memoirs of good men being preserved for our instruction, and for our guidance in the pursuits of this life, that we may know how to shun those which often lead wide of the mark we are to press after as Christians, it may be well here to introduce the views of Thomas Story respecting the profession of the law, for which he had qualified himself. The lapse of 160 years has not, it will be readily conceded by many, brought any greater purity into its practice, or reduced the danger to the Christian life, in which young men may involve themselves by selecting it as their occupation.

He says, "I clearly perceived the practice of the law, and to be frequently in the suits and contests of the world, would be inconsistent with divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that way wherein I understood he was leading me and purposed to bring me forward."

He applies this in a double sense; first, in that which may relate to all, as a great and dangerous obstruction to that sanctification and justification needful for salvation, and also more particularly as to his apprehension that the Lord was working in him a qualification for the public ministry of that holy and powerful word of life, by which, of His own free will and grace, He had called him.

From this time he declined taking any more professional business, although his prospects were very favorable for success, and this was the only course as yet designed for a maintenance, but he states "that he had no concern, prospect or doubt then as to a way of living in the world."

He feared "to offend the Lord by neglect or disobedience, which was justly to forfeit his mercy and favor, and cancel the seal of the covenant of life." For "where the word of God is given, and become a law of life, and an immediate director, disobedience is of a higher nature, and more immediately attended with the sensible and dreadful condemnation of this immortal law thus ministered, than for the neglect of any moral command mediately administered to mankind whilst yet in a natural and rational state only."

Having, as he says, "thus closed his eyes from all worldly views, and stopped his ears forever from hearkening to any preferments there," we find him henceforth closely connected with Friends. His "delight was continually in the truth, and he desired no company but theirs, and frequented meetings on all occasions." "My heart," he says, "was frequently tendered by the truth, and it often reached and affected others by me, and sometimes very much; so that I became very dear to Friends, and they to me. And as that tenderness was an involuntary ministry, being an operation of the Spirit without words, I found for some time great satisfaction and safety in it."

By the simple expression—"desiring to see Friends in other place"—he notes the commencement of his journeyings in the cause of Truth. This desire doubtless sprang from that ever living, ever flowing fountain of Divine love, the same which prompted the Apostles to go and see how the brethren did.

He went with Andrew Taylor, "an able and powerful minister," and attended a meeting appointed at Sunderland. Here was remarkably realized the declaration of the apostle John—"Hereby know we that we dwell in him, and he in us, because he has given us of his spirit." Alluding to the abounding enjoyment of the good presence of the Lord, he says, "it greatly tendered me and bathed me in a flood of tears from divine melting love, and had the like effect over the meeting; and this happened in time of silence."

"After the meeting many Friends came to me and expressed so much love and respect as gave me occasion to consider what could be the reason of it, for they were all strangers to me and I to them; and being but a child in the knowledge of the invisible operations of the word of truth and its effects by instruments in a way of silence and sympathy, I had looked at its effects only in myself for my own strength and consolation; and yet could not but observe that, when truth broke in upon me in an eminent manner, with which in other places I had often been favored before, it affected the living part of the meeting the same way at the same time; and it is clear to my understanding by experience, that there is a communication of Divine love through the one spirit, and that unspeakable, among the sanctified in Christ at this day, as well as in times past; and that, in a state of holy silence, as the members of Christ sit together in their heavenly places in Him.

To be continued.

DUBLIN YEARLY MEETING.

The Meeting of Ministers and Elders took place on Seventh day, the 26th of 4th month, at eleven o'clock, the Conference of Elders having been previously held at ten. The number in attendance appeared similar to that of several years past; and the business of the meeting was conducted in usual course.

Certificates on behalf of Sarah Squire, John P. Milner, and Henry Hopkins, with minutes on behalf of Robert and Christine Alsop, and Eliza P. Gurney, were produced and read. The three first were on a general visit to Friends in Ireland; the others to attend the Yearly Meeting, and some few others.

First day, the 27th.—The meetings for worship in Dublin were largely attended, a goodly number of persons of other denominations forming part of the assembly; and the meetings were, we believe, satisfactory, and, it is to be hoped, to many, profitable opportunities.

Second day, morning.—The meeting assembled at the usual hour, rather small at first, but subsequently became considerably increased. Two ministering Friends were engaged briefly, but impressively, in religious communication, prior to the commencement of the business. All the representatives except four were present. Our friend Jacob Green, was among the absent, through indisposition.

The certificates and minutes on behalf of our English friends were read in course. Then came a *written* report from the Meeting of Ministers

and Elders, an improvement, it was considered, on previous practice, which had been given verbally.

The London and Foreign epistles came next in order of reading, Ohio excepted, these documents giving rise to little remark. There was no epistle received from North Carolina; the others were referred as usual to a committee; and after transacting some routine business, the meeting adjourned to allow time for the representatives to meet and choose clerks. This body agreed to the continuance of last year's clerk, with Henry Russell and James N. Richardson as assistants. In the afternoon, the Yearly Meeting took up the question involved in the Ohio separation; the meeting last year having concluded to adopt the report of its committee, that no decision should, at that time, be come to, and to leave it for further consideration at the present.

After some interchange of sentiment, it was decided to open in the meeting at large, the question as to which of the two Yearly Meetings in Ohio we should recognize. Accordingly there were read the various official documents, received from or on behalf of both bodies, which occupied several hours. The meeting then settling down to the consideration of the important subject thus brought before it, after solid deliberation and much expression of sentiment, the judgment of the meeting was recorded in favor of the body in Ohio represented by Jonathan Binns and Jane M. Plummer as clerks.

This sitting occupied five and a half hours, and after such protracted deliberation, the meeting was fairly exhausted. There was, however, much unanimity in this decision, but one Friend advocating further delay, and no voice being raised in favor of the other body. The Friends at the table were intrusted with the bringing in to another sitting, a suitable minute as a record of the judgment come to by the meeting.

Third day morning, 4th month 29th.—Soon after coming together, the Friends appointed produced the draft of minute ordered at the previous sitting, which was approved and adopted. A duly authenticated copy to be sent to the correspondent of the body recognized; and a similar copy, together with the epistle forwarded therefrom, to be sent to Benjamin Hoyle, the clerk of the other body.

The answers to the queries were then proceeded with, as far as the seventh inclusive. Deficiencies were reported as to the attendance of religious meetings; also in relation to the important duty of parental care in the training of young persons—and with reference to the maintenance of our testimony relative to ecclesiastical demands, &c. Much weighty counsel went forth on some of the subjects above alluded to, and the deficiencies reported as to our testimony against a hireling ministry, took such hold of the meeting, as to cause reference of the subject to the Large Committee. This was a solid sitting, and we trust it will be remembered by some as an instructive opportunity.

Evening.—The remaining queries and answers were read, and the whole referred to three Friends, to prepare answers therefrom to the first eleven, for London. The consideration now arose, in usual course, as to whether the state of the body, as depicted in the answers brought up, claimed the further care and attention of the meeting. No particular concern being expressed, a minute was made expressive of the exercise of the meeting in view of our present condition as a Society; which being read, was approved, and adopted. It concludes with a "desire that all among us may be aroused to a serious consideration of our great responsibilities as professors of the Christian name; and by increased devotedness of heart to the Lord, be strengthened of Him to greater dedication to His service, and to that measure of individual faithfulness by which our own growth in grace will be advanced, and the cause of truth and righteousness be promoted." The Accounts of Sufferings sustained by Friends in the three provinces were read, the amount being £494, 10*s.* 9d.

Large Committee met at eight, P. M., and separated sub-committees for the London and Foreign epistles. Some discussion arose as to sending an epistle to Philadelphia, not knowing the present state of that Yearly Meeting as to a division this year; but it was believed best not to omit addressing them at this time. Though no epistle was received from North Carolina, yet it was concluded to address their next Yearly Meeting as usual.

Fourth day morning, 4th month 30th.—Meeting for worship, which was a large gathering; and a number of Friends were engaged to minister to the assembly. Soon after the meeting dispersed, the Yearly Meeting's Committee (a standing body analogous in function to the Meeting for Sufferings in London) met by appointment of the Yearly Meeting, and was occupied about two hours in considering some provisions of the Tithe Rent Charge Act.

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Fifth day morning, 1st of 5th month.—At eleven o'clock the Yearly Meeting assembled. A minute of last Yearly Meeting in London was submitted for adoption by our Yearly Meeting's Committee, recommending Monthly Meetings to bestow care and oversight towards young persons, not members, educated at our public schools. This opened a discussion of considerable length and interest, respecting the class alluded to in the minute, as well as our own members in early life. A number of young persons took part in this discussion, and it was generally conceded that more kindly care and interest needed to be exercised towards the youth. The subject of the early religious training of children was much dwelt upon, and some systematic and associated

plan of religious instruction of young persons spoken to by various individuals, without anything, however, of a practical nature being suggested. The deliberation on this subject was agreeably conducted, and manifested that the minds of many of our young people are thoughtful about their best interests. There is, however, in our judgment, too much of a looking outward for that instruction, which is more convincingly to be learned within. Outward means, doubtless, have their use, where judiciously administered; but there is much reason to believe, that an increased watchful attention to the teachings of the Spirit of Truth in the heart is that which is mainly wanting; and a fear impresses us, that this important part of Christian truth is not sufficiently and practically recognized by some who may even be measurably awakened to a sense of the unspeakable value of eternal things. Did this watchful care more prevail, it would manifest its good fruits in greater solidity and gravity of demeanor, in the daily walk amongst men, and greater willingness to yield to those restraints of the cross of Christ, which are ever opposed to a conformity to the world, in attire, deportment, and language—in harmony with the apostolic exhortion, not to be "conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is the good, and acceptable, and perfect will of God."

The minute was adopted, and recommended to the attention of Monthly Meetings, soon after which, the Meeting adjourned.

Fifth day evening.—The first matter for consideration was a proposition, received last year from Leinster Quarterly Meeting, for the sanction of the Yearly Meeting to the use of grave stones. In Ireland there has never been any rule of discipline, or minute of advice, on this subject, long established practice having discountenanced the use of stones indicating where our Friends are laid; but of later time—and especially since Friends in England have adopted a different course—a growing desire, on the part of many, has been manifested for the introduction of these memorials of the dead. There appeared a considerable diversity of sentiment on this subject, and its discussion occupied a large portion of the time of the meeting. Of young Friends, a large number, and some few of those more advanced, were in favor of adopting the proposition. The number who took an opposite view was much less. It was deemed best, therefore, to yield to the wishes of the majority, as, in the opinion of many, no principle of the Society was involved in the concession. A committee was accordingly appointed to draft a minute on the subject, to be submitted to a future sitting.

A minute of London Yearly Meeting, 1855, respecting the extending care towards members of the Society resident in Australia, was submitted for adoption by the Yearly Meeting's Committee. The notification of such parties to the Meetings for Discipline established in that country, is the prominent feature of this minute; and after some time spent in deliberation on the comparative advantages and disadvantages of the course suggested, it was adopted, and directions issued to our Monthly Meetings to comply with its provisions, with reference both to such as have already emigrated, or may hereafter settle in that locality.

A minute of Carlow Monthly Meeting, concerning our late friend, Elizabeth Barrington, of Ballitore, was now read, and being acceptable to the meeting, was signed by the clerk on its behalf.

Testimonies respecting our deceased friends William Forster and Rachel Priestman, were read.

Sixth day morning.—Meeting for worship. A number of Friends were engaged in ministry and in prayer.

At the rise of the meeting, the Epistle Committee met, and passed some of the Foreign epistles; also a circular paragraph for all of them, on the restoration of peace in Europe; and a paragraph to be appended to each, informing of the Yearly Meeting's decision on the Ohio question—omitting the latter in that to Ohio, in consequence of its being accompanied by the minute of the Yearly Meeting.

Sixth day afternoon.—The subject of the punishment of death was introduced, and some time spent in deliberation upon it. The discussion was an interesting one, and it issued in the nomination of a committee to prepare a petition to both Houses of Parliament, for the abolition of this mode of punishment, and to be signed by the meeting at large.

Seventh day morning.—The petition for the abolition of death punishments, prepared by the committee appointed for that purpose, was read and agreed to, and arrangements made for its being signed by Friends generally at the close of this sitting; the care of its presentation being left in the hands of the Yearly Meeting's Committee.

A concern, expressed at an early sitting of the Yearly Meeting, respecting the restoration of peace, and the thankful feeling which was due from us, as being by our peaceable principles exempted from having any part in the late war, or suffering through bereavement of relatives or by their mutilations—a concern which did not, at the time of being introduced, make much way in the minds of Friends, was again brought forward, and so laid hold of the meeting as to issue in the naming of a committee to prepare a suitable minute for the adoption of the meeting. Those thus named retired, and some time after returned with an essay of a minute, which, with some alteration, was adopted and recorded.

The representatives to London Yearly Meeting were nominated, and a communication from the Women's Yearly Meeting was received, intimating that their meeting was drawing to a close, and that they had been favored at seasons with the presence of heavenly good, and had conducted their business with much harmony. A record of similar import was made by our clerk; next ensued a time of impressive silence; several Friends were then engaged in ministerial service, soon after which the concluding minute was read, and after a brief pause the meeting separated.—*British Friend.*

MEETING OF MINISTERS AND ELDERS, LONDON.

Second day, 5th month 19th.—The Yearly Meeting of Ministers and Elders assembled. But little change was obvious, since last year, in the appearance of Friends in advanced life, of whom no inconsiderable number were present.

Several Friends in the ministry, of both sexes, spoke previous to the opening of the business, the substance of all being thankfulness in being permitted to meet again.

The sitting was mainly occupied in reading the answers to those queries which are appropriate to meetings of this description, and Friends took comfort from those answers. Some instructive remarks were made on the right training of children, and the position of responsibility which rested on Friends in the stations represented in that meeting.

Very striking was the solemnity that pervaded the whole of the sitting—a thankfully-felt evidence of the Lord's continued goodness, and a cheering token of His favor, that may be hoped for in future sittings.

In the afternoon, a summary of the answers which had been prepared, was carefully considered; and having been signed by the clerk, he called on a friend who had a concern to spread before the meeting—viz., Joseph Buckley, of Manchester—to visit Friends of Norway, and to seek opportunities with serious persons. Certificates of the cordial concurrence of Hardshaw East Monthly Meeting, and of the Quarterly Meeting of Lancashire and Cheshire, were produced on his behalf, and a flow of encouragement ensued on the part of many Friends.

Our friend, William Tanner, then adverted to the prospect which had just been considered by the meeting, adding his encouragement, and proceeded—in returning the certificates granted him to travel thither last year in company with his wife—to give a lengthened account of their journey, which extended to within the Arctic circle.

He found an open door in that country, and had to acknowledge Divine guidance and support. In the more northern part of his travels, great opposition was met with to the holding of meetings; so that he had been unable to get places to meet the people, arising from the determined hostility of the Lutheran priests.

His services in Stavanger and its neighborhood, occupied a considerable portion of time. He attended the Yearly Meeting held by Friends in that country, on the Seventh-day after he arrived, wherein evidence was afforded of much right qualification, and several important subjects were considered. They came from great distances to attend this meeting at Stavanger, their chief settlement, Friends being principally there and about that place. A meeting for worship first, and two meetings afterwards, that day, concluded the meeting. Meetings with Friends, and in places accessible from Stavanger, by means of the fiords, were held numerously; and many opportunities occurred for service of a less public character. It never became necessary to explain to those not of our Society, our manner of worship. There was a manifest thankful appreciation, by large resort to the meetings of persons living distant from the place at which they were held. Some of the occasions were peculiarly solemn. Some detail on this matter is intended to be read in the Yearly Meeting.

On Third day morning, our friend Priscilla Green, spread before the meeting her concern to visit Friends in America. Unity and sympathy were expressed very much at large by many Friends, liberty for which was considerably extended, and led to a suitable record; after which, and at several times the offering of fervent supplication, the meeting, thus interestingly occupied for more than two hours, was left at liberty to receive from our friend, Robert Lindsey, some account of his religious labors, in conjunction with Frederick Mackie, chiefly in the southern hemisphere. This account was the less extended, as a more detailed statement is intended for the Yearly Meeting. Van Diemen's Land, New Zealand, Sydney, and the colony of New South Wales, to some extent; Victoria and South Australia, and afterwards the Cape Colony, occupied about three and a half years. He acknowledged the comfort of intercourse amongst some of the Friends settled in some of the parts mentioned; the openness, in general, to receive the gospel message; the way made for them for opportunities with the convict population; as well as that they found many persons somewhat connected with the Society, or individual members much detached from it, whom they were concerned to visit. He feelingly adverted to the provision, not of his own seeking, of a suitable companion. Something, though not assumed by the narrator, seemed to have been realized of the fulfilment of our Lord's injunction on one occasion, viz., to seek the lost sheep of the house of Israel.

Adjourned, as usual, to such time as may be appointed by the Yearly Meeting.—*Ibid.*

PILGRIM'S PROGRESS.—We have just received from a friend in China, a copy of the

'Pilgrim's Progress,' translated into Chinese by W. C. Burns, missionary of the English Presbyterian Church at Amoy. It is something near the size of demy 8vo, about half an inch thick, and is nicely printed on smooth yellow paper manufactured from rice straw. It is embellished by a number of illustrations, remarkably well executed; the figures and faces are quite Chinese. It is not printed with types, but each page is engraved on wooden blocks, which come to form a cheap and convenient stereotype. On account of the mass of population in China, the wages are extremely low, and this is evidenced by the price of this book, which, we understand, costs about 4*d* per copy.—*Fife Herald.*

LONDON AND PHILADELPHIA YEARLY MEETINGS.

An able, and what is much better, a truly Christian Epistle, has been adopted by our Yearly Meeting to the Yearly Meeting of Philadelphia—an honest, faithful and truthful epistle, pervaded throughout by a loving spirit. No admission, even by implication, of the truth of the charges of unsoundness, so recklessly hurled across the waters; but a calm and dignified assertion of our maintenance of the principles of the early Friends, as sanctioned by the New Testament. If, then, an epistle can avail anything to still the troubled waters, we have thus done our part; and yet, while we are prepared to "hope all things," we confess that in welcoming this latest proof of brotherly faithfulness and love, the prevailing feeling has been with us that we have thus fulfilled *our* duty, that our hands are clear. The Yearly Meeting of Philadelphia is at present placed in so peculiar a position by those whose influence mainly guides its discipline, that it is difficult to see how on the one hand it can continue as it is, or on the other how it can under existing circumstances so change its course, as to be one in the brotherly band of Yearly Meetings. We should have much regretted had the course recommended by some of our Friends, of not replying to the Philadelphia epistle, been decided upon, not only because we should be grieved to break unnecessarily the tie which so long has united us, but because such course would have been unjust to the many members of Philadelphia Yearly Meeting who are one with us in faith, doctrine and discipline. At present, we can only recognize one Yearly Meeting in Philadelphia; and of that Yearly Meeting a considerable part are as uneasy with the course pursued by the majority towards other Yearly Meetings as we can be. If *they*, then, do not think the time come for a division, (if division indeed must be) let us not do anything to divide or stimulate a dividing spirit. It is not likely, it is barely possible, that matters can long rest where they are in Philadelphia. That Yearly Meeting practically disowns three Yearly Meetings with which we are in fellowship, New England, Baltimore and Ohio, and unless we are misinformed, Indiana Yearly Meeting, the largest in the world, and consisting of thirty or forty thousand members, and the Yearly Meetings of New York and North Carolina, are not likely to continue their correspondence with Philadelphia, if that Yearly Meeting persists in declining to acknowledge New England and Baltimore. Patience, then, seems still to be the watchword, and may its *perfect* work be the restoration of true unity amongst our Friends in Philadelphia.—*London Friend.*

THE ADVENTURES OF A MAN OF SCIENCE.

In a former volume of the "Leisure Hour," we printed a brief memoir of Francis Arago, the great French astronomer and mathematician to whom modern science owes so much, and on whose discovery of temporary magnetism is based the existence of the electric telegraph. That memoir touched but briefly on the events of the philosopher's youth, which was one of adventure and peril in the discharge of the duties of his profession. Of these adventures M. Arago has left behind him an autobiographical record, under the title of "History of my Youth." It is but a cursory review, penned from recollection after the lapse of years, yet it is full of interesting and instructive matter, and we feel that we need offer no apology to our readers for presenting them with a condensed summary of the facts which it relates.

When Arago was a mere boy, residing with his parents at Perpignan, an accidental meeting with a young officer of engineers, who had been a pupil of the Polytechnic School, determined him to the study of the higher branches of mathematics. He must have been possessed of extraordinary resolution and perseverance, and of faculties no less extraordinary for success in the pursuit which he chose thus early, and which he prosecuted with undiminished ardor to the end of his life. With no other assistance than he derived from the advice of M. Raynal, a private gentleman versed in mathematics, with whom his family were acquainted, he made himself master, before he was sixteen years of age, of all the subjects contained in the programme for admission to the Polytechnic School. When the proper period arrived, he went with a companion to Toulouse for examination, at which he came off more than triumphant, and was placed by the examiner, M. Monge, first on the list.

Arago entered the Polytechnic School in 1803, his seventeenth year, and studied under the celebrated Legendre, whom he conciliated by his talent and independence. In his second year, he was appointed *chef de brigade*, had apartments in the residence of the hydrographer, Hatchette, and gained the friendship of the first professors of the college. Soon after this, M. Mechain, who had been sent to Spain to prolong

the meridional line as far as Farmentera, died, and his son resigned the secretaryship of the Observatory. Arago was requested to fill the vacancy, and was introduced by his friend Poisson to the great Laplace, who loaded him with civilities. The heart of the young student bounded with joy when he dined with the great geometer, the author of the "Mèchanique Cèleste," in the Rue de Tournon.

At the Observatory, Arago became the fellow-laborer of Biot in his researches on the refraction of gases. While thus employed, the two submitted to Laplace a project for resuming the measurement interrupted by the death of Mechain, and were soon after appointed by government to prosecute that mission. They departed from Paris at the commencement of 1806, and immediately began their work. They found the old signals overthrown by storms, and endured great fatigues in traversing on foot the mountainous districts between Valencia and Catalonia and the kingdom of Arragon, in order to re-establish them. These toils were only varied by solitude for months together on the summit of a lofty peak, and the occasional society of a couple of Carthusian monks, who, in violation of the rules of their order, came to converse with them. Add to this, that their lives were often threatened by banditti, from whom the writer records several hair-breadth escapes—and some idea may be formed of the disagreeable romance of their position. During a great part of the time, Arago's companion, M. Biot, was laid up with a fever at Tarragon, and he had to prosecute his labors alone. The state of society in Spain at that time was as bad as it is possible to imagine; robbery and murder stalked abroad in the solitudes, assassins took refuge in the churches, where they defied the sword of justice, and the Romish priests, abandoned to party enmities and sensual indulgences, made a mock of religion.

M. Biot, on his recovery, rejoined Arago at Valencia, and both proceeded to Farmentera, where they successfully accomplished the task they had undertaken. M. Biot then returned to Paris, and Arago remained to carry out the measurement through the islands of Majorca and Ivica. By this time war had broken out between France and Spain. Arago had fixed his station on the top of a high mountain in Majorca, and the populace, mad with hatred against everything French, chose to construe his scientific demonstrations into war signals and telegraphs to the French army. He was obliged to fly for his life in disguise. He was refused admission on board his own vessel by the captain, and narrowly escaped, not without a wound from a dagger, into the castle of Belver, as a prisoner. The governor of the prison, an eccentric personage, who appears to have discovered the merits of hydropathy forty years prior to Preissnitz, treated him kindly. One friend alone dared to visit him, and, to relieve the tedium of confinement, sent him the journals of the times as fast as they appeared. In one of these Arago read the account of his own execution as a spy, in which he was described as having submitted to his fate with becoming decency. The perusal of this paragraph convinced him that his death was resolved on, and he determined to attempt an escape. By the aid of his friend Rodriguez, he found means to embark in a frail fishing-boat, on the 28th of July, 1808, and, first touching at Cabrera, arrived at Algiers on the 3d of August. Here the crew were refused permission to disembark, by one of the police, who was a Spaniard, and they had to fight for liberty to step ashore. Arago and his three companions in flight were hospitably received by the French consul, who furnished them with false passports, and procured them a passage in a vessel about to sail for Marseilles. The vessel left the port of Algiers on the 13th of August, and entered the Gulf of Lyons on the 16th, Here she unhappily fell in with a Spanish privateer, who took possession of her as a prize, under the pretence that she was violating the blockade raised by Spain on all the coasts of France. Looking from the cabin of the vessel, Arago recognized among the crew of the boat which had come to take possession of the prize, his old servant Pablo Blanco. He immediately got into bed and covered his head with the counterpane, lest Pablo should recognise him, and betray him. The supposed prize was taken to Rosas, and the crew and passengers placed in quarantine in a dismantled windmill, the young philosopher fortunately escaping recognition by his old servant.

The captured vessel being richly laden, the Spanish authorities wished to declare it a lawful prize. They asserted that Arago was her proprietor, and began an examination, in order to get evidence of that fact, if possible; but the young fellow puzzled them so completely by the various dialects he spoke, that they were unable to fix his nationality, much less to identify him as owner, and they gave up the attempt as a bad job. Being in possession of a safe-conduct from the English Admirality, Arago wrote to the captain of an English vessel at anchor in the roads, demanding his protection; the captain, however, refused to "mix himself up" in the affair, and left him to his fate. Meanwhile, finding that the report of his being a Spanish deserter, and the owner of the prize, was gaining credit, he wrote to the commandant of the place, declaring himself a Frenchman, and proved the declaration by reference to his former servant Pablo Blanco. But that same day the commandant was superseded by an Irish colonel, and Arago still remained in quarantine.

When the term of quarantine had expired, the prisoners were removed to the fortress of Rosas, and Arago, with his friend M. Berthèmie, were thrust into a casemate which was no better than a dungeon, and fed on rations of dry bread and

rice, which latter they had no means of cooking. To obtain better food, he sold his watch for a fourth of its value, an act which, though it relieved his present necessities, not very long after plunged his family in sorrow. It happened that Arago's father, who, ignorant of the fate of his son, went in quest of news wherever Spaniards were to be found, saw in the hands of a soldier the watch he had given to him at parting, and at once concluding him to be dead, swooned on the spot.—*Leisure Hour.*

To be continued.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 5, 1856.

SELFISHNESS.—Man is essentially a selfish creature. The principle of selfishness implanted in our nature is unquestionably one of vital importance; it is indeed essential to the preservation of our existence. It is also of great importance that it should be confined within its proper limits; when permitted to predominate, so as to be the all-pervading principle of action, it is liable to become, in some measure, destructive to its own object. Our Saviour, in his sermon on the mount, with the consummate wisdom which marked all his words, seized upon this principle as a guide and stimulus to virtuous and benevolent actions: "All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets;" a condensation of the precepts and injunctions of all the preceding dispensations. This maxim, we may observe, does not intimate any prohibition to a proper care of ourselves, but it inculcates, not only a strict honesty in our intercourse with others, but a benevolence of motive and a kindness of manner with which we would wish others to act towards us. It is the admonition of the apostle—"Look not every man on his own things, but every man also on the things of others." A due regard to this admonition, if inculcated in early life, becomes, like every thing else, an established habit. It is therefore a matter of vital importance, that parents, and more particularly mothers, in forming the minds of their children, should be careful to make a due regard to the feelings and wants of others an object of early attention. Such a habit, formed in childhood, constitutes in later life an agreeable auxiliary to the exercise of virtuous principles; but if we look abroad into the world, we are compelled to admit that many pass along from childhood to old age with very little reflection on the wants and conveniences of any but themselves. The habit of attention to the convenience of others is often neglected by parents, for the very same reason that the man did not teach his daughter Greek. Parents cannot teach their children what they have not learned themselves. A habit of disregarding the accommodation and comfort of others, sometimes manifests itself in a very repulsive way, where no thought or intention of unkindness was entertained. I was once witness, when quite a child, to a manifestation of that species of unkindness, in a case where the parties exhibiting it had probably not the slightest idea that there was anything in their conduct inconsistent with entire propriety and friendliness. The exhibition alluded to must have been the result of habit, and not of design. Three men and their wives left Philadelphia in company, to return to their respective habitations; one pair lived about sixteen miles from the city, the others, something more than twice as far; the residence of those who lived nearest the city, being directly on the road to the homes of the other four. The plan of the journey was for the six to keep together during the first sixteen miles, for the latter then to accept of the hospitality of their travelling companions for the night, and in the morning to proceed on their journey homewards. They were all mounted but one, and he was the one at whose house they expected to lodge. He was not far from fifty years of age, active for his years, but certainly old enough to be considerably fatigued by a continued walk of sixteen miles. The afternoon was cold and the ground covered with snow; the horsemen sometimes found it expedient to dismount and walk some distance for the recovery of their warmth; but though their companion and intended host was toiling on foot through the snow, neither of them appears to have had an idea that the vacant saddle might possibly afford some relief to his wearied limbs, as it certainly would have done without inconvenience to themselves. They, however, kept on, the horsemen walking as it seemed to suit their convenience, while their travelling companion performed all this distance on foot. And here let it be observed, that these apparently churlish horsemen were not the only ones, perhaps not the principal ones, on whom the blame

ought to fall; they, no doubt, as has been already observed, had been very much neglected in their education, but their host was a man of good understanding, possessing discernment enough to discover that the hospitality they would receive that night and the following morning, four suppers, four breakfasts and two beds, would have been very partially counterbalanced by each of the horsemen giving up his horse during eight miles of the journey; if the guests had not the brains to discover it, they ought to have been informed by some one who had, and there can be little doubt that a suggestion of that nature, for at least a part of the journey, would have been cordially received. But their pedestrian companion, somewhat indignant at their stupidity and want of thought, would not condescend to suggest what must have appeared to him so obvious a consideration, and he had his reward.

With some persons of certain habits and character, there seems to be a vague idea entertained, that whatever is contributed to the convenience of others is so much deducted from their own. The following instance, which came to my knowledge at least half a century ago, seems to be of this nature: A farmer, having a considerable stream flowing through his premises, erected a bridge over it for his own use and convenience. At a time when this stream was considerably swollen, a person wishing to cross it, apprehending that the fording was not quite safe, applied for permission to use the bridge, but was told by the owner that the bridge was erected for his own accommodation and not for the use of the public; permission was therefore refused. While a disposition to cultivate habits of kindness and attention to others is preserved, opportunities for their exercise frequently arise, which the selfish man does not perceive. The following incident, though apparently of little importance, is not without a moral: A man and his daughter, riding together in a chaise and one, on approaching the Brandywine, which was then full of ice-cold water, overtook and passed a solitary footman. The man in the chaise began to reflect how the pedestrian was to get over the stream; there was no bridge and no ferry boat kept there; the seat in the chaise would accommodate, conveniently, only two, and with those two it was already occupied; but the horse was a large and strong animal, and the chaise a good sound one; it was therefore obvious that, at the expense of a little inconvenience, the footman could be conveyed across the water. Stopping, therefore, till the footman came up, the owner of the chaise invited him to take his seat by the side of his daughter, and poising himself as well as he could upon their knees, in a position half standing and half sitting, he drove carefully across the stream. As they approached the opposite bank, a small boat moored there was struck by an eddy, and placed in such a position as to render it impossible to ascend the bank. Here then it was discovered that the driver had brought over with him the assistance he needed for getting out of the water. By the help of his passenger the obstruction was quickly removed; both parties were accommodated, and both were obliged.

Though the result of such a disposition is not always so obvious and so immediate, we may rest assured that it will never ultimately miss its reward. The consciousness of having done right is its own sufficient recompense.

There are probably few situations in which the principle of selfishness is exhibited in a more undisguised manner than at public houses, and in public conveyances. There the real clown is frequently manifested under the guise of a gentleman. Offers of kindness and accommodation, if acknowledged at all, appear too coldly received to indicate a feeling of gratitude. It, ought, however, to be remembered that real politeness is not to be worn like a holiday suit, only among equals and on particular occasions, but to be interwoven like the dialect of the language, into the speech and utterance. The man whose politeness springs from the heart carries it with him wherever he goes, to be used whenever occasion demands it.

There is one form in which selfishness frequently appears, wherein the character of the passion is probably not suspected. I allude to the tenacity with which many persons adhere to an opinion which they have once expressed. It can hardly be denied that the opinions formed and proclaimed are often the result of accident, or of circumstances by which we are surrounded, rather than of any well digested and well considered examination of the case. From the obstinacy with which many people adhere to the opinions once expressed, even when they hardly

know, or perhaps do not know at all, how the opinion in question came to be formed, it would seem as though their judgment, like the laws of the Medes and Persians, was never to be changed. To call into question the judgment or conclusions of persons of this character, is evidently not to awaken inquiry into the soundness of those conclusions; but to call into action such ingenuity as the party may possess, to defend and support them. Goldsmith's brief description of the country schoolmaster finds its exemplification in many cases:

"Even tho' vanquished, he could argue still."

E. L.

Married.—At Friend's Meeting, Spiceland, Henry County, Indiana, on the 30th of Fourth month last, Jehu Symons to Lydia Hall, both members of Spiceland Monthly Meeting.

———, At Friends' Meeting, Walnut Creek, Fayette Co., Ohio, on the 22d of Fifth month last, Joseph Pietsmeyer, of Chilicothe, to Eliza L., daughter of Gershom and Abigail Perdue, both members of Fairfield Monthly Meeting.

———, At Friends' Meeting House, North Ferrisburgh, Vt., on the 6th of last month, Joseph Hall, son of Horatio N. and Ruth C. Hall, to Elizabeth A. Hazard, daughter of Seneca and Elizabeth Hazard, (the latter deceased,) both of Ferrisburg Monthly Meeting.

Died,—On the 8th of last month, Elizabeth Ann Walthall, wife of Thos. Walthall, in the 31st year of her age,—a member of Dover Monthly Meeting, Clinton Co., Ohio.

——, On the 18th of 6th mo., in the 14th year of her age, Gulielma, eldest daughter of Lemuel and Unity C. Hole, of Carrol Co., Ohio, a member of Sandy Spring Monthly Meeting. Her disease prevented much communication during her sickness, yet her very serious and thoughtful turn of mind for some months previous, leaves the consoling hope that she has been removed from the trials of this world to where "God shall wipe away all tears from her eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

LONDON YEARLY MEETING.

Fourth-day morning, 5th Month 21st, 1856.—The first sitting was held at ten o'clock, and the attendance was considered fully an average one.

Joseph Thorp, the clerk of last Yearly Meeting, read the opening minute. The calling over of the names of the representatives, the first of the usual routine business, was gone through, and with fewer exceptions than usual, (four only we believe), they answered to their names. For the absence of these four, satisfactory reasons were assigned.

After some other appointments had been read, a Friend said he had to propose an alteration in the mode of procedure with the business of the meeting, viz., to postpone the reading of the foreign epistles till the answers to the queries had been read. This, he observed, had been the customary mode of proceeding, until there seemed ground for departing from it a number of years ago; but he thought there would be an advantage in recurring to the previous practice, as he had just proposed. He had no wish to provoke discussion, and he had nothing so much at heart as to see the business of the meeting conducted in the most advantageous manner. A number of Friends expressing approval of what had been suggested, and no objection being offered, the answers to the queries were accordingly begun, and were overtaken as far as Essex, previous to the adjournment about one P. M.

After the reading of the answers from Cornwall, a testimony was produced and read, in behalf of the late Sarah Rundell, of Liskeard.

In the answers thus far, there appeared to be nothing particularly differing from other years, except perhaps, that the exceptions seemed more numerous, in regard to the attendance of meetings for worship. The explanations called for, however, in reference to these and other points, seemed satisfactory to the meeting. The numbers joined to our Society in the course of the year, on the ground of convincement, were larger than on some former occasions. In Bristol and Somerset Quarterly Meeting, there had been six individuals joined; in Cornwall, one; Cumberland and Northumberland, four; and Essex, three. The reading of the accounts of sufferings was also postponed to the conclusion of the answers to the queries.

A few words from a ministering Friend, while the clerk was preparing the minute of adjournment, had a very solemnizing influence upon the meeting. He said he felt thankful in having been permitted to feel at our gathering together—and he had no doubt it was the case that many more, in like manner, had been favored to feel—the overshadowing of our heavenly Father's love; and he was desirous we should endeavor to cherish this feeling throughout, even till the close of our meetings.

Fourth-day afternoon.—Met at four o'clock.

The representatives having drawn together, as directed at the close of the former sitting, to consider of a suitable Friend for clerk, and two for assistants, concluded to propose Joseph Thorp for clerk, and Robert Foster and Robert Charleton as assistants; and the Friends proposed being acceptable to the meeting, their nomination was recorded.

The answers to the queries were then further proceeded with, commencing with those from Kent.

A testimony from Rochester Monthly Meeting, on behalf of Benjamin Bishop, was then read.

In reference to persons joining our Society on the ground of convincement, there appeared to have been five cases in this Quarterly Meeting.

The answers from Lincolnshire were read, followed by a testimony from the Monthly Meeting of Spalding and Wainfleet, on behalf of John Hurst, deceased. This was a very instructive document, as also the testimony for Benjamin Bishop; and a number of Friends spoke in confirmation of their contents, and expressive of their high value for the departed.

The reading of the answers from London and Middlesex finished the business of this sitting.

Fifth-day morning, 5th Month 2d.—Met at ten.

A testimony from Kingston Monthly Meeting was read, on behalf of our late valued friend Richard Barrett, of Croydon. Many Friends, some of them at considerable length, testified their sense of the worth of the deceased, and of his instructive example. We scarcely remember any similar document eliciting a greater amount of expression of unity and concurrence; while occasion was taken by several of the speakers, to encourage those yet in younger years, to a like early dedication of heart, and submission to the restraining and constraining influences of Divine grace.

Resumed the further reading of the answers to the queries. After those for Norfolk and Norwich, came another testimony, viz., for Anna Forster, which was both interesting and instructive. Two or more Friends gave expression to the affectionate regard which they had entertained for the deceased. The remarks of one speaker, in particular, appeared especially sound and satisfactory. The language of our blessed Lord and Saviour had much impressed him at this time—"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and we will come unto him, and make our abode with him." Notwithstanding what man is capable of attaining to, as man, in the cultivation of his intellect, or in the acquirement of what may be termed religious information, it appeared very clear to the speaker that it is not the *truths* of religion that convert the soul, but the operation of the Power of Truth in and upon the heart. Our dear Lord said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come unto *me* that ye might have life." And hence it is, that although these things may be, and are at times conducive to that end, yet we must come under the influence of the Power and Spirit of Christ in the heart, in order to partake of his salvation. There was nothing, he believed, that man can do of *himself* that will render him acceptable in the Divine sight; and it remains a living truth, that "the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise," and on this very ground, that the Lord alone can prepare the soul to offer it unto Him.

Overtook the answers as far as Yorkshire, at this sitting. In most of the meetings, there appeared to have been some small additions to the Society on the ground of convincement. In Westmoreland, four cases; Yorkshire, eleven. Respecting these latter, some interesting information was communicated, particularly in one instance, that of a man who had belonged to the Wesleyan body; and other three cases, all members of one family, a brother and two sisters, whose applications for membership were made without the knowledge of each other, but from apprehension of duty; and as they resided apart, to different Monthly Meetings. A number of those received into membership, had obtained their education at some of the Society's public schools.

During this sitting, a visit was received from the Women's Yearly Meeting, viz., by Mary Tanner and Sarah Chalk.

Fifth-day afternoon, four o'clock.—Met according to adjournment. The first business taken up was the perusal of a testimony from York Monthly Meeting, concerning Celia Wilcox. The answers from the General Meeting for Scotland came next, followed by those from the Yearly Meeting of Friends in Ireland; and there was also produced and read a minute from Carlow Monthly Meeting, respecting Elizabeth Barrington, of Ballitore.

A report from the Meeting of Ministers and Elders, signed by Thomas Norton, the clerk, stated that they had held their meeting, and gave a summary of the answers to the queries, which seemed so satisfactory that no comment was made upon it.

A Friend engaged in supplication, which tended to solemnize the meeting, and prepare it for the important duty before it. The remainder of the sitting was occupied by sundry Friends conveying their views on various points—some in reference to the exceptions to the first query, and others on the present state of things among us as a church. By one of the speakers, in particular, the supposed non-adaptation of silent meetings to our present circumstances, and the allegation of their not supplying that instruction in religious knowledge which our youth stand in need of, were very satisfactorily refuted; and it was clearly demonstrated, that there could no substitute be found in the shape of any *formal* religious services or outward arrangements, to render unnecessary individual subjection to Christ, through obedience to the teachings of the Holy Spirit—seeing it is the end of all rightly anointed ministry, to bring the people, younger as well as older, unto Christ, the minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.

Another Friend expressed his desire, that in

looking at the deficiencies existing amongst us, we might not be directing our attention to others, but that every one should examine how far he is himself individually at fault; and thus, by each repairing, as it were, the breach before his own door, there would be ability witnessed to lay shoulder to shoulder for the general restoration.

Robert Lindsay expressed the pleasure which it gave him again to meet with Friends on this occasion, after having been prevented for a number of years, and addressed the meeting at considerable length, impressively and much to the purpose, in reference to the subject then before the meeting—the state of the body.

Sixth-day morning, 5th Month 23d.—The various meeting-houses were open for public worship, in accordance with previous intimation and usual practice. That of Devonshire House was very largely attended, the number of our women Friends appearing considerably to preponderate.

Sixth-day afternoon, four o'clock.—Previous to entering on the business, Josiah Forster stated that there was now on the premises, a person from the south of France, in profession with Friends there, who was desirous of attending this meeting, if it were agreeable; and it being mentioned that he was well known to many of our members in London, permission was accordingly given, and Thomas Hodgkin was requested to introduce him. His name, we understood, was Bertram Combe.

The meeting then resumed the consideration of the state of Society. The first speaker, after some preliminary observations, adverted to the fourth query. In almost all the answers there were exceptions; in many instances to the fore part, but more particularly to the latter—that relating to "plainness of speech, behaviour and apparel." He was inclined to think, that if parents and heads of families paid sufficient attention to the principal branch of the query, duly endeavoring "to train up their children, servants, and others under their care, in a regious life and conversation," there would be fewer exceptions in the other branch. He thought it was *Christian simplicity* which our principle as to dress called upon us to exemplify, and not *peculiarity*. He then took occasion to advert to the circumstance of some of our members who, though considered exemplary enough in regard to the outward badge of plainness of apparel, were yet stumbling-blocks to some of our younger members, inasmuch as they did not also exemplify self-denial in relation to the use of intoxicating liquors—a point of far more importance than the peculiar cut of a garment.

This view of the question was dwelt upon at considerable length, consecutively, by a number of other Friends, who advocated the leaving of our youth, and such as did not feel called upon to assume the peculiar garb of the Society, at liberty to dress according to the dictates of Christian simplicity, instead of looking down upon them as unfit for service in the church, because of their thus differing from others.

The above is, we believe, the substance of what was said in favor of the foregoing views.

An equal, or probably a greater number of Friends, took an entirely opposite view of the question. The first in this direction speaking somewhat briefly, he was followed by another, who enlarged upon it in a very lucid and satisfactory manner, showing the soundness of the Society's testimony in this particular, and its scriptural authority. The testimony involved not only the duty of exemplifying Christian simplicity, but also that of resisting the ever-fluctuating caprices of *fashion*. It is not enough that an article of attire shall be *simple*—the highest style of fashion may occasionally *chance* deservedly to bear this character; but our Christian profession prohibits a *change*, merely because such *simple* article has ceased to be fashionable. As a necessary consequence, if we thus stand still and attempt to stem the tide, we cannot avoid becoming singular or peculiar. But this *peculiarity* is not what our profession dictates—it is rather what fashion exacts from us, because we refuse to swim in its current; so that it is quite taking a wrong view to suppose that *peculiarity* is what our principles lead to. It is Christian simplicity, rendered eventually peculiar, because we cannot follow in the wake of fashion.

But perhaps a more luminous and convincing exposition of our profession in this particular, as well as in others of primary importance, has seldom been heard on such an occasion, than was given by another Friend, who spoke at very considerable length, and, as it seemed in our judgment, with evident power and unction. He looked at the subject in a variety of aspects, general as well as particular, giving the results of his own individual experience, and of his observation, for which, as Friends were aware, he had larger opportunities than most. We can scarcely trust ourselves to attempt to detail his observations, sensible how difficult a matter it would be to do them justice. What preceding speakers with whom he united had advanced, may be said to have formed a text for his enlarged and fairer illustration; and while we doubt not it felt painful to the great majority to listen to what those who differed from him plead for, it seemed scarcely to be regretted that they got the opportunity to express themselves, since it was the means of eliciting such a communication as was that with which our friend was enabled to favor the meeting.

Quite the principal part of this sitting was occupied with the considerations of answers to the fourth query. The subject of gospel ministry, and the comparatively small number of our younger members of either sex coming forward

in the ministry, was weightily spoken to by one Friend, and the value of silent waiting upon God very sweetly and appropriately by another.

Altogether, the occasion was a highly favored one, worthy of being borne in remembrance by all who were present; and while all, or nearly all, could not but feel and be prepared to acknowledge how precious are such opportunities when ministers and others concerned for the welfare of the church are enabled to hand forth so much sound doctrine, suitable counsel, solemn warning, as well as consolation and encouragement, it is at the same time to be regretted that few, if any, of such as are the causes of mourning, can be reached by such expression.

The subject of total abstinence was also alluded to at some length, the speaker urging the consideration, whether the time had not arrived for the Yearly Meeting to take some more decided action in support of this movement; but though the same object was touched upon by another Friend, there was no conclusion come to in the matter.

Friends generally appearing to have relieved their minds in reference to the subject before the meeting, the clerk put the inquiry, as usual, whether the concern which had now been manifested for the prosperity of the body, should lead to the issue of an epistle to the Quarterly and Monthly Meetings. There seemed to be no difference of opinion in regard to the propriety of following the example of previous years; it was accordingly concluded to give forth an epistle, the preparation of which was referred to the Committee of Representatives.

Seventh-day morning, nine o'clock.—The Friends appointed last evening in the Large Committee to take charge of the General Epistle met, and after a very harmonious expression of sentiment, a sub-committee was chosen to prepare a draft of said document.

At eleven, the Yearly Meeting assembled.—The reports of Distraints for ecclesiastical purposes were read, the Quarterly Meeting of Essex, as usual, having sustained the greatly preponderating amount, somewhere about £2300. A number of Friends were induced to comment upon the returns, and upon the effect which the relaxation of our rules last year had produced in regard to these returns. It appearing that the general question might come up for discussion, Friends were reminded that, as it had been briefly adverted to in the Large Committee, and was likely to be resumed there, such as might wish to express their sentiments would have another opportunity for doing so, without further encroaching on the time of this meeting.

Proceeded next to read the epistles. First came that from Ireland, followed by those from America. In the former, as also in several of the latter, allusion was made to the recent separation in Ohio Yearly Meeting, narrating the action taken by each in reference to which section had been acknowledged. In the epistle from Philadelphia, mention is made of the reception of the document issued by this meeting last year, in justification of the part which it had decided to take in regard to the division in Ohio; and dissatisfaction is expressed that, while appearing to disapprove of separations, this meeting should, as it seemed to Friends of Philadelphia, have rather encouraged them by the recognition of an irregularly constituted body, consisting, as it did, of much the smaller number of representatives, viz., 12 to 30.

On the whole having been read, the clerk produced two minutes from the Meeting for Sufferings, in reference to the divided state of our Society on the American continent, during the last thirty years. These minutes simply stated, that this subject had claimed much attention, and the object of bringing it thus forward seemed to be to induce the Yearly Meeting to consider what could be done to provide a remedy for so painful a state of things. A considerable time was spent in this way, many Friends expressing their views and feelings, but without arriving at that unanimity which was deemed desirable on so important, as well as so intricate and comprehensive a subject. While some thought no way opened at present for any action on our part, and would wish the discussion to drop, others were of the judgment that the meeting was in too exhausted a state to do justice to the question, either by continuing the discussion in this state, or by passing it by altogether. It was ultimately agreed to adjourn till half-past four this afternoon, in preference, as had been suggested, to Second-day morning. Adjourned accordingly at half-past two.

In the epistle from Indiana, it was stated that the large size of that Yearly Meeting rendered the transaction of its business inconvenient. Five of the constituent Quarterly Meetings had, therefore, proposed to form themselves into a new Yearly Meeting, to be denominated Western Yearly Meeting. The proposal, having been solidly considered, was agreed to, and Friends of Indiana wished our Yearly Meeting to give an opinion in reference to this important step.

Seventh-day afternoon, half-past four.—On again coming together, the consideration of the minutes of the Meeting for Sufferings was resumed. Many Friends availed themselves of the opportunity to give their opinion, when a greater unanimity was evinced than in the forenoon; but all in the direction that the time was not yet come for this meeting to take any further proceedings in the case.

Adjourned, at seven, till eleven on Second-day morning.—*British Friend.*

(To be continued.)

The way to gain a good reputation is to endeavor to be what you desire to appear.

THE POWER OF THE WILL TO CONTROL INSANITY.

We have sometimes heard it questioned whether any person is perfectly sane at all times and on all subjects. Certain it is that many are literally "mad" when they become angry, and more, when they are in love. Much learning maddens the few, and the want of regular mental employment deranges multitudes. Strong drink destroys the balance of the victims, of some for a time, of others permanently. Riches and poverty, joy and sorrow, politics and pleasure, religion and profanity, have all their victims. Every *extreme* of life has produced its candidates for the insane hospital, while a far greater portion run at large, pass through the world as sane, which they are on most subjects and at ordinary times, though really insane on one or two topics, and under certain circumstances. One hardly can tell where to draw the line, if indeed it can be drawn; that is, if any one may be pronounced always perfectly reasonable.

In crowded cities and amid the nervous bustle of clashing interests, passions, and intellectual excitements, all men are more or less diverted from the equilibrium of a clear correct judgment; and at certain times it becomes a part of the daily struggle and duty of life in each man to wrestle against incipient or temporary disorder of mental action in some form or other. Many do this unconsciously, others consciously, but secretly. It would be well for mankind if it were more openly recognized as a part of the wisdom and duty of all men to be on their guard against the beginnings of many peculiarities, the neglect of which may plunge them into unsoundness of mind, more or less extensive and permanent.

A few years ago, an admirable little treatise was published in London, on the power of men to control insanity by an effort of the will. It suggested the idea that the essence of virtue is to have all the powers of thought and affection under the control of a strong and vigorous will, and that will subjected supremely to a sense of duty. This alone is true sanity.

The habitual indulgence of any train of thought—*i. e.*, the concentration of the mind upon it—invariably produces a certain increased circulation of blood in some portion of the brain, if not in the whole. Sir Astley Cooper was once trepanning the skull of a man who had met with an accident. A letter was suddenly brought in from his wife, and as he read it the increased pulsation was so perceptible that the excitement had to be stopped. Such excitement, often renewed, must and does produce a habit of increased action and flow of blood to those parts; in other words,—more or less inflammation of the brain, sometimes temporary, sometimes chronic. Let this only go on for years, a little stronger each time, and, finally, there must be a settled disordered action of some portion of that great nervous centre—the medium through which the mind acts. And thus, at length, wherever certain associations are called up, they instantly excite into activity that chronic and deranged action to which there is a tendency.

Persons who, on ordinary subjects, are remarkably accurate in their observations, and sound in judgment, will, on some point and at certain times, manifest a strange and subtle erroneousness of perception or of judgment, a fatuity of purpose, perfectly unaccountable.

The chief remedy lies within a man's own self. He must, at the outset, be made aware of the danger of inflammation of the brain, or any portion of it, through excessive mental action, or concentration of the mind on some one subject. Let every man look this danger fully in the face, for it is one to which all are liable, and then consider how he can best and most assuredly guard against and overcome it in his own case. A little watchfulness and experience will show any resolute man, who feels himself even on the verge of insanity, various methods of lessening cerebral excitement occasioned by the recurrence of any subject or class of subjects; methods that cannot be applied by anything but his own firm will.

Besides the consciousness of danger from over excitement of the brain, let there be also a remembrance that nearly all are more or less injured by it at some period of their lives, and on some subjects to which their thoughts are most addicted. Let each then struggle against it, conscious that where understood by the individual himself, in its early stages, there will be hardly a single failure of success.

The chief difficulty, however, is to set before the mind itself a motive sufficiently strong to induce this constant self-control, since the disease consists chiefly in a fascination of the imagination by the objects to be guarded against. For this purpose, a supreme sense of *duty* to a man's own self, to his family, to his Maker, can alone suffice. Indeed, the lack of this supreme sense of responsibility controlling all the powers must be regarded as always an incipient derangement, *i. e.*, an abnormal condition of mind leading to all other follies, and itself the chief insanity of all.—*Philadelphia Public Ledger.*

TO-DAY.

Let dotards grieve for childhood's days,
And only those look back
Whose wasted wealth or shattered health
Betrays a shameless track.
I cannot join in mourning time
Forever passed away;
For, while I look on Nature's book,
I'm thankful for to-day.

The trees are still as fresh and green
As ever branches were;
And, still in primal vigor seen,
They wave their arms in air.
The rivers sing the self-same song
That they have sung for aye;
Whose burden, as they glide along,
Is, "God is here to-day."

There's not a bird upon the bough,
Or leaf upon the tree.
But in the summer twilight now
As sweetly sings to me.
The bleakest wind that winter blows
Can chase disease away,
And shower its blessings in the snows
That hide the earth to-day.

And every where a thousand gifts
Invite us to rejoice—
To grieve no more for days of yore,
But raise a thankful voice;
That tells us, though the world was fair
In years removed for aye,
The earth and sky and sea and air
As lovely are to-day.

Then tell me not that childhood's days
Alone are fraught with joy;
That manhood's fancy cannot raise
The structures of the boy.
The childish mind is lost in dreams
Of pictures far away;
But man beholds majestic themes,
The wonder of to-day.

O ye who eyes upbraiding raise,
Pronouncing Fate unjust—
Who walk the earth with cherished hopes
Low trailing in the dust;
Discard a false unmanly thrall,
Nor own so weak a way;
But hope in Him who gave you all,
And thank Him for to-day.

SUMMARY OF NEWS.

Foreign Intelligence.—The Asia arrived at New York on the 27th ult. with Liverpool dates to the 14th.

The principal feature of the news is the continued excitement in England on the American question. The tone of the press is said to be generally hostile, the recall or dismissal of Minister Dallas being demanded. The Earl of Clarendon and Lord Palmerston stated, in their respective Houses of Parliament, that the American Minister had communicated to the former a dispatch from his own government, to the effect that the explanations of the British Government on the enlistment question were satisfactory, but that, for reasons alleged, Minister Crampton and the Consuls would be dismissed. The British Government, they said, had not decided what course to pursue. With regard to Central America, it was stated, that while the American Government thought that certain questions in connection with it might be usefully referred to arbitration, they also believed that the main point in dispute would be best settled by direct negotiation.

Some uneasiness has been produced by the announcement that orders had been telegraphed for several war vessels to prepare for "foreign service," with all possible dispatch. Their destination was generally believed to be Halifax, Nova Scotia. The total fleet upon, or destined to, the North American or West Indian station would then amount to 26, one-third only being sailing vessels; the number of guns to each ranging from 91 to 6, the latter being of the most efficient kind. The purpose of this demonstration was not known.

An address has been issued from the citizens of Manchester to the people of America, entreating them to employ their influence in restraining their government in any warlike tendencies, and promising to use their utmost exertions to produce a similar effect upon their own government. Several thousand signatures are said to have been obtained in a short time.

A bill for the abolition of the punishment of death has been negatived in the House of Commons by a vote of 158 to 64. The bill relative to the property of married women has been withdrawn, under an assurance that the Legislature would give its attention to the subject, with a view of remedying the present state of the law.

Subscriptions were being raised in England for the benefit of the sufferers by the French inundations. The Pope had announced his intention of contributing 15,000 francs, and the Sultan had forwarded 40,000 francs for the same object. The Emperor had purchased large quantities of agricultural implements, grain, cattle, &c., to be distributed among the authorities of the departments. The damage done by the inundations, includtng the destruction of dikes, railway embankments, &c., is estimated at 1,000,000,000 francs, (nearly $200,000,000.) The wheat harvest was not believed to be generally much injured, but fig, olive, almond and mulberry trees had been destroyed in great numbers.

Inundations have occurred also in Holland and Switzerland.

A letter from the Hague of the 3d ult. says: "The representatives of France, England, Russia, Prussia, Austria and Turkey, have each delivered to the Dutch Premier a note, accompanied by a declaration containing fresh maritime principles for neutrals in time of war. It is expressly stated in the note, that none of the powers who have acceded to these principles shall conclude any treaty except on similar bases. It is expected that Holland will accede to this suggestion."

It has become evident that the views of England and Austria respecting the Principalities are very conflicting, and it is probable that the deliberations of the commission on that subject will be protracted and difficult.

It is reported that the Austrian government intends to erect the Lombardo-Venitian provinces into a kingdom of Upper Italy, and to place the Grand Duke of Tuscany on the throne. The purpose of this movement is supposed to be to neutralize the growing influence of Sardinia.

Advices from Constantinople state that the Russians have restored Kars, and destroyed the fortifications of Reni and Ismail.

The Emperor of Brazil, in his speech at the opening of the Parliament on the 3d of 5th mo., declared that attempts to renew the slave trade have been frustrated by the vigilance of the government, supported by public opinion, and that the traffic is completely done away throughout the empire.

The last accounts from Australia state that the gold fields were yielding more largely than ever. The produce of the first three months of the present year was nearly double that of the corresponding period last year, amounting to nearly 700,000 ounces. Trade continued steady, and the balance was in favor of the colony. The necessaries of life were moderate in price, and immigrants were invited. The legislature of New South Wales had voted £75,000 per annum to re-establish steam communication with England, 108 days having elapsed without advices from that country.

The U. S. Commissioner sent to Panama to in-

vestigate the riot of last spring, is busily engaged in the examination. The government of the State of Panama is waiting the action of the general government on the subject, without attempting to punish the rioters, but up to the latest advices nothing had been done by the latter.

Bills to organize New Granada into a federal republic of eight sovereign States, have been adopted by both houses of Congress, but with such discrepancies between them as to cause some doubts of the success of the measure. A bill to authorize the President to open negotiations for the re-establishment of the former republic of Colombia, has passed and been signed by the Executive.

Later.—The North America arrived at Quebec on the 30th ult., with news from Liverpool to the 18th. Lord Clarendon had stated in the House of Lords, that it was not the intention of the Government to advise the Queen to suspend diplomatic relations with the United States. The announcement was received with much satisfaction.

Domestic.—News from California to the 5th ult. has been received. The two murderers, Casey and Cora, were hung by the Vigilance Committee on the 22d of 5th mo. On the 29th, a writ of habeas corpus was issued by Judge Terry, of the Supreme Court, for a prisoner in the hands of the Committee, but the Deputy Sheriff was not permitted to serve the writ. Several desperate characters have been arrested by the Committee, and were to be sent out of the country. One of them committed suicide, after making a confession of various election frauds in which he had been concerned. The Governor of the State issued a proclamation on the 3d ult., declaring San Francisco in a state of insurrection, and calling upon the citizens to aid in preserving the peace. The proclamation was disregarded, and it was apprehended he would call out the U. S. troops, in which case a conflict would probably take place. Many persons throughout the State were ready to assist the Committee. A petition to the Governor to call an extra session of the Legislature, was circulated and numerously signed.

A difficulty has occurred in Washington Territory on account of an attempt by Judge Saunders to hold a Court when martial law had been proclaimed, on account of the Indian war. The Judge has been arrested by the Governor's orders, and is to be kept prisoner till peace is restored.

The Grand Jury of Washington City have presented an indictment against Preston S. Brooks, for assault and battery on Charles Sumner. The trial was fixed for the 30th ult., but Sumner's physician considering it imprudent for him to attend in the present state of his health, it was postponed.

A very considerable emigration from Norway to the United States is taking place this year. Upwards of 1,600 persons either had sailed, or were about to do so, a short time since. The spirit of emigration in Norway is so strong, that the value of property has been lessened by it.

A conflict took place on the 14th ult., between a portion of the U. S. troops in Kanzas and a large party of Missourians, in which the latter were finally dispersed, but many of them still remained in the Territory, broken up into small bands, and watching for opportunities to kill, rob and burn. Col. Sumner is reported to have disbanded and driven out several parties. A company of emigrants from Chicago, on their way to settle in Kanzas, were deprived of their arms at Lexington, Mo., by a body of Missourians and Carolinians who had been driven from the Territory. The Chicago company were subsequently compelled to return to Alton.

Congress.—On the 25th ult., Senator Wilson presented the petition of the Massachusetts Emigrant Aid Society, setting forth the true character of that organization, and asking compensation for the destruction of its property in Kanzas, which was referred to the Committee on Claims. Foster of Conn., made an earnest speech in favor of excluding slavery from the Territories. The Kanzas bill, and all the proposed amendments, were recommitted to the Committee on Territories. On the 26th, a resolution was passed, providing for the adjournment of Congress on the 28th inst. A resolution was also adopted, instructing the Judiciary Committee to examine the laws regulating the succession to the Presidency in case of the death of the President and Vice President, and report whether they deem further legislation necessary. The rules of the Senate were amended, so as to make it the duty of the Chair to call Senators to order whenever they violate parliamentary decorum. A bill was passed for constructing a military road from Missouri, via Great Salt Lake City, to Carson valley, California. On the 28th, the House bill for marking the southern boundary of Kanzas was passed, and one establishing two additional land districts in Minnesota. On the 30th, Douglass, from the Committee on Territories, to which had been referred the various bills relative to Kanzas, made a voluminous report, accompanied by a bill, which provides for the appointment of five commissioners, chosen from different sections of the Union, to take a census of the legal voters in the Territory, and make a fair apportionment of the delegates to be elected to a convention for framing a State Constitution. The lists of voters, after proper precautions have been taken for their correction, to be printed and circulated, and also put up at each of the places for voting. No person to be allowed to vote whose name is not on the list; the voters to be all white male inhabitants over 21, who have resided in the county three months before the election, and no test oath to support the fugitive slave law or any other law, to be permitted. The bill also provides that no law shall be of force in the Territory, infringing the liberty of speech or of the press, or the right of the people to bear arms, &c. Collamer, of Vt., submitted a minority report the next day.

The bill for the admission of Kanzas as a State, with the Topeka Constitution, was taken up in the House of Representatives on the 25th. Motions to re-commit the bill to the Committee on Territories, and to refer it to the Committee of the Whole on the state of the Union, were debated on that day, and on the 26th and 28th. On the latter day an amendment was offered, substantially restoring the Missouri Compromise, but it was cut off by the previous question. A bill was reported from the Committee on Territories, to punish and prevent the practice of polygamy in the Territories of the United States. On the 30th, the bill for the admission of Kanzas, after the adoption of an amendment restoring the Missouri Compromise, was finally lost by a majority of one. The majority report of the Kanzas Investigating Committee was presented on the 1st, and read in part. It is very voluminous.

FRIENDS' REVIEW.

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For Friends' Review.

THOMAS STORY.

(Continued from page 674.)

A number of Friends were visited and several meetings attended by Thomas Story in this short journey, in the course of which we find this pleasant incident recorded:

"We went to the house of Margaret Fawcett, an ancient widow, having an estate of six or seven pounds per annum, out of which she entertained all travelling Friends coming that way, besides her own family, and had always plenty; and so desirous was she to entertain all, that she was commonly called the covetous widow of Cumberland; and was a woman truly honorable in the truth during her time."

A practical illustration of the Scripture exhortation, "Covet earnestly the best gifts."

Remaining but a short time at home, where he states he had "many inward loads and burdens, not one soul in the family having any sense of truth," Thomas Story was concerned again to undertake a journey with John Boustead. They met with Thomas Rudd at Edinburg, who was under an exercise to go through the streets and warn the people in these words: "Ho! all people; O be warned this day to fear before the Lord, the mighty God of Heaven and earth, and every one turn from the evil of your ways." He had a voice suited to the measure of his words, with an innocent boldness in his countenance; frequently lifting his right hand towards heaven as he passed along, which was with a slow and grave pace.

The rude rabble of the town, although restrained from inflicting any serious personal injury, were scoffing and insulting in their demeanor, and created so much tumult that the chief bailie sent an officer to summon Thomas Rudd before him, and committed him to prison a short time,—not maliciously, as he afterwards alleged, but to protect him from the violence of the people. At Leith, having a similar message to deliver in the streets, Thomas Rudd was again summoned before the bailie, who enquired of him by what authority or power he preached to the people. Thomas answered, "by the authority of the word of God, nigh in his heart, by which a necessity was laid upon him; as it is written, 'Out of the abundance of the heart the mouth speaketh,' and 'a good man, out of the good treasure of his heart bringeth forth good things.'"

The bailie, being a moderate man, did not detain him long. The people appear to have been well disposed to hear, and came "as bees from a shaken hive," quickly filling the streets. The message being delivered, T. Story says, "the two officers and a multitude of the inhabitants very lovingly conducted us out of the town, to a green hill a little without, directing us the way we enquired after with great respect."

"When we were about a quarter of a mile gone from them, the tender love of truth being much manifested in us, we were constrained thereby to look back, when we saw the multitude still standing on the hill looking after us; and that love flowed towards them as from an open fountain, in the sense whereof we were tendered and broken, and yearned towards them as a young man towards his beloved when he takes his journey from her for a season. There will be a tender people there in time."

"At Inverness, having dined in a large upper room, several military officers, viz., Lieutenant Livingston, Lieutenant Alexander Frazer, Ensign Cunningham, &c., who kept garrison there, desiring a little of our company, came to see us. At their entrance into the room, they saluted us in their manner, uncovering and bowing, saying, 'your servants, gentlemen.' The presence of the Lord being over us, Thomas Rudd answered, 'not our servants, but servants of God and fellow servants one of another for the Lord's sake.' Then they made an apology by saying it was their way of expressing respect; which we perceiving to be without mocking, little more was said on either side, but all were drawn in an instant into profound silence, by the invisible power of God; and in a short space the room was full of people, and all sober, like a

meeting of Friends, and Thomas Rudd spoke to them concerning true silence and the worship of God in spirit, in the silence of all flesh, and the imaginations and desires thereof."

The meeting being closed, all departed in a grave and serious state of mind. The next morning the same officers came again to discourse with the Friends, and take their leave; and as matters of truth and religion were opened, which was not sparingly, they were delivered to them. They seemed troubled to part with Friends, and took them by the hand, praying that the Lord might be with and prosper them.

Thomas Story had an interview with a priest of Inverness, named William Falconer, at his house, a number of persons being present. The conversation turned upon the many divisions in professing Christendom, and their departures from the spirit of Christ. The priest condemned only the usurpations of the Bishop of Rome, and his having usurped a dictatorship over the Christian world in matters of religion, and imposed a multitude of anti-christian errors by unreasonable force upon mankind. But he contended for this as the remedy, "that God having committed his whole will into writing in the Holy Scriptures, and in the course of Providence preserved them unto us, we have our whole duty declared therein, as our rule and guide in matters of religion; so that we are not to expect the manifestations of the Spirit, as in times past, that dispensation being now ceased."

Thomas Story replied to this, "that what he said of the Bishop of Rome was true, and that the Scriptures are the most excellent books extant; which were given from time to time by the word of the Lord, which is the Spirit of Christ. But men may read and speak the truths contained in the Scriptures one to another, and the readers and speakers remain still ignorant of the word of the Lord, and of the things themselves intended to be signified by the words; and not being sent of God, as the Scriptures send no man, cannot profit the hearers, but are themselves transgressors in so doing, unless they were sent by the influence, power and virtue of the same Word, that did dictate the matter of the Scriptures unto the holy penman thereof.

"This appears by the 23d chapter of Jeremiah, which I read from the Bible. 'The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord. Is not my word like a fire, saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore behold I am against the prophets that steal my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use their tongues and say, He saith; yet I sent them not, nor commanded them; therefore they shall not profit the people at all, saith the Lord.'

"So that it is contrary to the declared mind of God, that any should use his words to others as his ministry, who are not sent by Himself so to do; for though they have been his words to others, those who use them without his command, are charged by him as thieves; especially such as make merchandise of them to the people."

Thomas Story contended that the dispensation of the Spirit had not ceased to the Church of Christ, but to evil doers, such as the Prophet Micah spoke of: "Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings." And to such "as made the people err, they bit with their teeth and yet cried peace;" Night shall be unto you, that ye shall not have a vision, and it shall be dark unto you that ye shall not divine."

"But God is with his people still as in former times, according to the promise of the Son: 'If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.'"

The auditory heard what was said with patience, and none made any answer but the priest; and all that he said was, and that a little pleasantly, "such as you going about with such chapters may do much mischief." The interview ended in a friendly manner, and Friends departed in peace to their inn.

(To be continued.)

EXTRACT FROM THOMAS CHALKLEY'S JOURNAL.

"I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country, where there was liberty in the family so to do, at a place called Woodford, about seven miles from London, where I got leave sometimes to go. At the time called Christmas, I went to see them, and five miles on my way went to a meeting, at a town called Wanstead; at which meeting a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend to keep holy, for Christ's sake, many of them spend mostly in wickedness, sports and games; even some pretending to be religious; and generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served instead of honoring Christ. From this meeting at Wanstead, I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes. The time drawing near that we were to go to our games, my uncle called to the doctor, as he styled him, to me and to my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly

cried to the Lord to keep me faithful to him; and lifting up my eyes, I saw a Bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he looked upon me, and said, 'He was better disposed also.' So their sport for that time was spoiled, and mine in that practice forever; for I never, as I remember, played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire. I am certain the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of Satan; and music and dancing having generally the same tendency, ought therefore to be refrained from. The sentiments of the Waldenses, a people in great esteem among Protestants, are worthy the consideration of all Christians; which were, 'That as many paces, or steps, as a man or woman takes in the dance, so many paces or steps they take towards hell.'"—*Friends' Library.*

The date of this transaction is not given, but from the tenor of the narrative it may be fairly inferred that Thomas Chalkley was then a young boy.

The convictions with which he was so powerfully impressed, were, no doubt, strengthened and enforced by the remembrance of the testimony he had heard at Wanstead meeting, but the conviction must itself have had a deeper origin than the declaration of the minister. The family of his relative, where the proposal to play cards was made, were, no doubt, deemed respectable and strictly moral. Had the subject of playing cards as an occasional amusement, instead of being presented in a practical form, been called up as a subject of discussion, it is altogether probable that the parson, at least, would have been ready enough to enter into its defence, and probably would have made no hesitation in announcing his belief that there was nothing offensive or sinful in "a snug and friendly game at cards." But how are we to explain the fact, that when, without discussion, without argumentation, it was simply observed that the young visitant preferred reading the Scriptures to joining them in the play, the conviction seems to have been instantly impressed on the mind of the uncle and that of the parson, that the youth had made a wiser, as well as more pious choice? Are we not to conclude that the principle which produced so strong a conviction in the mind of young Chalkley, would, if properly regarded, have excited a similar, if not an equal feeling, in the minds of the family where he then was, and have spoiled their sport as well as his, in that line, forever?

There is said to be a saying among the Jews, that every judgment that has fallen upon their nation since their egress from the wilderness has contained an ounce of the calf which Aaron made for the people to worship; and there are, no doubt, many vices into which men fall in mature life, which might be traced, if carefully scrutinized, to the indulgence—sometimes, perhaps, the transient indulgence—of vicious propensities in early years. On the other hand, when children and youth wisely resolve to make their convictions of duty the measure of their conduct, they are preparing themselves to resist the temptations to evil which the world will be sure to present to their riper years. It is impossible to say how much of the subsequent religious life of Thomas Chalkley was owing to the stand which he was enabled to take at the house of his uncle, but we may fairly conclude that, had he turned away from his Bible and joined in the game of cards, he would not have proved exactly the man he did. E. L.

LONDON YEARLY MEETING.

Concluded from page 685.

Second day morning, 5th mo. 26th.—The Yearly meeting came together at eleven, in terms of adjournment. A proposition came from York Quarterly Meeting, in reference to the Society's rules respecting marriage, which gave rise to a somewhat protracted discussion.

On the face of the minute accompanying the proposition, there was the confession of want of unanimity among Friends of the Quarterly Meeting. While this was freely admitted, it was stated in explanation, that there was no difference of opinion among them as to the propriety of bringing the matter before the Yearly Meeting. A number of Friends were of the judgment that, considering the intricacy and importance of the subject, and the lack of information from York Quarterly Meeting, the proposition could not be entertained this year; but a minute made, deferring the consideration of it till next year. For the same reasons, other Friends saw a necessity for some endeavor being made now to provide a remedy; at least, that the proposition should be referred to the Large Committee, whose report would come into this meeting, and would not commit the Society to any measure with which it was not fully satisfied.

It should be stated, that the proposition was two-fold, or embraced two descriptions of cases, viz., to permit marriages to be solemnized in our meetings and according to our rules, wherein only one of the contracting parties is a member, as also those wherein neither party is in membership, provided they all made the profession of Friends—it being, of course, understood that they go through the same routine as our mem-

bers, in declaring their intentions before the Monthly Meeting, public intimation being given of such intention, and their clearness of all other similar engagements inquired into and reported, before permission to celebrate the marriage is given. It may be stated further, in regard to the permission thus sought for by the parties referred to, that it was not to be understood as conferring right to membership. Adjourned till four o'clock this afternoon.

Second day afternoon, four o'clock.—Occupied till seven with hearing reports from the different Quarterly Meetings, in reference to the education of the youth, both members and those not in connection, but professing with Friends.

While a pretty general impression appeared to prevail that a necessity had arisen, owing to altered circumstances, for some further attention to the class whose interests the minutes of last Yearly Meeting had in view, it was yet the conviction of a number that, in the existing economy of the Society, as provided for and recommended in the *Book of Rules*, a remedy might be found sufficient for all emergencies; and an opinion was pretty strongly expressed that it was less an increase of knowledge, either of the truths of Scripture, or of our individual duty, that was wanting, than an increase of obedience to the convictions of the Light or Spirit of Christ in the heart, where He still teaches as never man taught, all those who are willing to receive Him in this the way of His coming. It was by this means that our Society was first gathered to be a separate people, and the alone certain way of witnessing a revival, was by a recurrence to this, our great fundamental distinguishing principle.

The conclusion to which the meeting came was embodied in a minute, continuing the subject under the care of the Quarterly Meetings; requesting them to report again next year what further they may by that time have accomplished in this particular.

Third day morning, ten o'clock —The reports from our public schools were brought forward. First came that for Ackworth, which gave a very favorable representation of the institution, as regards the progress of the children's education and the health of the large family, though the finances were not in an encouraging state. The income had been considerably less for the year than the expenditure; the average cost had also exceeded that of two or three previous years, being within a trifle of £24. This difference, together with the decreased income, was satisfactorily accounted for. Along with the report, there was presented a minute from the adjourned General Meeting for the school, complaining of the state of ignorance in which too many children entered the institution, in regard to elementary religious knowledge.

The reports from the other schools succeeded, and occasioned but little remark. Their reception was minuted as acceptable to the meeting.

The difficulty of obtaining a sufficient number of competent teachers was alluded to, and some information communicated respecting the Flounders' Institute, as offering great encouragement to enter upon the highly honorable and most useful avocation of a teacher. At this institution, a certain number of young men receive, gratuitously, a first-class education, expressly with the intention of qualifying them to become teachers; and it was thought very desirable that the attention of parents, who had families requiring to choose occupations, should be called to the advantages thus provided.

Third day afternoon, four o'clock.—The first business taken up at this sitting, was another minute from the Meeting for Sufferings, accompanied with a report on the subject referred to their consideration by last Yearly Meeting, viz., the alteration in certain of the Society's rules in regard to marriage. A draft of the mode of procedure proposed to supersede the present was submitted, and, after some explanations, adopted; together with a minute of advice on the general question of marriage. Some slight alteration in marriage certificates being thus rendered requisite, a committee was appointed to consider the subject and report to a future sitting.

The change in the rules above referred to, consists in simplifying the procedure in presentations of marriage; requiring the man only to appear personally before his own Monthly Meeting, and verbally to declare his intentions. A certificate signed by the woman Friend, and duly attested, is to suffice on her part. Where parties belong to the same Monthly Meeting, the men's meeting is to make an appointment as at present, and inform the women's meeting of the case, which is to make a similar appointment, reporting the result of inquiry to the men's meeting; when, if no obstruction offers, the parties are to be set at liberty to solemnize their marriage.

Where the parties belong to different Monthly Meetings, the course of procedure is the same as regards the man; the Monthly Meeting in this case having to send a notification to the Monthly Meeting to which the woman belongs —that meeting to acquaint their women's meeting, whose duty will be same as at present. The woman's Monthly Meeting, on receiving information from the meeting to which the man belongs, that he is clear of all similar engagements, is then to liberate the parties as at present.

The report of the committee of the Meeting for Sufferings, appointed to correspond with Friends in foreign parts, was listened to with much interest. The most striking feature in the account, was that respecting the two months' meeting at Stavanger, which, it was stated, had admitted fifteen individuals into membership, in the course of the year.

William Tanner, in a letter to the Meeting for Sufferings, which was also read, gave some additional and very interesting and encouraging intelligence respecting Friends in Norway—the result of his observation in the religious visit he paid them last year.

Fourth day afternoon, 5th month 28th.—Met at four o'clock. The propriety of the Yearly Meeting adopting a petition to the Legislature in favor of the abolition of capital punishments, was brought under consideration at this sitting. Friends appeared very unanimous in regard to such a petition, with two, or at most three exceptions. One of the dissentients said that this was not an article of the Society's faith on which we were united, as in the peace or slavery questions, and that we were not prepared to petition in a Yearly Meeting capacity. Another expressed his hope that the committee appointed to bring in the draft of a petition would not take the high ground of Scripture authority, as opposed to the punishment of death. While disapproving of this last penalty of the law, he thought there were sufficiently strong reasons against its infliction, without having recourse to Scripture in support of its abolition. He was not prepared to say that there had not been cases, or that such might not again occur, in which this punishment was justifiable. His reason for such belief being this, that he could not dare to be wise above what was written, and that he might not differ from an inspired apostle, who said the magistrate did not bear the sword in vain. He could not, therefore, unite in a petition taking the high ground of Scripture on this subject. On the other side it was maintained, that Friends were as unanimous herein as they were on the unlawfulness of war and slavery, and that no petition ought to go from the Yearly Meeting which was not based on the inviolability of human life under the gospel dispensation. Those who thought differently were, of course, not expected to sign the petition. After the conclusion was come to that the petition should be prepared, a proposal was made and about to be adopted, chiefly with the view of saving the time of the meeting, to commit the preparation and presentation of the document to the Meeting for Sufferings. This course was, however, objected to, and the original proposal adopted, viz., that the petition should be the act of the Yearly Meeting itself, as likely to be more impressive. A committee was thereupon named, to prepare and bring in the petition to a subsequent sitting.

Proceeded with reading certain selected minutes of the Meeting for Sufferings, embracing epistles from the committee of that body appointed to correspond with Friends abroad—one addressed to the four meetings in South Australia, and another to the meetings in Van Diemen's Land. These were followed by the reading of a letter from Robert Lindsey, addressed to the Meeting for Sufferings, and giving a narrative of the religious visit in which he had been engaged since 1852 to the beginning of the present year, to South Australia, Van Diemen's Land, New Zealand, South Africa, &c. The letter was listened to with deep attention, as were also his own verbal additions; from both of which sources the meeting was put in possession of more ample information concerning our members, and those connected with Friends in those colonies, than had previously been communicated; and much sympathy was awakened in their behalf.

Further information was obtained from Edward Sayce; also from Charles Mould, the Friend already alluded to as having come from Melbourne, and who was allowed to be introduced into the meeting. The trying circumstances in which the meetings in South Australia are placed, in regard to the number of members requiring pecuniary relief, and there being comparatively few able to contribute, presented a strong claim upon the liberality of Friends in this country; more especially as a large proportion of those requiring relief were members of English or Irish Monthly Meetings, upon whom our Friends in these colonies had never yet made any demand. It was suggested that the national stock would be well applied in rendering the needful assistance; but the propriety of such an application of that fund was disputed, and it was left to the liberality of individuals to assist our Friends abroad, both in the support of the poor, and to defray the rent of a place where they may hold their meetings for worship, present circumstances making it unadvisable to think of building a meeting-house. Intimation was then given that a subscription paper lay in the clerk's office, on which such as inclined might put down their names and offerings.

A message came from the women's meeting, stating that Priscilla Green, who had received a certificate for religious service in America, was desirous before leaving to have a meeting appointed for the young, and requesting the concurrence of the men's meeting. Unity being expressed with her concern, it was agreed that the meeting should be held on Sixth day evening, at six o'clock, in Devonshire House.

Fifth day morning, 29th of 5th month, half past ten.—The Clerk took up some additional selected minutes of the Meeting for Sufferings. The first embraced a report of the committee in reference to the circulation of the Address to Sovereigns on the subject of Slavery. The attention of the meeting being thus called afresh to this important concern, it was agreed that a paragraph in reference to it should be inserted in each of our epistles to America. It was suggested that the sub-committees should attend to this, but it was thought better for a few Friends of the meeting to prepare a paragraph and submit it to a future sitting. The subject appear-

ing not to have been noticed in the general epistle for some years, it was deemed desirable to have an allusion to it this year; and it was referred to the committee engaged in the preparation of that document, to attend to this suggestion.

A second minute brought forward a report on the Negro and Aborigines' Fund. It appeared that this fund, which had been collected in 1851, and amounting to something like £2,600, was now exhausted, except a small balance of £50 or £60. The fund having been of great service, and there being a wide field for continued extension of assistance in the same direction, it was agreed to raise another fund of equal or greater amount, and a subscription paper was to be laid on the Clerk's table for the purpose, besides the Quarterly Meetings being requested to collect and remit the amount of their contributions to their respective correspondents in London.

It was remarked, that the way in which this fund had been appropriated, was chiefly in supplying the means of education to the negro and aboriginal inhabitants of our colonies; and this being also the only way open for Friends contributing to the cause of missions, in consistency with our religious principles, the hint was thrown out that the contribution ought to be on a liberal scale. The former fund, collected five years ago, gave only about £500 per annum for this great object; and this, it was observed, was but a small sum for our Society to devote in this direction.

Another minute of the Meeting for Sufferings taken up at this sitting, had reference to a publication undertaken by that body, entitled *A Plea for Religious Liberty*, or *Liberty of Conscience;* which, it appeared, had been a concern of our late friend William Forster, and which the recent assembling of the plenipotentiaries at Paris seemed to render a suitable time for issuing. The publication, with sundry minutes respecting it, was read, and, with some brief addition, adopted by the meeting. There was a full and free expression of approval of this step, and the time chosen for bringing out the document was considered most opportune. A deputation of the Meeting for Sufferings had proceeded with it to Paris, and presented the different representatives of the powers assembled at the Peace Congress with a copy of the *Plea*. A detail was given of the reception which the deputation met with from the various plenipotentiaries, which was listened to with great attention.

The Yearly Meeting came to the conclusion to adopt the document, leaving it to the Meeting for Sufferings to print and circulate it yet further among the other European powers, as also among our own members.

The report from the Committee on Epistles was read, in reference to the conclusion to which it had arrived, in relation to the proposition from York Quarterly Meeting on the subject of marriage. The report recommended that the consideration of the proposition should be deferred till next year, in which the Yearly Meeting unanimously concurred.

The attendence of any of our members at the display to be made in the parks, &c., this evening, in celebration of the peace, was discountenanced in affectionate terms, and the meeting adjourned till eleven o'clock to-morrow forenoon.

Sixth day morning, 5th month 30th.—The Yearly Meeting assembled at eleven. After reading the register for young men, &c., the petition to Parliament for the abolition of capital punishments came under consideration. It was again opposed, on the ground already stated; but by so very few individuals, that the Yearly Meeting, after ample expression of most cordial concurrence, adopted it. In order to insure as extensive signature as possible at this advanced stage of the proceedings, the petition was to be in readiness for that purpose on the adjournment of the meeting.

At a former sitting a small committee was appointed to revise the form of marriage certificate, with a view to the suggestion of such alteration as the new rules, in regard to the mode of presentation of marriage, rendered necessary. The committee reported having attended to their appointment, and produced an amended form of certificate, which was acceptable; and it was left to the Meeting for Sufferings to carry the amendment into effect.

The said committee had, at the same time, revised the new rules which had been previously brought in, and suggested some slight verbal alterations, and these being considered improvements, were adopted. The time agreed on for commencing the new mode of procedure was fixed to come into operation on the 1st of Ninth month next.

The minute of counsel in reference to marriage, which, as already stated, had been originally introduced appended to the rules, but agreed to be issued separately, came again under review, and it was thought a preferable course to withhold it, leaving the Meeting for Sufferings to have it annexed to the general advices.

A short minute from the Meeting for Sufferings was then read, intimating that John Hodgkin had been commissioned to lay before Friends a statement respecting the present position of that body. It was somewhat to this effect, that the time seemed to have arrived for the Yearly Meeting to undertake a consideration of the constitution of the Meeting for Sufferings, with a view to some improvement therein. The original object of that meeting having long ceased to require attention, it was suggested that another name might be found, by which it might be more appropriately designated. While no complaint was made of the duties being too

onerous for those upon whom they chiefly devolved, yet to show how much the basis of the Meeting for Sufferings had in course of time been narrowed, it was mentioned by John Hodgkin that the Quarterly Meetings had been reduced in number by various causes, such as amalgamation, &c., from thirty-four to twenty-three.

The introduction of the subject occasioned a good deal of remark, and led to the correction of some misapprehensions in reference to the constituency of this standing committee of the Society, and many Friends expressed their sense of obligation for the very efficient and valuable services which it had rendered to the body.

It was finally concluded to recommend the Meeting for Sufferings to request the various Quarterly and General Meetings to appoint representatives to a conference, to be held in London, at such time as might be deemed most suitable; when the whole question as now submitted, could be considered, and a report presented to this meeting next year; it being understood that the present members of the Meeting for Sufferings were to be entitled, *ex officio*, to seats in said conference.

Adjourned, after sitting nearly four hours, till eleven o'clock to-morrow morning.

The meeting appointed for Priscilla Green, being to take place at six this evening, the Yearly Meeting did not assemble.

Seventh-day morning, 31st of 5th month.—The Yearly Meeting convened at eleven o'clock. Some routine business, usual at this time, and embracing information as to the discontinuing and establishing of certain meetings for worship, and the calling over of the list of correspondents, having been disposed of, the replies to various epistles were proceeded with. They elicited very little comment, and were mostly signed, with only a few verbal alterations. Adjourned till four this afternoon.

Seventh day afternoon.—Met at four o'clock. The Epistle to Philadelphia not having been overtaken at the forenoon sitting, was now read, first, as it had passed the Large Committee, then with an alteration, which the Friends who had prepared it thought would be an improvement. Friends seeming generally to consider it in this light, the epistle, so altered, was therefore adopted and signed.

The General Epistle was then read, and with little alteration adopted. In the concluding minute, there was an appropriate record made of the grateful feeling entertained for the extension of Divine favor during the session, and the prevalence of so much brotherly love and condescension—under which feeling, and after a solemn pause, the meeting separated.—*British Friend.*

Experience is said by Dr. Franklin to keep a dear school; "but," he adds, "fools will learn in no other;" but the wise will learn by the experience of others, as well as by their own.

For Friends' Review.

INSTITUTE FOR COLORED YOUTH IN PHILADELPHIA.

The Annual Report of the Managers of this Institution has been received, from which we learn that the Principal of the school, C. L. Reason, vacated his post about the first of 11th month last, and his place was supplied by two young colored men, E. D. Bassett, and R. Campbell, who have fully realised the expectations formed of their capacity. This change has enabled the Managers to extend the course of study, so as to include Trigonometry, the higher Algebra, and Latin, while great advantages have accrued from the division of labor between two teachers.

A preparatory school for boys was opened in the 3d month last, under the charge of one of the oldest pupils, Jacob C. White, and has since been conducted with favorable prospects. The female department is under the care of the same well qualified teachers as formerly, and is entirely satisfactory. An evening school for apprentices and others was kept, as usual, during the winter, but was not so well attended as in former years. Evening lectures on scientific subjects have been delivered to the pupils and others by R. Campbell, and have been attended by a number of colored adults. For illustrating these lectures and the regular courses in the school, considerable additions have been made to the chemical and philosophical apparatus. The library appears to be increasingly useful, and the interest manifested in it is encouraging.

The number of pupils in attendance at the date of the report, 5th mo. 27, was as follows: Boys' Preparatory Department, 12; Girls' do. 32; Boys' High School 23; Girls' High School 28. Their progress generally is very satisfactory. One of the female pupils has been appointed to the station of teacher of a girls' school at Burlington, N. J., and proves fully competent.

A legacy of $975 from our late friend, John Paul, and one of $300 from Jasper Cope, have been received during the past year.

On the whole, the condition and prospects of this interesting seminary appear calculated to encourage its friends and supporters to perseverance in their laudable exertions, while it is to be hoped that it may receive such countenance and aid as to enable them to increase and extend its benefits. A.

BARBADOES.

J. Dalgliesh, writing to Robert Alsop, from Berbice, August 6th, 1855, says, "I have a friend with me from Barbadoes, who has not visited the colony for seventeen years, but who was present and took part in the services held

in the chapel by Mr. Wray, on the 1st of August, 1834. He says that it is impossible for any one not acquainted with the country previous to emancipation, to conceive the great improvement that has taken place. The improvement in the houses, dress and cheerful appearance of the people, struck him forcibly, as presenting a marked contrast to the state of things when first he knew the colony. Education, of course, is something entirely new, and he was greatly delighted with an examination of our schools which he witnessed. He represents certain properties, after which he has made no enquiry for many years, as he was led to understand that they were entirely valueless; but he finds that he can dispose of land readily, and at a fair price, showing an improvement, at least in certain districts, notwithstanding the cry of ruin, which he says has been the cry ever since he was acquainted with the country.

"My friend, in behalf of his wife, received compensation at Emancipation; and one object that he had in view in his present visit is, *to hand over to the persons who belonged to his wife, or their children, the sum thus received.* I have had great pleasure in aiding him in this good work; which, I am glad to say, he views as a simple act of justice."—*London Friend.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 12, 1856.

PUNCTUALITY.—There are probably few who duly consider or fully appreciate the importance of punctuality, in its effect upon civil and religious society.

In the inquiries annexed to the printed Queries in our Book of Discipline, we find one relating directly to punctuality to promises, and there are probably none who are careful to maintain a reputable character, who would feel themselves at liberty to neglect or disregard a positive promise. It is, however, to be remembered, and that is a point to which the attention of many ought to be particularly directed, that there are two species of promises, often nearly of equal importance, the actual and the implied. And there can be little doubt that, while there are many who feel but little obligation to attend punctually to the latter class, though they would feel themselves bound by the former, there is often very little difference between the inconvenience sustained for want of punctuality in the two cases. The following anecdote, given in the writings of Dr. Rush, though here related from memory, is believed to be substantially correct:

Dr. Fothergill was well known during the later periods of the eighteenth century, both as a valuable member of the Society of Friends and as an eminent practitioner in the medical art. Having an extensive practice in the city of London, particularly among the more wealthy class of its citizens, he was in the practice, when requested to pay a medical visit, of informing the messenger at what hour the visit would be paid. He was thus enabled so to arrange his visits as to perform the greatest possible number in a given time. On one occasion he was requested to visit a lady of an ancient family at her own residence. He informed the messenger that he would be there at ten o'clock the following morning. Punctual to his engagement, he presented himself at the lady's door at the hour named, and upon announcing himself to the servant who admitted him, he was almost immediately saluted by a message from the lady informing that she was at breakfast, and requesting that he would walk into the drawing room till her meal was concluded. She probably never considered that the visit to her was only one of a series, the time of which had been fixed by the doctor himself, a promise having been thus virtually, if not actually made, that the visit should be made at the hour proposed. But we may consider a set of promises implied but not actually made, on the part of the patients, that they would be ready to receive the visit at the moment when the doctor should appear at the door. Had he consented to spend half an hour in the lady's drawing room, while she was sipping the remainder of her tea, the whole order of his morning visits would have been broken, and his patients would have been left, probably at some inconvenience to themselves, to wait the doctor's arrival. But Dr. Fothergill knew too well the importance of punctuality, to allow his time to be thus wasted; he therefore, upon receiving the message, immediately withdrew, stepped into his coach and proceeded on his visits. The family of the lady were highly indignant at his abrupt departure; but having the utmost reliance upon his medical skill, and desirous of receiving his advice, a second message was sent to request his attendance. His reply, as related by Dr. Rush, was, "Tell thy mistress that I live in Red Lion Square, where I will be willing to be consulted by her at any time she pleases," between cer-

tain hours which he named. This response rather increased than diminished the irritation of the family; but the doctor's advice was of too much importance to be dispensed with, and the lady accordingly visited him at his residence. He received and treated her with all the politeness of an accomplished gentleman, heard her case and gave his advice, but made no apology for the manner in which he had acted.

It may, perhaps, be safely asserted, that every man who has been remarkable for the amount of business that he has accomplished, has been distinguished by his attention to punctuality. Such men are not only distinguished themselves by this trait of character, but are pretty sure to impress it upon those who come within the sphere of their influence; numerous anecdotes are related of the care with which President Washington enjoined punctuality upon those who were employed under his direction. On one occasion, it is said, one of his secretaries, having failed to be ready to attend to his duty at the appointed hour, assigned as an excuse the error of his watch. The reply of Washington was direct and laconic: "You must get another watch, or I must get another secretary."

There is probably no man who has been much engaged in the business of life, who has not had frequent occasion to observe the inconveniences to which small assemblies are subjected by the want of punctuality on the part of some of their members. Whatever may be the object of the meeting, when the company constitutes a committee, either of civil or religious society, it is sometimes impossible and never agreeable to proceed to the business of the day until the members who are expected to attend shall have convened. In such cases, it not unfrequently happens that the whole company is compelled to wait, to the manifest inconvenience of some and to the vexation of all, for the arrival of one or two of the members. When such delinquents do appear, they are generally in haste, with the common excuse ready stereotyped to their hand, that they are sorry to detain their colleagues, but could not possibly be there any sooner. This excuse, though probably never intended as a falsehood, is often, if not always, of doubtful correctness, and it will probably be found, on a little examination, in an overwhelming majority of cases, that it is as easy to attend punctually to an appointment as to be half an hour too late. If the appointment is to be attended to at all, the time to accomplish it must be taken, and the real question at issue is, whether the preparation shall be made a little earlier or a little later. It ought also to be remembered that, when an appointment is accepted without qualification or objection, an implied promise is made that it shall be attended to, and attended to at the time agreed upon. A man, therefore, who, upon such an occasion, instead of attending at the hour appointed, does not make his appearance till half an hour afterwards, unless such delay has been owing to unavoidable accident, violates an implied if not an actual promise. One unavoidable consequence of this kind of neglect is, that it naturally, if not necessarily, produces similar negligence in others. A man who, having a committee or other small assembly to meet, knows that in all probability the business will be considerably delayed beyond the appointed hour by the absence of some of the members, will feel no particular obligation to be punctual himself; he can readily perceive that if the company must be detained, they can wait as well without *him* as with him; this habit therefore, like every thing else, produces after its kind, and puts punctuality out of practice.

Intersected as this country now is with railroads running in almost every direction, and travelled by locomotives at all hours of the day, punctuality becomes especially important. How frequently do we hear of fatal collisions arising from one or other of the trains being behind its time. The destructive collision which occurred a few months ago near Burlington, N. J., by which so many lives were sacrificed, and so much suffering produced where life was not destroyed, furnishes a striking illustration of the disastrous consequences arising from the want of punctuality. Whatever neglect or improper conduct may be chargeable upon individuals, the collision was primarily owing to one of the trains being behind its time. Had the descending train from New York been at Burlington at the time prescribed, this fatal collision would not and could not have occurred.

A few instances may here be given of the serious inconvenience arising from apparently trivial defects in regard to punctuality. Some years ago, the trial list of the Court of Chester County had at its head a case which it was understood upon all hands the parties were pre-

pared and intended to try. This cause, it was confidently believed, must occupy the Court for at least two days. The parties to the second cause therefore stood prepared to open their case on the morning of the third day of the term, upon the opening of the Court. However, upon calling up the first case, it was discovered that one witness, whose testimony was considered too important to be dispensed with, was absent and not to be found. As the parties considered the testimony of this witness essential to a full examination of the cause, they were unwilling to proceed without it; the consequence was that the trial was deferred and the second cause called up. As the parties in this case had confidently expected that their case would unavoidably be deferred till the third day of the session, their witnesses were not present, and they found themselves in no condition to proceed. This case, of course, was also deferred, and the parties to the third on the list were therefore informed that the Court was ready to hear them; but they, like the parties to the preceding one, not expecting to be called upon for some days to come, were in no condition to prosecute their cause at a moment's warning. The condition of the parties in these two cases turned out to be the condition of all the following ones: being prematurely called up, none of them were ready to proceed; they were all, consequently, put off till the next term. Thus the business which was expected to occupy the Court at least two weeks, was all thrown aside, and the Court adjourned without the trial of a single cause; and all this for want of punctuality on the part of a single witness.

On another occasion, a case was pending in the same Court, in which one of the parties resided in Bradford County, probably little less than two hundred miles from West Chester. He had two witnesses whom it was considered absolutely necessary to produce in Court. The lawyer in West Chester who had charge of the case examined the trial list a few days before the Court was expected to come on, and found a considerable number of causes which must take precedence of the Bradford County case. He estimated the time which must be employed in the investigation of these cases as amounting to two days at least; he therefore wrote to his client, requesting him to be at West Chester with the witnesses on the morning of the third of the term, so as to proceed in his case, should the Court be then ready to hear him. When, however, the Court opened on the morning of the first of the term, it was discovered that the Prothonotary had neglected to advertise, as the law required him to do, the cases which stood upon the list for trial at that session. This neglect gave to the parties to these several causes the option whether to proceed at that time or defer the trial to a subsequent term. The latter course was adopted in so many cases that the list was soon cleared, and though the Court was duly informed that the parties in the Bradford case would be ready for trial and were anxious to proceed, on the morning of the third day of the term, yet the Court, having no legitimate business before it, refused to continue the session, but adjourned to a subsequent term. On the evening of the second of the term, the Bradford County client, together with his two witnesses, presented himself at his attorney's door, and learned, to his severe mortification, that the session of the Court was closed, and nothing could then be done in his case. This man, therefore, who was in moderate or rather straitened circumstances, was subjected to the toil and expense of a journey, going and returning, of about four hundred miles, with two witnesses, whose expenses he, of course, was under the necessity of paying; and all this was rendered unavailing by the neglect, on the part of the Prothonotary, to perform a legal duty which might have been accomplished in ten or fifteen minutes.

One other circumstance may be mentioned. A lawyer, deeply immersed in the business of his profession, was engaged to try a cause at a Court that he did not usually frequent, and which was located a hundred and fifty miles or more from his place of residence. A fee of a hundred dollars was promised for the trial of the cause, and the necessary documents were placed in his hands. With these, the case was carefully and thoroughly studied—a labor which probably constituted the heaviest part of the service—the necessary references to legal authorities were prepared, and every thing arranged for prosecuting the trial. To reach the place where the Court was held, it was concluded to take passage in a railroad train which had a station about six miles from his residence. Between this station and his place of abode a stage

line had been formed, the arrangement of which was designed to place passengers at the railroad station, a little while before the cars came along, by which a passage to the town where the Court was held was afforded. Here was an implied, if not a positive promise that stage-passengers should be placed at the railroad station, unavoidable accidents excepted, in time to take the ascending train. This course was therefore taken by the lawyer in question, and short as was the distance to be travelled by stage, the driver stopped twice under pretence of watering his horses, at each of which times he lingered so long that the lawyer became very apprehensive of being too late. He expressed this fear to the driver, strongly urging him to proceed more rapidly on his journey. The only response which this remonstrance received was a cold assurance that they would be there in time. When, however, they arrived at the station, they found themselves about five minutes too late. The train had already passed, and no other line leading to the place of his destination was expected that day; but, anxious to proceed, so as not to disappoint his client, he took passage in the next train that came along, to a town about thirty miles on his way, in hopes of finding a conveyance from that place to the town where the Court would be held. No such conveyance, however, could be obtained, and nothing remained but to give up the case and return home the best way he could. This he did; but the day was spent in these abortive attempts, the expense of travelling backwards and forwards was incurred, and as no actual service was rendered to his client, no fee could be claimed. What injury the cause sustained by his absence, I am not informed, but it must have been highly vexatious to his client; and all this vexation to both was the result of a waste of about ten minutes of time on the part of a dilatory stage-driver.

A little reflection must convince us that punctuality to promises, whether actual or implied, where a reasonable expectation is excited, is not only a civil but a Christian duty. The injunction of our Saviour, "All things whatsoever ye would that men should do to you do ye even so to them," plainly enjoins it; as no man is willing to be disappointed himself, he violates this precept if he voluntarily disappoints another. This principle is applicable to the smaller as well as to the important concerns of human life, and therefore should be carefully observed in both.

E. L.

Died.—In this city, on the 1st inst., Mary, wife of Dr. Henry Russell, of Sandwich, Mass., in the 43d year of her age; a member and overseer of Sandwich Monthly Meeting of Friends.

Possessed of superior mental abilities, cultivated by education, she learned very early in life, that these must be sanctified for the Master's use. She became an humble pupil in the school of Christ, and turned her feet unto his testimonies.

Attractive, and at times even brilliant, in conversation, she was nevertheless *guarded* in speech; leaving an impression upon the minds of those with whom she conversed, that she felt the restraints of the Gospel.

She sufferred from ill health for several years, but the sickness which terminated her life was of short duration; and though closing her eyes in death among strangers, her sweetness and gentleness of character so won upon them, that they came to love her. A few words, which she uttered on the evening preceding her dissolution, evidenced to her friends, that the arm upon which she had always leaned, was still supporting her, and they trust that, through the mercy of the Saviour, she is gathered to that land "where the inhabitants shall no more say I am sick."

——, Near Richsquare, Northampton co., N. C., at the residence of her son, Jonathan E. Cox, on the 20th of last mo., Margaret Elliott, a worthy elder of Richsquare Monthly Meeting of Friends, in the 69th year of her age.

An attack of paralysis about three months before her decease, caused much bodily suffering, which she bore with Christian fortitude, often praying for patience until the Lord's appointed time should come for her release. Her exhortations and Christian counsel during her illness, cannot soon be forgotten. A few hours before her death, she was sensible that the close was near, and said her sufferings would soon be ended, and she would be forever at rest. She quietly passed away, leaving the consoling evidence that her end was peace.

——, On the 11th of last month, at Cornwall, Orange co., N. Y., Frances, wife of Nathaniel Adams. Her death is a great loss to her relatives, friends and neighbors.

WEST TOWN BOARDING SCHOOL.

The Committee who have charge of the Boarding School at West Town, in accordance with authority given them by the late Yearly Meeting, have concluded to raise the price of board and tuition for each pupil, from forty dollars to *forty-five* dollars per session, to commence with the winter session.

Those Friends within the limits of Philadelphia Yearly Meeting, who intend sending their children to the School the next session, will please enter them before the 1st of the Ninth month. Applications for admission are to be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philada.

Philada., Sixth mo. 10, 1856.

CIRCULAR.

The Annual Association of Women Friends, for the relief of sick children in the Summer Season, take this method of informing Parents of the more respectable of the poorer class, who may have children suffering from the *Summer Complaint*, by a residence in .crowded, ill-ventilated Courts and Alleys, that they are now prepared to receive applications, and will furnish gratuitously, tickets for excursions, either by railroad or steamboat. In extreme cases, if preferred, board in the country will be procured for mothers with their sick infants, free of expense.

Names and residence of Members of the Annual Association of Women Friends, for the relief of sick children in the Summer Season.

Lydia Shipley, No. 140 South Tenth street.
Hannah G. Smith, No. 46 Marshall street.
Hannah S. Garrigues, No. 181 N. Seventh st.
Lydia H. Remington, No. 190 N. Sixth st.
Elizabeth W. Levick. 1st door below Green st., in Dillwyn, West side.
Mary Ann Bacon, Jr., No. 117 Race st.
Rebecca Collins, cor. of Filbert and Oak sts.
Mary R. Stroud, No. 18 South Penn Square.
Deborah M. Williamson, cor. of Arch and 7th sts.
Abigail P. Elfreth, No 245 N. Sixth st.
Margaret B. Scattergood, No. 158 Franklin st.
Caroline W. Cadbury, No. 9 Franklin Square.
Charlotte W. Stroud, No. 316 Arch st
Caroline W. Janney, No. 20 Branch st.
Rachel C. Smith, opposite Laurel Hill.
Lydia Burrough, do. do.
Hannah Kite, N. Fifth st., above Noble.

Names of Physicians who have kindly consented to aid in this Benevolent work.

Dr. William D. Stroud, No. 316 Arch st.
" James J. Levick, Arch above Eleventh st.
" T. S. Reed, No. 375 South Third st.
" B. Howard Rand, No. 106 S. Ninth st.
" Francis W. Lewis, No. 96 S. Eleventh st.
" J. H. Smaltz, No. 422 N. Sixth st., abv. Parrish.
" A. Slocum, N. Dispensary, No. 1 S. Garden st.
" G. Martin, Phila. Dispensary, No. 41 S. 5th st.

NEW YORK YEARLY MEETING OF FRIENDS, 1856.

At the Yearly Meeting of Friends held in New York, commencing on Sixth day, the thirtieth of Fifth month, 1856;

The General Epistle from our friends of the Yearly Meeting of London held in 1855, was received and read: its contents were very acceptable, containing admonition, counsel, and caution suited to our condition. In order that our absent friends may participate in the privilege of hearing it, it was concluded to procure a number sufficient to supply the families of Friends with a copy.

An Epistle of correspondence from the Yearly Meeting of London held in 1855, and one from the Yearly Meeting of Dublin held the present year, were received and read. These evidences of the affectionate remembrance and sympathy of our distant brethren were very satisfactory.

Epistles were also received and read from the Yearly Meetings of New England, Baltimore, and North Carolina. Having proceeded thus far in reading the correspondence of the different Yearly Meetings, those remaining were referred to our next sitting.

Afternoon.—The reading of the Epistles of correspondence was resumed, and those from the Yearly Meetings of Ohio and Indiana were read, and were satisfactory. We highly estimate the correspondence maintained between the different Yearly Meetings, in the belief that as it is conducted under the influence of Christian fellowship, it proves to be a source of comfort and strength to the different branches of our religious Society. To essay replies to these epistles the following Friends were appointed, viz: * * * * *

An Epistle from the Yearly Meeting of Philadelphia was received and read, in reflecting upon which this Meeting was introduced into much concern, and after a time of free discussion, it was concluded to appoint a Committee to take into consideration the position of that Yearly Meeting, and whether this Meeting has fully discharged its duty in reference to existing difficulties in that body, and report their judgment of the proper course for this Meeting to adopt in relation thereto, to a future sitting. The following Friends were appointed to the service, viz: * * * * *

Seventh day, [The Meeting was engaged in an examination of the state of Society as represented in the answers to the queries.]

The exceptions contained in these Answers were cause of deep concern, and much suitable counsel was imparted, designed to stir up to greater diligence and watchfulness. In order to convey the concern of this Meeting while engaged on this interesting subject, to our absent brethren, the Clerks were directed to endeavor to embody the exercise of the Meeting, and present it to a future sitting.

The Minutes of the proceedings of the Meeting for Sufferings during the past year were offered, and read, and the Meeting expressed its entire satisfaction with the proceedings of that body.

Second day morning, the 2nd of Sixth month. The Committee appointed last year to consider the propriety of making some change in the manner in which members to constitute the Meeting for Sufferings are at present appointed, offered a report, which being read and considered, was approved and adopted by the Meeting. It is as follows, viz:

"*To the Yearly Meeting*:

"The Committee appointed last year to consider the propriety of re-organizing the Meeting for Sufferings, report—that they have given the subject their careful and deliberate attention, and are united in the belief that some change, by which the important business which claims

the attention of that body, and which has been mostly confined to the members of a part of the Yearly Meeting, may be so made as to cause these labors to rest with more weight upon the several parts of our widely extended Yearly Meeting. They also believe that the appointments for this service for a limited time, would be attended with beneficial results.

"They therefore propose, that the members of the Meeting for Sufferings be appointed for three years, and that the Meeting consist of forty members, thirty of whom to be appointed by the Yearly Meeting, and one from each of the ten Quarterly Meetings north of Stanford and west of Cornwall. They also propose, in regard to those appointed by the Quarterly Meetings, that the travelling expenses of such as apply to the Treasurer of the Yearly Meeting therefor, be paid, in order that there may be no obstruction to the regular attendance of such members as the Quarterly Meetings may select as best qualified for the service, irrespective of pecuniary means.

"When members are prevented from attending the sittings of the Meeting for Sufferings, they are in all cases to forward reasons therefor to the Meeting.

"Vacancies occurring from any cause, are to be reported to the Yearly Meeting, in order that they may be supplied; and if such vacancies are of members appointed by the Quarterly Meetings, those Meetings will be expected to fill the vacancies, and inform the Meeting for Sufferings thereof.

"On behalf of the Committee,

JOHN J. THOMAS.

"*New York, 3d month 3d,* 1856."

Conformably to the report a Committee was appointed to make a suitable selection of Friends, to constitute that portion of the Meeting for Sufferings which is appointed by the Yearly Meeting, and produce the names to a future sitting.

It is expected that the Quarterly Meetings of Ferrisburgh, Farmington, Butternuts, Saratoga, Scipio, Le Ray, Pelham, Adrian, Yonge Street, and West Lake, will each of them appoint a Friend to be a member of the Meeting for Sufferings, as proposed in the foregoing Report.

Afternoon.—From the Yearly Meeting of Ohio, in a postscript to their Epistle, the following proposition was offered, viz.

"This meeting having been introduced into a serious consideration of the stripped and tried state of the Society within our limits, is united in proposing to your Yearly Meeting, to consider the propriety of appointing a committee to confer with a committee which we have appointed at this time, on the subject of the best interests of Society amongst us, with a view to the attachment of Adrian Quarterly Meeting to this Yearly Meeting, if it should be judged best, and can be effected with the unity of those concerned. If your meeting should see it right to appoint such a commitee, we would propose for said committees to meet at Adrian Quarterly Meeting, in the Sixth month next."

The proposition received the deliberate consideration of this Meeting, and after a free expression of sentiment, it was the judgment of the Meeting to refer the subject to the consideration of Adrian Quarterly Meeting, and if approved by them, that they give information to this Meeting, in order that the necessary measures may be taken to carry into effect the change proposed.

Third day morning. The Committee appointed to endeavor to procure funds by a voluntary subscription, for the establishment of a Central School, in which the children of Friends may receive a more liberal education, made a report from which it appears that "the amount of subscriptions has been but slightly increased since our last annual report, and the whole sum now subscribed on condition the original amount of $100,000 be raised, does not exceed one-third of that sum. It is with reluctance and much regret, the committee are obliged to acknowledge their inability to meet the requirements of the Yearly Meeting, in carrying out the proposed plan of establishing a Central school of a liberal character.

"As the success of the proposition depends entirely upon the active co-operation of Friends in all the Monthly Meetings, and that aid having been withheld to so large an extent, the committee are of opinion, that further efforts on their part would prove unavailing."

On considering the Report, and the belief therein expressed by the Committee, that further efforts on their part would prove unavailing, the Meeting concluded to release them.

In relinquishing this plan for providing for the education of Friends' children, the attention of the Meeting was turned to the consideration of some other provision for the guarded education of their children, and after a free expression of sentiment, it was concluded to appoint a new committee to take the whole subject of education into consideration, and report the result of their deliberation to a future sitting. This conclusion was communicated to the Women's Yearly Meeting, to afford them the opportunity of uniting in the concern.

The Committee to whom was referred the communication from the Yearly Meeting of Philadelphia, to consider and propose to a future sitting, such course as shall appear to them proper for this Meeting to adopt in relation thereto, offered their report: it was read, and, on consideration, it was united with by the Meeting. It is as follows:

"*To the Yearly Meeting*:

"The committee to whom the communication from the Yearly Meeting of Philadelphia was

referred, with instructions to consider of, and propose, such course as they may think proper for this Meeting to adopt in relation thereto, report, that they have given the subject their deliberate and careful attention; and after a free interchange of views thereon, they united in the belief that something still remained for this Meeting to do,—but way did not open to propose any specific mode of action at this time; they therefore propose, that the subject be referred to next Yearly Meeting.

On behalf of the committee,

THOMAS WILLIS."

New York, 5th mo. 31, 1856.

A Report from the Trustees of the Murray Fund was offered and read. The attention given by the Trustees to the service confided to them, was peculiarly interesting and satisfactory, and desires for their encouragement were expressed. The Report is as follows:

"In accordance with their annually recurring duty, the Trustees of the 'Murray Fund' present the following statement of their proceedings for the past year:

They have received in interest and dividends on Bank Stock, - - - -	2663 11	
and for Books sold - -	42 48	
		2705 59
And they have expended as follows:		
Paid balance due Treasurer per last Report - -	130 89	
" for the relief of numerous poor individuals and families, by direct appropriation and thro' their Com. on Charity,	1444 50	
Paid for books, stereotype plates, printing, etc.,	303 25	
" to complete the liberation of sundry slaves, and assist them afterwards, - - -	237 00	
Paid Friend's Sewing Society, - - - -	50 00	
" American Peace Society, - - -	50 00	
" for the assistance of the industrious Blind,	25 00	
" Storage of Books and expenses, - - -	67 41	
Balance on hand, - -	397 54	
		2705 59

"Among the books that have been gratuitously distributed, the 'Power of Religion' continues to hold a prominent place. An edition of this work has lately been printed, and many volumes of it and other publications have been contributed to Libraries in various parts of our newly settled western country, where it is believed they are extensively read, and are exerting an influence for good. Others have been furnished to sailors attached to vessels leaving this and some other ports; and thus these volumes have been disseminated among the inhabitants, not only of this but of other countries, and of the 'Isles afar off.'

"The physical wants of a very large number of industrious and deserving poor have been relieved—assistance which the severity of the past winter rendered peculiarly acceptable.

"A mite has been contributed to the cause of peace, and the poor slave has also been remembered. One case, which in a peculiar manner elicited the sympathy and aid of the Trustees, posseses so much interest as to be worthy of especial note. An aged woman of Kentucky, the possessor of nineteen slaves, gave them their liberty, and settled them in a free State. Three members of the family of the colored people still remained in bondage, held by other masters. Her means were insufficient to procure their release. Aid was therefore solicited and obtained for the purpose, and now the twenty-two colored people are enjoying the sweets of liberty; and their aged benefactress, after having spent her entire estate, is now, at the age of nearly ninety, living in their midst, cherished and supported by their grateful exertions.

"Thus in a continuous stream the benefits of this fund are seen to flow, ministering to the physical, the moral and the intellectual wants of a great variety of recipients.

"The Trustees have been willing to hope, that the example of Lindley Murray in making this judicious appropriation from his estate, may stimulate others to whom the means have been bountifully given, to add to this fund, for disbursement under similar regulations.

On behalf of the Trustees,

ROBERT I. MURRAY, *Secretary.*"

"*New York*, 5th month 28th, 1856."

[To be continued.]

RAILWAYS.

The £300,000,000 embarked in railways is the largest aggregate property that ever was contributed to any one commercial object. To this sum, however, must be added the £100,000,000 invested in the same commercial object in France, the £150,000,000 similarly invested in the United States, and the large aggregate amount also similarly invested in Belgium, Germany, Spain, Italy, &c., &c. According to Mr. Stephenson, the lines constructed exceed in length the ten chief rivers in Europe; and if the Thames and Mersey be excluded, they undoubtedly carry more goods and passengers than are carried on all these rivers. In the United States there are, according to the latest return, now 23,342 miles of rails, the increase in 1855 having been 3,408 miles, the rails in the States surpassing our rails as much as the rivers of America surpass those of Europe. When to these we add the rails of France, Germany, Bel-

gium, and the other parts of Europe, as well as those of India and Australia, we have no doubt that railways constitute the greatest uniform work ever performed in a few years by the hand of man. All the high roads in Europe made in ancient and modern times sink into insignificance, though they were the work of many successive ages, compared to the great work in rails executed within 27 years. All the great pyramids, all the vast monuments and extensive walls of antiquity, all the churches and cathedrals of the middle ages, with which all Europe was almost simultaneously dotted, were trivial works compared to the railways, with their accompanying telegraphs and multiplied mechanical contrivances, that in a short period have been constructed, as if by one mind and one will, throughout nearly the whole civilized world.

There is no single change in the history of mankind, whether it be moral or mechanical, which has at once attracted to itself such a vast amount of labor and capital as the substitution of the rail for other modes of conveyance, or rather the addition it has made to our other means of communication. It is remarkable, too, that this great work has been executed without any constraint, or any great derangement in any other needful branch of industry. It was accused of diverting capital and labor from other works, but by saving time and bringing remote lands into cultivation, it has increased capital with all the means of subsistence, and multiplied employment wherever it has come into use. We believe that at this moment, by bringing the produce of the interior to the seaboard of the United States, it is the means of saving a part of the population of Europe from starvation. The disorders attending it here, of which we now justly complain, are the results of moral causes, peculiar to our society; and the more generally beneficial carrying into effect this great mechanical invention is found to be, the more glaring become the faults of the legislators, railway directors, managers, and shareholders, which have made it ruinous to individuals. Its influence, too, for good, by increasing the general wealth, is even mitigating the consequences of their errors and all the errors of the original construction; while it is obviously teaching us to regard as utterly insignificant most of the causes of progress about which mere party politicians and heated sectarians waste their own and the national energies.—*Economist, (London.)*

SEED-TIME.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be not idle, faint, or weary;
God's eternal promise plead
With the old man and the stripling,
With the rich and with the poor;
Think that, when to-morrow dawneth,
Seed-time may be thine no more.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshine
Still each other shall succeed:
In the morning, in the evening,
Scatter still with bounteous hand;
Here and there, some grain forgotten,
Germinates in fruitful land.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed.
Now thou knowest not the issue,
Now thou must confide in God;
He can cause thy work to prosper,
Guiding all events for good.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Oft an unseen blessing hallows
Some unthought-of word or deed.
God shall give thee sweet rejoicing
After many anxious days;
And thine everlasting anthem
Shall declare the Master's praise.

—*Charles Mackay.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 25th ult. have been received. General satisfaction is manifested at the prospect of an amicable adjustment of the difficulties with the United States. The public has been much enlightened on the subject by the cheap press, which has generally taken pains to give a rational exposition of the matter. The Peace address from Manchester received upwards of thirty-one thousand signatures in a few days. A large meeting was held in Bath against a war with America, and similar ones would have been held in all the principal towns, and addresses prepared to the people of the United States, had it been necessary. It is supposed no British Minister will be sent to this country at present.

The bill altering the oath of members of Parliament so that Jews could be admitted, which had passed the House of Commons, was lost in the House of Lords.

The French Emperor is taking measures to have the Empress appointed Regent for her son, in case of the Emperor's death.

The Spanish government has accepted the mediation of France for the settlement of its differences with Mexico.

Every branch of the state administration of Russia is said to be undergoing a thorough revision, and even the Church does not escape. The Russian authorities have announced that they will not permit the importation of merchandize into the Crimea, except at Theodosia and Eupatoria. Entrance is said to be interdicted to all but the present residents, the reason assigned being the scarcity of provisions and the sickness prevailing in the peninsula.

The Russian government is turning attention to its American territory. An expedition is fitting out at Hamburg to found a new colony in that region, numbering five hundred persons, including artificers of various kinds. It is thought very little grain will be exported from Southern Russia this season.

The treaty of commerce between Denmark and the United States expired on the 14th ult. On the 17th, an American vessel from Cronstadt passed through the Straits, and paid the dues, but under protest.

Differences have arisen between the local government of Parma and the Austrian authorities there, respecting the trial of prisoners arrested by the latter under military rule. The Grand Duchess at length ordered the prisoners to be liberated, when the Austrian General declared that in future his troops would not interfere in support of the civil power in Parma, and that the latter must rely on its own resources to check any outbreak that might occur. It is reported that the Duchess, while attempting to leave her dominions, was arrested by the Austrian military authorities, and obliged to return to her capital, on the ground that, having called on the Austrian troops, it was necessary that she should remain to countenance their acts.

From Central America we learn that the election for President of Nicaragua has not resulted in a choice by the people, and the question must be decided by the Constituent Congress. The Costa Ricans are said to have lost two-thirds of their force, by battle and disease, during the late invasion. San Salvador and Guatemala had declared war against Walker, and their armies were on the march, when the failure of the Costa Ricans caused them to suspend operations. Walker's army has been greatly reduced by cholera, though he was still receiving occasional reinforcements.

The new Constitution of Mexico was submitted to the Congress on the 16th ult. It is very liberal; adopts the federal system, proclaims liberty of worship and of the press, trial by jury, and universal education. It is thought it will probably be adopted without much alteration. The decree by which Santa Anna re-established the Jesuits in 1853 has been repealed.

A contractor and body of laborers have been sent from New Orleans by the Tehuantepec Company, to prepare that route for the transit of passengers. It is intended to put steamers upon the river Cuazacualca, which is navigable for 90 miles by vessels of light draught, and to construct a carriage road from the head of the river navigation to Ventoza on the Pacific, a distance of 80 miles. By this route, the distance from New York to San Francisco will be shortened 1800 miles.

Domestic.—General P. F. Smith has been appointed to command the Western Military Department, his head quarters being at Fort Leavenworth, Kansas. He is clothed with large discretionary powers, and instructed to prevent armed invasion from any quarter, and to protect peaceable settlers at any cost. He is said to be a man of prudence, ability, and firmness, and to possess also legal knowledge. Col. Sumner retains his position, but subject to Gen. Smith's orders. Accounts of outrage and disturbance in the Territory continue to be published. The 4th inst., was the time appointed for the meeting of the State Legislature at Topeka, when a collision was apprehended, but no information has yet been received. Several parties of Free State emigrants have been disarmed on the Missouri river.

The N. Y. Journal of Commerce states that the U. S. Deputy Marshals are well convinced that at least fifteen slave vessels have sailed from that port within the last year. The parties engaged in these proceedings are foreigners, mostly Portuguese, but there is reason to believe that Americans share in the risks and profits. In some cases, though little doubt is felt as to the real character and objects of the vessels, there are no circumstances to warrant legal proceedings, and in others, those engaged contrive to evade the officers. One vessel has lately been seized, and a person committed to answer for fitting it out.

Congress.—The Senate, on the 1st, adopted a resolution calling on the President for information relative to the conduct of Governor Stevens, of Washington Territory, in proclaiming martial law, and arresting the Judge of the District Court. On the 2nd, the consideration of the Kansas bill was resumed. An animated debate ensued, protracted through the night, and till 8 A. M., on the 3rd. Amendments were adopted, striking out the clause giving the right of suffrage to aliens who have filed their intention of becoming citizens, and prohibiting the passage of laws infringing the right of free discussion, and the exaction of test oaths at the ballot box or as a qualification for any civil office. The latter was offered by Geyer of Mo. An amendment offered by Wilson of Mass. to abrogate all the acts passed by the Legislature of Kansas, was rejected, yeas 8, nays 35, and one by Seward of N. Y. admitting Kansas with the Topeka Constitution was also rejected, yeas 11, nays 36. The bill at length passed, 33 yeas to 12 nays. On the 7th, the bills for the improvement of the mouth of the Mississippi, of St. Mary's river, and of the St. Clair Flats, vetoed by the President, were passed by a two-thirds vote. The House bill for admitting Kansas was referred to the Committee on Territories.

The reading of the report of the Kansas Investigating Committee was completed in the House on the 2nd. It was referred to the Committee on Elections, and ordered to be printed. Leave was given for the minority to report at any time within ten days, and to take additional testimony, which, when printed, shall be referred to the same Committee. On the 3rd, the vote on the bill admitting Kansas with the Topeka Constitution was re-considered, and the bill then passed, yeas 100, nays 97. On the 7th, the Kansas bill of the Senate was ordered to be printed, with certain amendments proposed to be offered.

The report of the Investigating Committee shows that at the first election in Kansas, 11th month, 1854, for a delegate in Congress, 1700 illegal votes were cast by citizens of Missouri, and the legal votes were 1100, of which Whitfield received a plurality, and thus would have been elected without fraud. At the election of 3rd mo. 30th, 1855, for members of the Legislature, organized companies were sent from Missouri into every district but one, and of about 6300 votes, 5000 were those of non-residents. The number of legal voters in the Territory, by the census of the previous month, was 2,905. The majority of members would have been Free State men had there been no invasion of Missourians. The conclusions of the Committee are, that each of the elections in Kansas was carried by Missouri invaders; that the Legislative Assembly was an illegally constituted body, and therefore had no power to pass valid laws. The election of Whitfield was not held under any valid law, nor was the election of Reeder held in accordance with law. No remedy is suggested. The report is signed by Howard and Sherman.

FRIENDS' REVIEW.

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For Friends' Review.

THOMAS STORY.

(Continued from page 690.)

Crossing over to Leith, among other fellow passengers on the vessel was a priest, who opened a discussion on matters of religion, as they were pulling off from the shore. Being foiled in argument, and becoming enraged that he could make no impression and gain no advantage over Thomas Story and his companion, he commanded them to be silent, and ordered the skipper to set them on shore. Thomas Story firmly informed him that he was under a mistake as to his authority. "Thou art not now domineering over a few poor parish people who dare not speak the truth; we are not to be silenced by thee, nor put out of the vessel by any, since we have agreed for our passage and are already in possession." This being said with the authority of justice, neither the priest nor any other said any more of turning them out, and the contest on the subject of religion was resumed.

After some observations on the several ways of worship in the world, Thomas Story relates that he fell on some reflections on such as shifted from one form to another, and would hang the cloak on either shoulder for advantage and honor among men. This proved, 'though an arrow at adventure, to hit the mark,' for it was afterwards discovered that the man had once been a Presbyterian minister, and had showed some love for truth and for Friends; but persecution rising hot in King Charles reign by the Episcopalians against the Presbyterians, he had thereupon transformed himself into the likeness of an Episcopalian; and now, when Presbytery had again prevailed, he had changed the cloak again to the other shoulder.

"After this the rude and boisterous spirit of the man was more humble, and we overcame him by the Truth, who is always near to guide and strengthen such as wait on Him for strength and direction; to his glory be all things."

"As there came a calm over this evil spirit, there came a calm likewise upon the water, so that we had a considerable time upon it, and had much discourse of religious consequence. All in the boat were quiet, and nearer to us than at first, and the priest himself began to commend love and grew very kind to us; and when we came on shore he took us by the hand very lovingly, wishing us well; and we likewise parted with all the rest in friendship."

On the 25th of 3d mo., 1693, Thomas Story relates, "At Edmonton we had the satisfaction to meet with our eminent and honorable friend William Penn, which was the first time I saw him; and with whom, at that time, I contracted so near a friendship in the life of truth, and tendering love thereof in many tears, as never wore out till his dying day, and in which his memory still lives as a sweet odor in my mind, as a faithful servant of the Lord, a man of God indeed in his time, and of whom I shall havo occasion to make further mention in the sequel."

Arriving in London shortly afterwards, he thus speaks of the first Yearly Meeting he attended. "The Lord gave his people there assembled, from all parts of the nation, and from Scotland, Ireland, &c., many comfortable seasons of his divine life-giving presence, to our great edification, confirmation and rejoicing; where I became acquainted with divers of the most eminent elders of that day, both in the city and country, to my great satisfaction, and to theirs also; for mutual love and esteem were not wanting, but adorned our conversation as in the primitive times."

In this simple yet comprehensive description, we have the true pattern of a Christian assembly, and of the excellent institution which has descended to us from our forefathers; would that our church in this day, without even one exception, could live fully up to it, and be favored with the like evidence, that their coming together was for their growth and confirmation in the truth.

It was at this meeting that he became "united in the divine love and life of truth" with his much esteemed friend Thomas Wilson, "who

was to him the most able and powerful minister of the Word of Life in the age." As his companion they visited the west, and on their way had "an open, comfortable meeting," at that ancient seat of learning, Oxford. "Many of the Collegians were there who used to be rude in an extraordinary manner, yet the invisible power of the Word of life being over them at that time, they were quiet under the testimony thereof in the authoritative ministry of Thomas Wilson, whose voice was as thunder from the clouds, and with words penetrating as lightning, saying, 'It is the pride, luxury and wickedness of the priests now, as in the days of Eli the high priest, which deprive them of the open vision of heaven.' Upon this many of them were struck with amazement and surprise, and their eyes were filled with tears, so that several of the elder sort retired, but in decent manner, as if to hide the effect of truth; which, if they had staid, could not have been concealed; but above all the rest, a very comely youth, who, by his appearance and behaviour, seemed to be the son of some noble person, was most deeply affected."

At Bristol they remained several days, "where the Lord gave us glorious times in the sensible enjoyment of his divine and soul-melting presence, to our general and mutual consolation. In those days Friends were near the Lord, and to one another in him; and the canopy of his love was over us, and we rejoiced together therein, but with holy fear and with trembling; and had often occasion to say, concerning the way of the Lord as of old, and with respect to his noble servant, that he 'maketh his angels spirits, and his ministers a flame of fire;' for so he was indeed, in an eminent manner, to the churches where he came in this visit, as generally elsewhere at other times."

As to his own condition and circumstances in this journey, Thomas Story remarks: "Before this time I was favored with the knowledge and enjoyment of the life of truth; I had delighted therein above all things, and thereby was reduced to a state of silence; not willing to interrupt the sweet and divine pleasure of his presence by any needless and unprofitable talk upon mean and trifling subjects, which I observed many were ensnared in. I was still so preserved as in a state of childhood in the truth, without the least apprehension of any censure. For though I usually sat with my companion in the meetings, and was constantly much broken from time to time, with many tears, not of sorrow, which I had known long before, but of joy and satisfaction unspeakable; I never considered what any might think concerning me, as to the cause of my weeping, or of any expectation they might have of my appearance in a public ministry, often, if not always, accompanied with such indications in the beginning of that concern."

"Though I knew the Lord had called and begun such a work in me, yet I had never met with any thing so cross to my natural disposition as appearing in public; and if I might have continued to enjoy the good presence of the Lord any other way, or on any other terms, I had never submitted to it; but those divine wages I could not live without; the countenance of the Lord was become my all and too dear to part with; and, therefore, at length I yielded without any human consideration or views."

Recording some mournful and darkened feelings into which he had been introduced on the subject, he says, "Being fully convinced I had fallen short of my duty, by neglecting to utter the first sentences which had been impressed upon my mind in several meetings, not thinking them of sufficient weight and importance for public service; and now plainly perceiving that through want of obedience in that which was first required, I had been precluded from any further progress, the whole depending upon the due order and connection of the parts; and in consequence of my disobedience, having been deprived of all sense of the Divine presence for many days, and destitute of all comfort, save a little secret hope that the Lord might mercifully return, I resolved that, if it might so please him, I would then obey. I deeply mourned for weeks, till all hope was near vanishing; the heavens became as brass, and shut up as with bars of iron, and nothing remained but a bare remembrance of former enjoyments and things, where the true idea was wanting; which nothing can give, restore or continue, but the Divine Truth himself, by his own presence and power."

"But notwithstanding all this, when the Lord did again unexpectedly appear as divine love and light in my heart, and new matter presented in my understanding, I found that state so comfortable and pleasing, that I thought nothing could be added to my enjoyment by uttering it in words while in that condition; and so let the proper time of moving therein slip over.

"The duty being anew neglected, I again fell short of a settlement in the divine presence; and when that was withdrawn, condemnation only remained as due to my fresh disobedience and neglect; and then I was surrounded with horror and despair, as if that had been the last call of the Lord and latest offer of terms of divine peace and salvation; and my soul mourned again unspeakably. Then I understood the language of the apostle Paul, when he said 'Wo is unto me if I preach not the gospel.'"

To be continued.

Pray for no particular blessings, but for that state of mind which will make *His* will *ours*.

Every hour is worth at least a good thought, a good wish, a good endeavor.

EXTRACT FROM THE MEMOIRS OF JAS. GOUGH.

The law of the land sets apart one day in seven for religious retirement, and the worship of God.

This our fathers approved of, and religiously observed; though at the same time they testified, that the Jewish Sabbath is ended by the coming of Christ; and that there is no inherent holiness in any one day more than another. I have long had an earnest desire that all our friends would duly observe and apply that day to its proper purpose; to begin each week aright, and to hold on to the end of it; to avoid, as much as possible, travelling about worldly affairs on that day, and be constant, while in health, in attending meetings for worship. Deny yourselves the liberty of walking abroad, at such time or in such manner, as will not be of good example to the idle multitude, who give a loose rein to evil inclinations on that day. Rather choose to have your families collected for reading the Holy Scriptures, or what may make good impressions on their minds, that when it shall be said, "Give an account of thy stewardship, for thou mayest be no longer steward," we then may be ready to give our accounts with joy, and receive the answer of, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

For want of this care, what harms abound! It is apparent that from hence, the love of God in many waxes cold. How they make light of religious duties! What a slender attendance of week-day meetings for the worship of God, as well as those which are held for a united care for the good of the body; "The ways of Zion mourn because none come to her solemn feasts." Again, what restlessness in meetings, what outward indications of spiritual indolence; of absent and wandering minds; of neglect of the useful duty of worship; what gazing about or falling asleep!

Oh! it is grievous; and tends to give strangers a dishonorable idea concerning us: while we profess the pure spiritual worship of God, according to our own institutions, and while our dear Saviour hath assured us, "That where two or three are gathered together in his name, he is in the midst of them." Again, from hence, what violations of our Christian testimony in its sundry branches; what weakness and inconsistency in conduct with that divine principle which we profess. How do many trample upon the precious labors and sufferings of men, whose memories are and ever will be blessed, as they were valiant for the truth revealed to them by Christ their dearest Lord? And shall we not be brought to account for these things? Will not our account be heavier in the reckoning day, than that of others who have not been favored in so high a degree, nor so much striven with by the spirit of the Lord; who declared to the world before its final ruin, "My spirit shall not always strive with man."—*Friends' Library.*

NEW YORK YEARLY MEETING.

Concluded from page 702.

Afternoon.—The Committee to select and propose members to constitute the Meeting for Sufferings, offered a report, as follows, viz:

"TO THE YEARLY MEETING:

The Committee who were appointed to propose the names of thirty Friends as members of the Meeting for Sufferings, met, and after carefully considering the importance of the subject confided to them, united in offering the names of the following Friends, viz: * * * * * *

The report was read, and being deliberately considered, the Meeting expressed its satisfaction with the names offered, and they were accordingly appointed to the service. The members to be appointed by the Quarterly Meetings of Ferrisburgh, Farmington, Butternuts, Saratoga, Scipio, Le Ray, Pelham, Adrian, Yonge Street, and West Lake, are to unite with those appointed by this Meeting in the service and duties of the Meetings for Sufferings. The Quarterly Meetings are to furnish the members chosen by them with minutes of their appointment, to be presented to the Meeting for Sufferings. The term of service of all the members is limited to three years.

The present Meeting for Sufferings was dissolved, and those members now appointed were directed to meet and organize themselves, and the Clerk of the dissolved Meeting was directed to deliver to them the books and papers belonging to that Meeting.

Fourth day afternoon.—The Clerks as directed at a previous sitting of the Yearly Meeting, now offered a minute describing the concern of the meeting in relation to the state of Society. It is as follows:—

The representation of the state of Society, as contained in the answers to the queries closely engaged the attention of this meeting, and produced much concern. The exceptions in regard to the diligent attendance of meetings for religious worship, afforded painful evidence of the prevalence of indifference in the performance of this important duty. Much counsel was imparted by exercised brethren in attendance, designed to stir up to greater diligence, and to impress upon all who are remiss, the loss they sustain, the spiritual refreshment they deprive themselves of, and the hurtful tendency of their example, in thus absenting themselves from the place appointed for public worship.

How full of earnestness and tenderness is the language of the Apostle to the brethren, not to forsake the assembling of themselves together as the manner of some is—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto

God, which is your reasonable service." May there be, dear friends, an increase of diligence in this respect, and as we endeavor in singleness of purpose, and in a reverent frame of mind, thus to present ourselves, He who never said to the wrestling seed of Jacob, "Seek ye me in vain," will graciously accept the offering, and we shall be favored to partake of spiritual refreshment, preparing us for the proper discharge of the duties that devolve upon us.

If, through the prevalence of human infirmity, occasions of offence should be given, our hearts having been softened by the influence of Divine love, we should be ready to forgive; and the accuser of the brethren would not find a listening ear. It is with much sorrow that we notice that most of the reports are marked with exceptions in regard to the maintenance of that love and unity which brethren should cherish. Now, dear friends, these things ought not to be, —do they not steal away our comfort, rob us of our strength? and, if indulged in, finally bind us in fetters, and leave us in darkness and anguish? Very different is the frame of feeling which the Christian is called to maintain—even to lay aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, and as new born babes to desire the sincere milk of the word, that they may grow thereby. In this state we become one another's joy in the Lord, and are made instrumental in edifying each other in love. Would that this might be the happy attainment of us all!

We have felt that the guarded and religious training of children is a subject of deep interest, and desire to press upon parents the importance of it, and the weight of responsibility involved in it. May they often advert to the solemn interrogatory, What hast thou done with the lambs committed to thy care? and consider what the answer of their hearts would be, in the day of solemn inquisition. If they have faithfully labored to train their children in the nurture and admonition of the Lord, to imbue the tender and expanding minds of their offspring with the knowledge of their accountability to their Creator—to protect them, as far as parental watchfulness can avail, from the evil influences that surrounded them; will not a blessing most assuredly rest upon these labors, offering to parents a rich reward? But is there not reason to fear this concern is, in many instances, too feebly exercised, too often intermitted, and a desire for personal embellishment suffered to take its place? It is with regret that we observe the increasing departure from plainness and simplicity among our young Friends. We regret it because we believe this simplicity has proved a hedge of safety to those who have conformed themselves to it. If, unhappily, a corresponding remissness should take place in the religious instruction of the youth, so that the attachment of our young Friends to the society of which they are members, should be weakened or lost, how sorrowful would be the thought; how hopeless the prospect! May parents be aroused to a careful consideration of the subject —and if marks of declension in this respect should appear, may they for the future redouble their diligence in the discharge of their parental duties, looking to the Lord for an increase of qualification. We are cheered with the belief that there are a hopeful number of young Friends who promise better things, and things that accompany salvation, though we thus speak. To these we would say, hold on your way, surrender yourselves freely and fully to the service of our Holy Redeemer, and trust in Him: He will support you—He will be strength to you in weakness, riches in poverty, and a present help in time of trouble, and in the end will be your exceeding great reward.

The Committee on the subject of education, reported as follows:—"No way has opened to make a proposition to the Yearly Meeting, except to continue the subscription already made under the care of the Committee appointed on the subject of education two years since;" and this was not adopted by the meeting, and the Quarterly Meetings were requested to recommend the Monthly Meetings to resume their efforts to collect money by voluntary subscription, to constitute a fund to be applied to educational purposes, agreeably to the recommendation of this Meeting in the year 1852, and pay the amount raised to Robt. I. Murray, the Treasurer."

The recommendation of the Yearly Meeting referred to, is as follows:

"In view of the importance of education to the prosperity of our religious Society, it is proposed that a fund should be raised, so as to bring the privileges of such a literary education as the children of Friends need, as much as possible within the reach of all, even those in very limited circumstances."

"It is therefore recommended, that Committees of men, and women Friends be appointed in every Monthly Meeting to wait on every member, to sign a subscription paper, fixing each for himself, the amount he is willing to pay yearly. Friends to act voluntarily in the matter, but it is hoped there are few who usually contribute to the funds of the Society who cannot pay fifty cents yearly, while some, no doubt, will gladly contribute many times more—and smaller sums from others will be acceptable. This fund is not to be expended in the purchase of real estate, but being securely invested, the interest only is to be used as above specified."

In relation to schools, the returns from the Quarterly Meetings are very imperfect, one of them making no report, and nearly all of the others in part only, indicating a want of interest, as to the importance of the right training of the children of our Society which is far from being desirable.

According to the reports received, there are
1205 children of suitable age to attend school,
117 " attend school under the care of Meetings,
57 " attend school taught by members,
70 " " family schools,
875 " " District or mixed schools,
and most of the remainder are said to be receiving instruction at home.

11 family schools, and 9 Scripture or First day schools, have been kept during the greater part of the year.

The influence of the schools for Scriptural instruction has been very salutary, not only upon the younger part of society, but to those also who are older, whether occupied as teachers or as learners. It is hoped that the interest manifested in regard to these schools may be kept alive, and that they may become more general throughout the Yearly Meeting.

Fifth day morning.—The Committee to prepare Epistles in reply to those received from the Yearly Meetings of London, Dublin, New England, Baltimore, North Carolina, Ohio, and Indiana, produced essays, which were read; and, with some corrections in a few of them, they were approved.

The business of the present Yearly Meeting being brought to a close, and having been enabled through the continued favor of the Holy Head of the Church, to conduct the important concerns that have claimed our attention, in a comfortable degree of brotherly condescension, grateful for the evidence of Divine regard manifested to us in this our annual assembly, Friends took an affectionate leave of each other, to meet again the next year at the usual time, if the Lord permit. RICHARD CARPENTER, *Clerk.*

EXTRACTS FROM THE MINUTES OF NEW ENGLAND YEARLY MEETING.

At the Yearly Meeting of Friends for New England, held on Rhode Island, commencing with public meetings for worship at Newport and Portsmouth, on First day the 15th; and for discipline at Newport on Second day morning, the 16th of Sixth month, 1856;

Afternoon.—The Boarding School Committee presented their annual report, which is satisfactory to the meeting. The Report is as follows, viz.:

The Committee for the superintendence of the Boarding School at Providence, have given attention to the objects of their appointment, and now report—

That the school being vacated at the time of our last Yearly Meeting, the Committee were desired, by minute of the Yearly Meeting, "to look towards the opening of the school at the commencement of the winter term, and to make arrangements, so far as may be practicable, for such opening."

In pursuance of this conclusion, the Committee proceeded to consider what arrangements would best promote its objects, and on mature deliberation came to the following results, viz.: That it is desirable and expedient in the proposed opening of the school, to provide—That the teaching in the schools shall be provided for by contract, at a fixed rate to be hereafter agreed upon, the same to be made satisfactory to the Committee. That it is also further desirable and expedient, that the board of the scholars should be provided for by contract, at a fixed price, under such regulations as may be established by the Committee, including all the domestic arrangements of the family.

The Committee were enabled to carry out these conclusions, substantially, by a contract entered into with Joseph Cartland, who, with his wife Gertrude W. Cartland, entered into an engagement to become the Principals and Superintendents of the School, to furnish the necessary assistant teachers, and the board of the scholars, and to conduct the school in a manner that shall be satisfactory to the Committee, both as to teachers that are employed by them, and in all other respects, and to pay all expenses that accrue from thus conducting the School.

For the purpose of carrying out this contract, it was agreed that they should have the use of the School premises, and that as compensation for the services required by the contract, they should receive the moneys paid for board and tuition of the scholars, have the use and improvement of the farm, and that they should further receive from the income of the School Fund, the sum of three thousand dollars per annum, to be paid them semi-annually, one-half at the close of each term.

Under this arrangement, the School was opened for the winter term on Fourth day, 31st of 10th month last, and one hundred and fifty-seven pupils were then and subsequently admitted, and attended the school for the whole or part of the term; of whom eighty-three were males and seventy-four were females.

The assistant teachers employed were Timothy B. Hussey, Charles W. Earle, Elizabeth S. Jones, Anna McKeel, Parmelia C. Varney and Sarah E. Whittier, in the English branches; Joseph W. Congdon, Teacher of Greek, Latin, Natural Philosophy and Chemistry; Catharine E. Haase, Teacher of French, German and Needle Work, and Marianna Stanton, Teacher of Drawing.

The various branches taught in the School are indicated by the above list of teachers, and they embrace such as are believed to be most useful in fitting the pupils for the varied duties of life.

The Committee have exercised a constant supervision over the institution in its various departments during the year, and since the opening of the School have held meetings

monthly, with the exception of one month, having sub-committees appointed at each meeting for its more immediate care.

It is a source of much satisfaction to believe that the institution has been conducted in a manner to promote the objects of its establishment—that good order and harmony have generally prevailed, and that the progress of the scholars in their various studies has been satisfactory. Care has been taken to promote a knowledge of the Holy Scriptures and of our religious principles.

Meetings for worship on First day mornings, have been held in the school house as heretofore, the scholars at other times attending the meeting of Friends in Providence. In these meetings the conduct of the scholars has been becoming, and many of them have been seasons of much interest.

The examination at the close of the term was attended by many of the members of the School Committee, by members of the Yearly Meeting's Committee on Education and other Friends. The exercises of the scholars gave evidence of attention and diligence on their part, and of faithfulness on the part of the Principals and assistant teachers. There was evidence that much care had been extended to promote the objects of the institution, in imparting a guarded education, and instilling into the minds of the children, the principles of morality and virtue. The close of the examination furnished an interesting opportunity with the schools, which was marked by much solemnity, and we trust may be remembered by them in after time.

The health of the scholars has generally been preserved. One death has taken place, George M. Underhill, of New York, a young Friend, who for several terms had been at the School, and who had, by his orderly and exemplary deportment, endeared himself to the officers of the institution, died very suddenly of malignant sore throat. On this occasion a religious meeting was held at the school, which was a solemn and favored season; after which the remains were conveyed to his friends.

The attention of the Committee has been directed to the subject of a course of study, for such as wish the full benefit of a systematic education, to be continued through a period of four years. This course is not intended to interfere in any degree with the instruction as heretofore given in the school, but to be applicable only to those who may wish to pursue it, and in this view it has met with the approbation of the Committee. * * *

We would propose that the charge per term of twenty-two weeks for board and tuition be $40, for members of our Yearly Meeting; $60 for members of other Yearly Meetings, and where one or both parents are members of our religious Society, or sent at the charge of members of our religious Society; and $100 for any others who may be admitted. That $5 per term additional charge continue to be made, for instruction either in the ancient languages, in French, or in Drawing; Books and Stationary being furnished as heretofore at actual cost.

For certain regulations as heretofore agreed upon by the Yearly Meeting, respecting the times of payment, manner and times of the admission of scholars, &c., we refer to the accompanying circular, issued by the Committee in the Seventh month last.

We commend the institution to the continued interest and care of Friends.

Signed on behalf of the Committee,

STEPHEN A. CHASE, *Clerk.*"

Regulations referred to in the above Report of the School Committee.

"As the number to be admitted is limited to eighty of each sex, it will be necessary that the Committee should be seasonably informed of all in this Yearly Meeting that desire to occupy places in the School, in order that they may determine how many others, if any, may be received.

Application should therefore be made for members of our Yearly Meeting, seasonably to be laid before the Committee at their meetings, to be held on Third day, before the first Fifth day in the 3d and 9th months, as heretofore determined by the Yearly Meeting.

At this meeting applications for the admission of members of our Yearly Meeting will have precedence of all others.

After this time, applications for the admission of scholars will be considered in the order in which they are made.

Monthly Meetings desirous of occupying the privilege of the Charitable Fund, are requested to send their applications as heretofore, in season for the meeting of the Committee in the 9th month, and to specify whether they desire it during the winter or succeeding summer term. And Friends are requested to observe the various regulations adopted by the Yearly Meeting, in order for admission of scholars into the school.

It is desired that payment for each term be made in advance, but if in any case this is not practicable, one-half to be made at the commencement, and the balance at the middle of the term.

It is expected that scholars will be at the school punctually at the commencement of the term, but if circumstances occur to prevent such attendance, notice is to be forwarded to the Principals within one week of that time, stating whether or not their places are desired to be reserved for them. A failure to attend the school, or to give the notice above specified, shall be considered a relinquishment of the privileges, unless again admitted by the Committee; and in all cases of children being admitted for the term, and attending the school

it is expected that payment will be made for the term.

Friends of pupils and others, visiting the school, will in future be expected to defray the expense arising to the institution.

Application for admission into the School, and for the benefit of the Charitable Fund, are to be made to the Principals.

Address JOSEPH CARTLAND,
Principal Friends Boarding School, Providence, R. I.

We have received a statement of the proceedings of London Yearly Meeting, in relation to the late division in Ohio Yearly Meeting, which was read, and the views of true church order, the feelings of Christian love and the sound advice contained therein, were interesting and cordial to us, and the further disposition of this document is referred to the Meeting for Sufferings.

Third day morning, the 17th.—The meeting entered upon a consideration of the state of Society, by reading the queries and the answers received from the several Quarterly Meetings, and proceeded therein to the second inclusive. As in former years, it is sorrowfully apparent that there is not that practical acknowledgement of our dependence upon our Heavenly Father, which the careful attendance of all our religious meetings for his worship manifests before the world—and very solemn and impressive were the admonitions and entreatics of beloved, concerned brethren for greater faithfulness in this respect. It is evident that if we loved the Lord supremely, with all our heart, with all our mind, and with all our strength, we should not fail to render unto Him any sacrifice that He may require at our hands—and we should rejoice in the seasons set apart for waiting upon Him, when we may be favored to draw near unto Him and enjoy, unworthy as we are, a sweet sense of his presence. We should love the habitation of the Lord, the place where his honor dwelleth—and rendering unto Him the tribute of subdued and humble hearts, we should be enabled, in living faith, to look unto Him as a rewarder of all those that diligently seek Him. Brethren, forsake not the assembling of yourselves together, was the exhortation of an apostle of the blessed Redeemer; and, also, that we should yield our bodies a living sacrifice, holy and acceptable unto Him which is our reasonable service. Did we feel, as it was mercifully manifested, the love of our blessed Saviour to the children of men—did we realize that through Him alone we can enter into the Kingdom of Heaven—that he is the door—that it is before Him we are to stand in the last day—that He is the Judge of quick and dead—that unto Him we are to render our account—we should be deeply engaged, at all times, and in every situation of our lives, to confess Him before men—to acknowledge Him, both in word and in deed, as our Master whom we delight to honor, and with a humble hope that He will be graciously pleased to acknowledge us in that day before His Father and the holy angels. Love to God and love to man are inseparable. God is love, and he that dwells in God dwells in love. If we loved Him whom we have not seen, we shall not fail to love our brother whom we have seen. Love is the badge of discipleship, and earnest has been the concern in this meeting, that the blessed fellowship and love of the gospel may increase and more and more abound among us; and we trust the prayer of the church has been fervently raised that our members every where may be preserved in true love to God and love one unto another.

Afternoon.—Concluded the reading of the queries and answers.

During this engagement a solemn covering was felt to be spread over us, and a lively concern was manifested for the maintenance of all our testimonies in their purity, and with an enlightened understanding of their origin. The inestimable value of the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus, was feelingly dwelt upon, and Friends were tenderly exhorted and encouraged to the daily perusal of them with their families collected about them, and not to neglect the frequent reading of them in retirement, with the heart reverently turned unto Him from whom they came, that they may be opened to their understandings and tend to bring them unto Christ. The example of the early members of this religious Society in becoming acquainted with the Holy Scriptures, and the high value they placed upon them, were instructively adverted to, and Friends were earnestly recommended practically to follow them in this respect.

The following proposition contained in the Report from Vassalboro' Quarterly Meeting, is united with by this meeting, viz.:

"Received a communication from Fairfield Quarterly Meeting, uniting with us in a proposition for an alteration in the line between the two meetings, by annexing the town of Chester, on the west side of Penobscot River, to this Quarterly Meeting, which we submit to the judgment and determination of the Yearly Meeting."

The following information is contained in the Report from Salem Quarter, viz.:

"At the request of Seabrook Monthly Meeting, this meeting has concluded that the Monthly Meeting heretofore held at Pittsfield, in the 10th month, be held in future at Epping; that the one held at Seabrook, in the 12th month, be held at Amesbury, and that the one held at Amesbury in the 11th month, be held

at Seabrook. All to be held at the same time as heretofore.

[To be continued.]

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 19, 1856.

A Detector of the Heart.—It is asserted upon no mean authority that a death-bed is a detector of the heart. This maxim appears to have been received with too little qualification; though true to a certain extent, we have certainly no evidence that it is universally and invariably true. Dissolution is brought on, in cases where violence has no share in it, either by the operation of disease or a decline of the bodily powers, such as age is sure to produce. Now, it certainly will not be asserted that there is anything in the nature of disease, whatever its character may be, or in the regular decay of the vital powers, which tends to enlighten the mind in relation to any of those sacred truths which belong to life and salvation in a future state; such illumination, whether received in sickness or health, must be the effect of divine visitation; and it not unfrequently happens that a fatal disease is attended with circumstances which render the mind incapable of serious or connected reflection; delirium is a frequent concomitant even from the commencement of a distemper which quickly consigns the patient to the grave. Now, is it not evidently possible that the mind may be equally destitute of religious illumination though the powers of the understanding, in other respects, remain unimpaired? Patients sometimes laboring under a disease which is rapidly wasting away their vital powers, appear totally insensible of their condition, and give evidence of no other reflection than that which relates to an expectation of early recovery; to such patients, the maxim certainly cannot apply—a death-bed to them is not a detector of the heart.

History furnishes us with numerous records of persons conscious that their days were drawing to a close, still manifesting the most reckless ambition, and proving that with them life's ruling passion was still strong in death. History informs us that Edward I., of England, while engaged in a military expedition against his neighbors, the Scotch, in which he avowed a determination to lay their country waste from sea to sea, because they preferred the government of another to his, was taken ill at Carlisle, with a distemper which he soon became conscious would bring on his dissolution. What then was his course? Did this prospect moderate his ambition or convince him of the futility of the object to which he was devoting the strength of the nation? He is said to have enjoined his son and successor with his latest breath, to prosecute the conquest of Scotland. This was certainly an exemplification of the strength of life's ruling passion.

When Henry IV., of England, found his days merging to a close, knowing, as he always had done, that his title to the crown was at the best a doubtful one, it is said he advised his successor to keep the English nation always embroiled in foreign wars, so as to deprive them of the leisure or opportunity to enquire particularly into his title to the throne. What more criminal advice could any monarch give to his son and successor than was here given by Henry, with the prospect of death immediately before him? It was still life's ruling passion strong in death; he was anxious to preserve the kingly power in his own family. The means of effecting this object would appear to be among the latest that occupied his attention.

The historian, David Hume, is well known to have entertained and promulgated highly deistical sentiments which he had probably wrought himself up to believe; and when he came to the verge of life—when laboring under a disease which he seems to have been perfectly conscious must terminate his earthly career,—still, if the testimony of Adam Smith is to be relied on, manifested the same disregard for everything of a serious nature which he had exhibited through life. The ruling passion would still appear to have been predominant. It is true that Silliman, during his travels in Scotland, about fifty years ago, obtained information, founded upon the testimony of a nurse, who attended him in his last illness, that his closing period was not quite so free from reflection as Adam Smith represents it. We have, however, no satisfactory evidence that the death-bed of Hume, whose understanding appears to have remained unimpaired, was in any effectual degree, a detector of the heart.

A still later writer, whose works have probably done more towards poisoning the principles

of many young people in this country and England, appears to have asserted in the second part, I believe, of his "Age of Reason," (for I quote from memory, and at second-hand,) that when he was laboring under disease which he and those about him expected would prove a final one, he remembered with satisfaction that he had published the first part of his "Age of Reason: "hence," said he, "I have a conscious test of the rectitude of my principles."—How far such a satisfaction, supposing his assertion respecting it to have been true, could, according to the avowed opinions of the writer, be any test of the rectitude of his principles, it is not my business to enquire; the declaration, admitting its truth, only serves to show that the darkness of mind and perversion of correct principles, which produced the first part of the "Age of Reason," still continued unchanged in the prospect of approaching dissolution. It is clearly ascertained that when, several years afterwards, this apostle of darkness was actually thrown upon his death-bed, he employed his waning strength in writings, which have never been permitted to see the light, but which were supposed to contain some retraction of the opinions which he had formerly promulgated. We are, however, left without any reliable information whether Paine passed away in any other condition of mind, than that in which he had lived. If he did not, the circumstance only proves that he was left to close his earthly career in the midst of the delusions which he had chosen for himself.

The parable of the householder, who went out in the morning to engage laborers for his vineyard, indicates very clearly that the call to a religious and godly life is extended to different individuals with various degrees of force, and at various periods of their days; those who were invited in the morning, and who accepted the invitation, may be considered as representatives of that class, happily not a very small one, who embrace the early offers of divine love, and engage in the morning of their day in the service of so good a master. As the laborers who were engaged in the morning, devoted the day to the service of their employer, so those who embrace the cause of religion in their youth may be considered as making the performance of their religious duty the great business of their lives; their primary and leading object is the service of their master, and nothing incompatible with that service is permitted to engross their attention. Such as these usually, if not always, pass quietly and peacefully through their earthly course, and when they arrive at its close, can quietly repose on the arm which has sustained them through life; to them there is little, if any thing, for the death-bed to detect; their hope is a humble, not an arrogant one, and so far from having any confidence in themselves, they willingly confide in the goodness and mercy of God for their final acceptance.

Probably no man who has lived during the course of the last century, gave his time and attention more exclusively to the promotion of the virtue and happiness of our race than Anthony Benezet. Wherever there was suffering to be relieved or a vice to be reformed, there Anthony Benezet was very likely to be found. Towards the poor French neutrals, driven by violence from their native land; a feeble remnant of the aborigines fleeing from the murderous tomahawks of the merciless white savages of Paxson and Donegal, or the native African gasping in the pestilential hold of a slave ship, his sympathies appear to have been equally awakened, his pen equally ready to vindicate their cause; yet this man, when he approached the confines of life, acknowledged that he was ashamed to meet his Judge, he had done so little for the cause. So humble an estimate a despised Christian formed of those philanthropic labors which had constituted the purpose and business of a long and active life.

The invitation of the householder is represented as being extended, at different hours of the day, to several individuals, who, instead of accepting his invitation, went their way, probably to saunter out the remainder of the day in the idleness of the morning. In the parable we find no intimation that the invitation was afterwards renewed to those individuals; but we are told that he went out about the eleventh hour, and finding others standing unemployed in the market place, he inquired of them why they stood there all the day idle; their answer would seem to indicate a want of opportunity rather than of inclination to engage in useful labor; his answer to them plainly implied that even then it was not too late to receive the rewards of industry; he therefore directed them to go into his vineyard, with the assurance that whatsoever

was right they should receive. When the evening came these last hired laborers found themselves rewarded with all, and more than all, they had been promised.

Now what is the instruction which this parable inculcates? Is it not plainly this? that a religious and godly life must be embraced when the invitation is extended, and, if not then embraced, the invitation may not afterwards be renewed? And these invitations are not peculiar to any period of life or to any condition of health.

The maxim referred to at the commencement of this article seems to be founded, at least in part, on a doctrine which the Society of Friends, more conspicuously than any other professors of the Christian name, have advocated and maintained; the doctrine of a divine communication to the mind of man, by which he is enabled to see and to understand those things which relate to life and salvation. The author of the maxim alluded to seems to have assumed that this divine illumination is always obtained when seriously desired, and this desire is supposed to be awakened by the prospect of approaching dissolution. Experience, however, abundantly proves that this divine awakening is not certainly produced by any outward circumstance, either in sickness or in health; the mind may remain as hard and as dark at the approach of death as at any other period.

Among the professors of religion there is a class, unhappily not a very small one, whose example, if connected in the view of others with the supposition that a death-bed is necessarily a detector of the heart, may be productive of very injurious results. These, like the Pharisee of old, are entrenched in a righteousness of their own, confidently relying upon their performance of all their religious duties; they stand like the strong man, coated in armor of his own manufacturing, and preserve their goods in peace. Persons of this description may move along through life, making a high profession of religious attainment, even imposing their profession upon others without ever experiencing the purification of heart and submission to the divine will, which are essential to the Christian character; leaning upon this kind of support, they may lean upon it to the end; they deceive themselves and others with the belief that the tranquility, which is really the result of insensibility, is the fruit and the evidence of divine approbation. That there may be persons of this description will hardly be denied; that such are frequently to be met with, is too clearly tested by experience to admit of a doubt; and probably an assertion that some high wrought eulogies are owing to this cause, would not be far from the truth. A righteousness of this description must unavoidably be more ostentatious than one of which humility is the basis, as the Pharisee in his prayer had little to do but to enumerate his own virtues. E. L.

Decease of the Editor.—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Such was the happy end of our beloved and honorable father in Israel, Enoch Lewis. His natural life closed on the 14th inst., in his 81st year. He had been for several months confined to his chamber, and for a few weeks mostly to his bed; but his mind continued clear and bright until the afternoon of the 11th, when he became unconscious, and remained in this state, with little indication of bodily suffering, to the time of his departure. Patience, meekness, charity, which, through Divine grace, had marked his character during a long and laborious life, were especially the clothing of his spirit in his latter days. An hour or two before his powerful intellect yielded to the influence of disease, he said to the writer, "I believe I have not spoken an unkind word to any person during the last seven years, nor used one in any thing I have written." To the remark that this must now be a comfort to him, he replied, "It is a comfort, *so far as it goes;*" intimating, doubtless, that his dependence did not rest on any merits of his own. We may, indeed, cherish the humble yet full assurance, that to our departed friend was mercifully fulfilled the truth of the divine record—"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." S. R.

Married,—At Friends' Meeting, West Union, Morgan County, Indiana, on the 26th ult., John D. Edwards, of Miami Monthly Meeting, Ohio, to Hannah Haydock, of West Union.

Died,—At Whitchurch, York County, Canada West, on the 24th of 12th month, 1855, Phebe, wife of Henry Widdifield, in the 86th year of her age, a member of Yonge Street Monthly Meeting of Friends.

She was a firm believer in the principles and doctrines of the gospel as held and professed by the Society of Friends, and a very diligent attender of meetings, so long as health and strength were her's in a measure sufficient to warrant her in the fulfilment of that important duty. She also acceptably filled the station of Elder forty years. Through her life this precious Friend was favored to maintain a life of great consistency and uprightness, faithfully performiug every duty devolving upon her.

She was a kind and affectionate wife, a tender mother, and indeed her whole walk was so well regulated, that her example might well be compared to "a candle set on a candlestick, which giveth light to all that are in the house."

Her decline was gradual, although she suffered considerably during the last few months of her

life, which she bore with patience and resignation, often expressing a wish that she might soon drop this fleshly tabernacle, and mingle with the saints in glory; expressing a belief that she had finished her work here below, and that her way was clear to the realms of endless day.

Died, On the 4th of 6th month, at Muncy, Lycoming County, Penna., Ann Edwards, relict of the late Joel Edwards, in the 77th year of her age, a valuable and much esteemed member of Muncy Monthly Meeting.

——, On the 18th of 6th month last, near Mount Pleasant, Jefferson County, Ohio, James Kinsey, an esteemed and worthy member and elder of Short Creek Monthly Meeting, in the 76th year of his age. He bore a painful and protracted disease with Christian patience; his spirit was clothed with calmness and serenity, and a consoling evidence rests with his friends that his end was peace.

——, On the 21st of 6th month, at Hartland, in Marshall Co., Iowa, Lydia, wife of Elijah Hiatt, and daughter of Thomas Macy, in the 24th year of her age; leaving behind her a belief that her purified spirit is forever at rest with her Saviour.

FARMERS' INSTITUTE, LAFAYETTE, INDIANA.

Friends of this school wish to procure a competent Teacher to take charge of it. Applicants may obtain further information by addressing Allen Jay, Lafayette, Indiana.

For Friends' Review.

"ARE FRIENDS CAREFUL TO BEAR A TESTIMONY AGAINST SLAVERY."

Can it be said in truth that we are careful to bear a testimony against Slavery, while we are holding out the most powerful inducement to its continuance, that can be offered? Is that a faithful testimony, which in word denounces the system, yet fails to reach the strong point of its support? Slaveholders confess that they care not for all the moral denunciations that may be heaped upon them, by those who, after all, will buy their cotton. They know the consumption of slave labor products supports their cherished system, and have not much to fear so long as this support is contributed. The testimony of our highly professing society on this subject, should be one having a tendency to the very foundation of the evil; one that, if carried out by the community, would speedily bring about the liberation of those in bondage. With regard to answering our disciplinary query, on the subject of Slavery, it may with much seriousness and concern be asked,—how can we give this great evil our support, affording the slave-holder the inducement to continue his cruel oppression, and yet not allow this support, this inducement, to be sufficient ground for an acknowledgement of unfaithfulness in the maintenance of this important testimony? Let an honest acknowledgement relating to this matter find a place in our answers, that the subject may be brought before Friends frequently, and receive serious consideration; thus the way will be opening for us to be helpful to each other by encouragement to faithfulness in this as in others of our Christian testimonies.

Should the objection be advanced, that it has not been customary to enter a complaint in answer to this query on account of partaking of the oppressor's gains, let it be remembered that circumstances have arisen by which we are involved in the guilt of contributing to the support of slavery, in a far greater degree than was formerly the case; since in earlier times the needs of life were supplied principally by home labor; surely then it was not required to make complaint when there were no deviations; and can we for a moment doubt that it is required of us to look to the point of our connexion with the wrong at the present time, and do that which is right for us to do, even, if in so doing, we should be led a step further than it is supposed by many was required of Friends formerly. Since it was their very earnest concern to be clear of the evil in the world, not only in name but in truth, not willing in the least to countenance wrong, we may safely conclude that the object of enquiry into the matter, originally, was, that their members might be clear of taking any part in the sin of enslaving their fellow beings. "Are Friends *careful* to bear a testimony against slavery?" This expression of "*care*" induces the belief that every point of connection with it was embraced in the concern, as ground upon which this care was to be exercised. And can it be supposed that the deep feeling and faithful exercise which were manifested, in endeavoring to have their members clear of the guilt of oppression, could fail to embrace the inducements to its continuance at the present day, involved in the use of the products of unrequited toil? It was an entire separation from the iniquitous system that was desired, without regarding one branch of operation as more important than another; without entertaining a feeling that would lead to a renunciation of principle, even should great self denial be required to maintain it.

It has been estimated that the labor of five thousand slaves is required to supply the members of our Society with the articles they use from that source; and can we still say we are bearing a faithful testimony against slavery?—It is a solemn thought, and one which should come home to every heart, that our continuing to partake of the products of unrequited toil will yet longer contribute to the sufferings of the bondman; giving our support to a system, every feature of which is opposed to the principles of the religion we profess.

In view of the pure and holy requisitions of the Most High, and under a humbling feeling of the dishonor done to Him, in failing to obey his merciful precepts; it is felt and believed that we are called upon to cleanse our hands of the guilt of oppression, and to be an example

of well-doing; a light to the world, in this as in other branches of our Christian profession.

Ohio.

THE ADVENTURES OF A MAN OF SCIENCE.

(Concluded from page 680.)

Towards the end of September, the prisoners were removed from their casemate, to a citadel at the entrance of the roads, and cast into a dungeon which the light of day never penetrated: here they remained but a few weeks, when they were transported to the port of Palamos, where they were sheltered in a hulk, and allowed to go ashore and parade their rags and miseries in the town. In this place Arago made the acquaintance of the Dowager Duchess of Orleans, mother of Louis Philippe, who, being herself in poverty and exile, could offer him no better hospitality than a piece of sugared bread. That same evening a poor emigrant on his way to France, coming alongside the hulk in a boat, handed his snuff-box to Arago, desiring him to take a pinch. Within the box was an ounce of gold, which the prisoner took, replacing it with a few words addressed to his family, which happily reached them, and tended to relieve their anxiety on his account. It is worth noting, that the first use the prisoners made of the ounce of gold, was to regale themselves with an immense dish of potatoes.

But the hour of deliverance approached. While the crew and passengers of the captured vessel had been performing quarantine in the windmill, Arago had written to the Dey of Algiers, informing him of the illegal arrest of the vessel, and the death of one of the two lions which it contained, and which were sent by the Dey as a present to Napoleon. This last circumstance transported the African despot with rage. He sent immediately for the Spanish consul, claimed a round sum for the dead lion, and threatened war if the ship were not instantly released. Spain had, just then, too many irons in the fire to venture to entangle herself with new difficulties, and an order was immediately despatched to release the vessel so anxiously coveted.

On the receipt of this good news, Arago and his fellow prisoner made active preparations for their departure; and on the 28th of November, 1808, they set sail, steering for Marseilles. Some Mussulmen on board declared that it was written above, that the vessel should not enter that town, and so it proved. No sooner were they in sight of the port, than a violent squall from the north drove them out to sea, where they were blown about by storms for several days, and finally, when entirely ignorant of their course, landed, on the 5th of December, at Bougie, an almost deserted port, three days' sail from Algiers.

Without money or friends at Bougie, it was necessary for the party to get to Algiers; but the passage was pronounced impossible by sea at that time of the year, and it was deemed so dangerous by land, on account of robbers, that the cadi of the town refused them permission to attempt it. To overcome his opposition, Arago and M. Berthemie had to sign a document protesting that they had undertaken the journey in opposition to his will, and that he was not responsible for the result. They then bargained with a Mahomedan priest to guide them to Algiers for the sum of twenty piastres and a red mantle. They had themselves to assume the garb of Mussulmen, and then, first showing their guide that they had no money or valuables with them, so that if they were killed he would lose his reward, they set out, accompanied by an escort of Moorish sailors who were drawn from the crew of the ship. Arago had made friends with the remaining lion, and at his departure paid him a farewell visit.

The overland journey appears to have occupied nearly three weeks, during which the adventurers encountered a series of perils from wild beasts, wandering Kabyles or desert robbers, and the tribes inhabiting the villages through which they passed. Had they been recognised as Christians, they would infallibly have perished; and, as it was, their escape was accounted almost a miracle. When at length they arrived at Algiers, it was not believed that they had made the transit from Bougie, and even the dey himself was incredulous as to the fact, until it was confirmed by other evidence. They were cordially received by the French consul, and once more placed in comfort. Shortly after his arrival at Algiers, Arago recovered his instruments, which, with his luggage, had come round by sea.

To return to France, from which an untoward fate seemed to debar him, must naturally have been the dearest object of his wishes; but again an obstacle arose that detained him for several months on the African coast. The old dey had been put to death for the sole crime of want of energy in governing; and the new one, perhaps not wishing to figure in the same way, made a preposterous claim upon the French consul for a large sum of money, and, on the refusal of it, declared war against France. This act rendered Arago and his companion prisoners of war. They were not, however, placed in confinement, but allowed to go at large on parole. No active measures followed the declaration of war, but the port was closed against France for five months, during which time the young astronomer had leisure to make some observations on the social life of the Algerines. These are not remarkable either for their originality or depth, and would present nothing new to the generality of our readers were we to quote them.

The dey continuing obstinate in his demand, and the French consul as obstinate in his determination not to pay a cent, the trade with France

languished, and at length came to a stand-still. In this dilemma, one Bakri, an Algerine merchant, to save his vessels, which were in danger of confiscation if they touched the French shore, paid the sum demanded by the grasping dey. Permission to depart was instantly granted to the prisoners, and on the 21st of June, 1809, Arago once more set sail for Marseilles, in company with the French consul and his family. To amuse him, as he said, the consul gave him the whole of the letters which the inhabitants of the Baleares had been writing to their friends on the continent, with directions to gather from them any political information that might be of service. Among them he found despatches from Admiral Collingwood, which were sent to the French minister of naval affairs; and he had the curious satisfaction in others of finding himself and his actions commented upon in a style not intended for his perusal or for the gratification of his self-love. On the 1st of July, when off Marseilles, they fell in with an English frigate, which came to debar their entrance, and whose captain ordered them to the Hyere Islands, to await the decision of Admiral Collingwood. They chose to disobey the order, and, escaping to the little island of Pomegue, arrived the next day at Marseilles, where Arago disembarked at the lazaretto. Thus had he arrived at home after being buffeted about for eleven months since his first departure from Algiers.

His family had long supposed him dead, and his letters from the lazaretto reached them like a voice from the tomb. The first news he received from Paris, was an epistle from the great Humboldt, condoling with his misfortunes and offering him his friendship. Then came M. Pons, the director of the Observatory at Marseilles, whose society lightened the tedium of quarantine. The moment he escaped from the lazaretto, Arago flew to the bosom of his family and the embrace of his mother, whose joy at his return can only be imagined. From his native town he proceeded to Paris, where he deposited his observations, which he had preserved through all his tribulations, at the Bureau of Longitude and the Academy of Sciences; and a few days after his arrival, on the 18th of September, 1809, he was nominated an Academician in the place of Lalande. He was then twenty-three years of age.

Although he had been nominated with a majority of forty-seven votes out of fifty-two, the jealousy of Laplace in favor of his pupil M. Poisson withstood his admission. Laplace first endeavored to persuade him to wait until there was a vacancy also for M. Poisson, and finding that of no avail, then opposed him on the ground of non-qualification. This drew upon the great man the reproof of Lagrange, and others the oldest members of the Academy, and Laplace withdrew his opposition, and even awarded Arago his vote on the day of election, an event which the latter records as a source of satisfaction after the lapse of forty-two years.

Shortly after his election, Arago was presented to the emperor, who had confirmed his nomination; but subsequently, on a frivolous pretence, he was ordered by the directors of the conscription either to furnish a substitute or to join the army in person. He resisted this petty tyranny, and declared that if driven to extremity he would present himself among the conscripts in the costume of a member of the Institute, and in that garb would march on foot through Paris. The director, fearing the effect such a scene would produce on the emperor, withdrew his order.

Before the expiration of the year, Arago succeeded M. Monge in his professional chair, and with this honorable era of his life the adventures and the history of his youth may be said to have terminated. Of his subsequent career as an astronomer and a man of science we have treated elsewhere. It is known that in 1830 he became perpetual secretary to the Academy for the mathematical sciences, and that, in order efficiently to fulfil the functions of his office, he resigned his professorship in the Polytechnic School. He was a zealous worker, and discharged his duties to nearly the last day of his life. How much he honored his country and benefited mankind by his unwearied investigations in the great volume of nature is best known to those who devote their lives to similar labors.—*Leisure Hour.*

THE PENNY POST OF ENGLAND.

The citizen of a foreign country, sojourning in England, cannot fail to be struck with its extraordinary capacity of society. Let him travel the world over, and he will not find twenty millions of individuals possessing such faculties and facilities of social intercourse as are enjoyed by the inhabitants of Great Britian. Time and space, which divide and half estrange the communities of other countries, are hardly known here, in the sense of separation. All the homes of England are not only in conversational distance of each other, but of London,—that great city-centre, which, by its commercial attractions, inhales, as it were, into its bosom all the intelligence that floats in isolated facts over the surface of the world. And the little time lost in overcoming the spaces between these homes, so far as the most important part of their intercourse is concerned, is lost in the night, and with it, the sense of its duration. The machinery by which this is achieved is truly marvellous, in all its operations; especially to an American, or to the citizen of a country covering a vast extent of territory. The working of this machinery, in one direction, is somewhat after this fashion:

At about 9 o'clock in the evening, several

Iron Horses may be seen, harnessed for their race, at each of the five railway stations in London. There they stand, foaming, neighing, and champing their bridle-bits, with their heads turned in different directions, impatient for the signal to be gone. But who can fathom the mystery of the mail bags which they are to bear, as upon the wings of the wind, and to distil on their way to tens of thousands of home-circles scattered over the kingdom? Never could dew-drops or rain-drops quote a more vicissitous experience, than the letters and other messages of business or friendship, collected in these same mail bags. Never were clouds filled with water-drops drawn from such distant and diversified sources. For, among the myriads of these epistolatory messages drawn from the metropolis and the provinces, may be found thousands from China, the Indies, the Pacific and Atlantic islands, the Americas, and all the continents of the Old World.

The five railway stations are the five gates of the metropolis, from which this mass of sealed intelligence is to be distilled consentaneously with the dew of heaven, over the whole of England, before the rising of the sun. The fiery chargers are neighing upon their iron track. The penny postmen have mounted; the signal is given. Each huge courser bates the explosions of his fiery breath, as if to listen to his driver's voice, and the next moment treads out slowly into the night. Snorting a fierce defiance at time and space, he dashes into the deepening thunder of the race. Now the tunneled hills tremble and groan sepulchrelly, as he plows his track of fire through their old foundations, and fills the arched breach with smoke. Now the still and rural villages, with churches old and quaint, and cottages thatched with straw, revolve with their low glimmering lights, and all the tall trees go around with them in stately procession, as the Iron Horse plunges onward, with his fiery eye-balls glaring upon the track before him.

At midnight, and thence until morning, there is silence in the habitations of human life, and slumber is on the eyelids of the million. Love and its deep seated and various affections, which dream but seldom slumber, are dreaming now perhaps of distant ones in the great metropolis, or on the other side of the kingdom, or, perchance, in India, New Zealand, or in the scattered colonies of the distant seas. In that straw-roofed cottage, sleeping like a weary laborer behind the hedge, are human thoughts of great affection, that are stealing out of the hearts of toil-worn sleepers, and feeling their way across the Atlantic to the new homes of children they will see no more on earth. And in the ivy-curtained chambers of yonder house, with its windows peeping at the moon through the still trees, boyhood is dreaming of boyhood in the playgrounds of distant schools, and girlhood is weaving flower-bracelets again with girlhood, or dancing along the silver brooks in meadows and pastures far beyond the bluest hills. In the silence and unremembered emotions of the mind slumber the age and infancy and all the conditions of a nation. But those chariots of fire are running like lightning through all these dark and quiet hours, exchanging with each other a part of their respective charges, and dispensing to thousands of sleeping towns, villages and hamlets, a portion which shall gladden their family circles in the morning. And the morning comes, and with it comes to thousands and hundreds of thousands the wonderful reality, wrought from the mystery of all this fiery locomotion of the night. To thousands of home-circles, in town, village, hamlet, and by hedge-side, the dispensation of the Penny Post comes, almost as gratuitously and as silently as that of the morning dew upon the flowers that blush and breathe in their windows. The American sojourner, who may be the guest of one of these English homes, if he has a heart open to the susceptibilities of our social nature, must comprehend the joy which the penny post diffuses around the table at breakfast. For, associating its beneficence with enjoyments most necessary to nature, it serves up its messages of love and friendship as condiments to the morning meal. The administration of the tea-urn, under the presidency of the lady of the house, commences at the same time as that of the penny post at the other end of the table. For the servant girl has brought in, on the same tray with the dry toast, a packet of letters and papers, which she deals out, simultaneously with the brown slices of bread, to the different members of the circle. The relish of this double repast is the refinement of that social enjoyment which England has procured for her millions, in giving them the blessings of cheap postage. "Sunbeam of summer, what is like thee?" sang a sweet spirit, whose poetry was the breath of flowers. Had she lived to witness the light of gladness, which Rowland Hill's great boon diffused every morning through thousands of English homes, she might have answered: "One thing is like thee—it is the PENNY POST, carrying into yearning hearts rays of affection from hearts beating beyond the mountains and the seas; touching the faces of the aged, of the matron, maiden and child, with a light which the sunbeam of summer cannot give."

Look at that family at this moment of social enjoyment. "You will please excuse us, sir, for glancing at our letters," observes the host. "That I will, my dear sir, and wish you all much joy of it." The tea will bear to stand a moment longer; and now you may steal a glance kindly at the faces of the circle surrounding the table, as they open and read the messages addressed to them. The letters of mine host are evidently more of a business cast than others; some bringing across his countenance an involun-

tary expression of thoughtfulness, others stirring up the momentary semblance of a smile. But there is the communion of other thoughts going on at the other end of the table. "Sunbeam of summer, what is like thee?" if it is not the light that glistens in that mother's eye, as she drinks in the words of affection, contained in that letter from a young married daughter in the metropolis, three hundred miles distant, who penned them last evening just before tea. And by the side of her mother sits the younger sister of the distant one; and a "sunbeam of summer" is deepening the rose in her cheeks, as she reads with parted lips the message which the penny post has brought to her from a boarding school companion, who has inclosed a little spring flower in her letter, still breathing its sweetness on the loving thoughts she has put into words. And Fred, frolicksome, laughing-loving Fred, although scarcely seven, has a letter, which he reads with eyes growing bigger every moment—a letter from his cousin Willy, and no secret would he make of it, were the Duke of Wellington by his father's side. "Willy has got another rabbit, with the funniest ears that a rabbit ever had; and Towzer broke his chain and chased the ducks into the pond; and papa has bought a new saddle for the pony, with stirrups that look like silver; and there will be beautiful skating if the water will be good enough to freeze; and he has put three pheasant's eggs under the speckled hen; and"—"Why Freddy!" whispered his sister, bending toward him, and glancing apologetically toward you. "Frederick, my dear," softly adds his mother, looking too lovingly at the boy to mean reproof—"You will please excuse our Frederick, sir;—he and his cousin Willy are schoolmates, and always together, except in vacation." And the servant girl has not been forgotten, in this dispensation of the penny post; there are those at a distance, perhaps in New Zealand or Newfoundland, who remember her with fraternal or sisterly affection; and she carries a letter in her bosom, which she reads in the kitchen whilst watching the toast, and which she will read again before sunset.

Such is the daily experience of an English family. Such is the social enjoyment which seasons the morning meal of thousands and tens of thousands, as one of the blessings of the penny post. To procure for them this luxury, these thundering steeds of iron have run to and fro all the night long. What an issue of all this locomotion! One would be inclined to believe that there was a post-office in every Englishman's kitchen, of which the servant maid was the mistress; for almost every morning she is sure to serve up, on her toast-tray, letters from different parts of the kingdom. For scarcely a portion of the machinery of this beautiful administration is visible to the family it gladdens. Perhaps they heard, or dreamed they heard, at midnight, the distant sound of the Iron Horse, as he shook the earth with his tread. Perhaps they heard the postman's knock at the door; but even him they seldom see. We know of no institution of human legislation so like God's gift to man, as the English Penny Post. Like the quality of mercy in his grace and salvation, it is not strained, nor limited, to any class or condition of the community. The quiet joy which it diffuses every morning through thousands of family circles, is like a dew of gladness, falling alike upon the rich and poor, the palace and the cottage. If there be a blessing which a patriot, philanthropist, or Christian could wish for his country, after the light of God's countenance and gospel, and the dispensations of the seasons, it might well be the PENNY POST.—*Burritt's Citizen of the World.*

"YET THERE IS ROOM."

LUKE xiv. 22.

Ten thousand, thousand souls there are
Enter'd within the door;
These countless souls are gathered in,
And yet there's room for more.

Room for the lame, the halt, the blind;
Sinner, there's room for thee;
'Twas Christ made room for such poor souls,
By dying on the tree.

Room in the Saviour's bleeding heart
For all the Father gave;
He bore their sins, their curse, their guilt,
That he might freely save.

Room for the doubting, mourning souls,
Who feel the plague of sin,
Who fall and rise, who mourn and sigh,
But shall the victory win.

Room for the feeble and the faint,
The helpless and the poor,
Who wait and hope, and watch and cry,
At mercy's open door.

Room for the chief of sinners still,
Though plagued with unbelief;
That precious Christ can save my soul
Who saved the dying thief.

There's room for seeking, sighing souls,
Who seek their fears to quell;
Who know that Christ, and Christ alone,
Can save a soul from hell.

Oh! may there be but room for me,
The worst of Adam's race,
And then I'll sing in songs of praise—
A sinner saved by grace.

D. H.

SUMMARY OF NEWS.

FOREIGN INTELIGENCE.—Liverpool dates to the 5th inst. have been received.

FRANCE.—The Moniteur publishes the return of Customs duties upon the principal merchandize imported into France during the first five months of 1856, which show a decrease of 2,815,000f., compared with those of 1855.

There is no longer any doubt concerning the reduction of the French army. Men belonging to the classes of 1850, '51, '52, and 53, to the number

of nearly 95,000, are about to be sent to their homes by anticipation, on provisional furlough.

Spain.—The Madrid Gazette of the 25th ult. confirms the news of the insurrection at Valladolid. Twenty-eight individuals had been arrested. The movement had extended to Rioseco and Palencie. The insurgents had sacked and burnt property on the line of the Castile canal. The latest intelligence is that material order is being re-established.

The Cortes had also determined that, in consequence of the opposition of the Catalonian deputies, the tariff reforms should not come into operation before September 20. A royal decree had been promulgated by the Minister of Public Works, sanctioning the concession to Count de Morny, and other gentlemen of the Central of France railway, of a railway running from that of Madrid to Almansa, to Cordova, and to Malaga.

Holland.—The Pays says, "It is known that a serious difficulty had arisen between Holland and the republic of Venezuela, and that a Dutch squadron was sent to cruise upon the coasts of the latter country. We learn from private information that this difference has been completely arranged by the active and non-official mediation of the French and English consuls at Caraccas."

Russia.—The Russian government has sent a contribution for the relief of the sufferers from inundation in France.

The Constitutionel publishes a letter from St. Petersburg, dated the 18th instant, which states that the Emperor Alexander, after his return from Riga and Revel, has taken up his residence in the palace of Tsarskoe Selo. Grand military fetes will take place at the coronation, at which 150,000 men will be assembled.

Nicaragua.—Gen. Wm. Walker was elected President of Nicaragua on the 24th of June.

Ex-President Rivas, accompanied by his Minister of War, left Leon on the 12th of June, and afterwards appeared at Chinendago, where he collected a force of six hundred natives. He called in the outposts and then ordered the American troops to evacuate Leon, which order was obeyed, and Rivas took possession of the place with 120 men.

President Walker has issued a proclamation declaring Rivas and his party traitors. Most of the officers of the former Cabinet stand by Walker.

A strong revolution against the government has broken out in Costa Rica, headed by the party which opposed the invasion of Nicaragua.

Domestic.—The steamship Daniel Webster arrived at New Orleans on the 12th inst. from Aspinwall, with dates from San Francisco to 20th inst.

There had been no decrease in the excitement in San Francisco. Very few had responded to Gov. Johnson's proclamation of June 4th. The Committee had opened books, and were receiving recruits by thousands. The Governor's forces are camped near the city.

Six more rogues have been banished by the Committee, and numerous arrests continue to be made.

On the receipt of the Governor's Proclamation, nearly all the principal towns of the interior held enthusiastic meetings, endorsing the action of the committee, and in many cases forming organizations to assist the committee in carrying out their measures.

Nebraska.—A correspondent of the St. Louis Republican writes from Omaha, Nebraska Territory, as follows:

"The report mentioned in my last, that large bodies of emigrants were crossing through Iowa into Nebraska, I find to be correct. Hundreds have undoubtedly crossed the Missouri river into the territory within the last two weeks, and parties are almost daily pursuing the same route. They are almost wholly composed of young men, very few families being among the number. A portion of these are encamped near Iowa City, awaiting their leader, Lane."

Kansas.—We have advices from Topeka to the 4th inst. A convention met there on the 2d inst, and passed resolutions in favor of the Republican nominations and denunciatory of the Democrats, and appealing to the friends of Free Kansas in Congress. There were about 800 present, all armed. Marshal Donaldson and Judge Elmore read the President's February proclamation, also Gov. Shannon's proclamation, and one signed by Mr. Woodson, Secretary of the Territory, together with a note from Col. Sumner, saying he would prevent the meeting of the Legislature. They were, however, unheeded.

Both branches of the Legislature met on the 4th. The same day Col. Sumner entered the town with 200 dragoons, and planted two cannon at the head of Kansas avenue, while the troops were drawn up before Constitutional Hall, where the Legislature was assembled. Col. Sumner told the citizens he would not disarm them or break up the Convention, but he had orders to dissolve the Legislature, and would do so.

Col. Sumner repaired to the Hall of Representatives, and said, "I am called upon to perform the most painful duty of my life. Under the authority of the President of the United States, I am here to dissolve the Legislature. In accordance with my orders I command you to disperse. I have no party feeling in the matter, and I will have none while I hold my present position in Kansas. I have just returned from the border, where I have been sending home the Missourians, and I am now here with instructions to disperse the Legislature. I again command you to disperse."

Judge Schuyler asked if they were to understand that they were to be driven out at the point of the bayonet.

Col. Sumner replied, I will use the whole force under my command to enforce my orders.

The House then dispersed.

A similar scene was enacted in the Senate Chamber, ending in the dispersion of that body.

The trial of Preston S. Brooks for the assault on Senator Sumner, took place before the Criminal Court of Washington on the 8th inst. Brooks was sentenced to pay a fine of $300.

Congress.—On the 14th inst., the House of Representatives voted on the resolution declaring that Preston S. Brooks be expelled from the House as a representative of the State of South Carolina. The vote stood 121 yeas to 95 nays. So the House refused to agree to the resolution, there not being two-thirds, as required by the Constitution in such cases. After the vote was announced Brooks arose and stated that he was no longer a member of the House, he having, ten days before, placed his resignation in the hands of the Governor of South Carolina.

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The Epistle from the Yearly Meeting, held in London, by adjournments, from the 21st of the Fifth Month to the 31st of the same, inclusive, 1856.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,—In the renewed experience which has been at this time granted that we have been owned of the Lord, we have cause thankfully to acknowledge that it has been good for us to come together. And under the prevailing sense of his mercy we can adopt the words of apostolic salutation, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."

God is faithful, who has called us unto the fellowship of his Son Jesus Christ our Lord. With him there is bread for the hungry, water for the thirsty, strength for the weak, healing for the sick, and life for the dead. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Who amongst us, beloved Friends, has not been made a partaker of the offers of this grace? To which of us has not been proclaimed, "Behold the Lamb of God, which taketh away the sin of the world"? For which of us has Christ not died? And who is there amongst us unacquainted with the inward pleadings of the Holy Spirit, softening and contriting the heart, and graciously inviting to the full acceptance and enjoyment, in the obedience of faith, of the plenteous redemption which is in Christ?

Seeing then that, in the infinite compassion of our Heavenly Father, his love hath thus abounded towards us in Christ Jesus, fervent are our desires that there may be none in anywise shrinking from the full surrender of the heart unto Him. To be baptized with the Holy Ghost, to experience the circumcision of the heart, is indispensably necessary to a full participation in the privilege of true membership in the church and family of the redeemed. Without this our Christianity is but a name. And if we have a name that we live, when we are dead, what will it profit us? How inestimable is the value, how full of woe is the loss, of the immortal soul! May none, then, be loitering as at the threshold of the sanctuary; prepared, it may be, even to rejoice at the entering in of others, without entering in themselves. May there be none amongst us allowing the strength and vigor of their days to pass away as though they had no object beyond this transitory life: but may we each, in reverence and godly fear, keep continually in remembrance the infinite importance of our present stewardship; and that we are individually called by the most impressive considerations, not to be spectators merely of the Christian race, but to run that race ourselves, if we would in the end, through unmerited mercy, obtain the incorruptible crown.

Oh! the blessed fulness and freeness of that Gospel which makes known that Christ died for all: but we cannot separate its blessings from its responsibilities. If we really feel the preciousness of the truth that He died upon the cross for us, we cannot reject the obligation which He hath laid upon all his disciples, to deny themselves, to take up their cross daily and follow Him. If we are Christ's we shall feel that we are called to be like Him; that we are to be not of the world, even as He was not of the world; that we must crucify the flesh with its affections and lusts: the Spirit of Jesus will prevail over the spirit of the world, and destroy the relish for its unsatisfying and transitory pleasures: its vain amusements and frivolous pursuits will be cheerfully and resolutely given up. Nay, even those things will be carefully avoided which many regard as allowable gratifications, but which are found by the renewed mind to interfere with a growth in grace, and with the meekness, the gentleness and the tender-heartedness which ought to mark the humble disciple of Christ. Nor is it merely by renouncing that which is hurtful that the self-denial of the Christian is evinced. His

moderation in the pursuit of lawful things, and the spirit which he exhibits whilst employed in them, will equally manifest, even to those that are without, that in giving heed to the limitations of truth, his life is regulated by a holier standard than that of the customs or habits of the world; and that he is desirous to be conformed in all things, to the simplicity, the truthfulness, the self-denial and the purity into which the Holy Spirit leads those who truly yield to its blessed guidance. Oh! that we might in the love of Christ, entreat all our dear Friends, and especially our beloved younger brethren and sisters, to lay these things deeply to heart; and to be willing yet more fully to show forth in life and conversation, that Christian self-denial and devotedness to God, which is an unchangeable criterion of the true disciple of Him whom we call Master and Lord. Thus only shall we be enabled to fulfil his high command, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

We rejoice at the large degree in which our members, both older and younger, are imbued with the knowledge of the precious truths of Holy Scripture; believing that an intelligent acquaintance with their invaluable contents, under the discipline and teaching of the Holy Spirit, is a privilege which we cannot too highly prize. It may be freely admitted that the powers of the understanding were given to be employed, not by any means exclusively upon worldly pursuits and engagements, but also upon objects of a far higher and an enduring nature, even the things of God and of his Kingdom, so far as He has been pleased to reveal them to us: yet it remains to be a truth of the greatest practical import, that "the things of God knoweth no man but the Spirit of God." How instructive in relation to this subject is the prayer of the Apostle for the Ephesian converts, that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him; the eyes of their understanding being enlightened that they might know what was the hope of their calling. How touching and impressive is the language of our Redeemer himself: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is in simple child-like obedience to the manifestations of the Lord's will concerning us, that this will is opened, often very gradually, to the believing and watchful soul. In this heavenly training, the powers of the understanding are not laid aside as useless, but through humility and the fear of the Lord, are strengthened and sanctified in the exercise of their highest functions.

Be not afraid then, beloved younger friends, to humble yourselves as little children that you may be taught of the Lord. In all your difficulties and perplexities may you seek unto Him for counsel and wisdom. Pour out your hearts before Him in the all-availing name of Jesus. Cherish a deep reverence for the gentlest intimations of the Holy Spirit. Let nothing, we entreat you, in any-wise lead you to doubt the reality or preciousness of its immediate ministrations to your souls. Be willing to sit alone, and to keep silence before the Lord, suffering Him to search you as in the light of his countenance, and to bring you again and again to a sense of the depth of your unworthiness, and of the impotence of our own highest efforts to attain true wisdom. Thus would you be weaned from all earthly dependance, and be prepared to receive, with humble thankfulness, those supplies from the Lord's own treasury which he fails not to bestow upon his waiting and believing children. Entering into the sheep-fold by the one door, under the heart-felt consciousness of your many previous wanderings, you would be taught not only to know, but to love and obey the Shepherd's voice, and clearly to discern it from the voice of the stranger. How safe, how sure, how soul-satisfying, is his blessed guidance: Oh! that all might come into the full enjoyment of it; and that neither the allurements of worldly honor or advancement, nor an unhallowed dread of enthusiasm, may keep any back from the thorough dedication of all their powers, in simplicity and godly sincerity; yet in deep humility and self-distrust, to the free disposal and service of their God.

Our epistolary intercourse with our dear brethren in Ireland and on the American Continent has been maintained at this time as usual. Their tokens of regard have afresh awakened our feelings of Christian interest on their behalf, and strong are our desires that we and they may be tenderly watchful against all that would separate us from Christ; and that looking unto Him alone, and truly coming under the uniting and settling operations of his Spirit, we may be more and more builded together, a holy temple unto the Lord.

The subject of our Christian testimony in relation to ecclesiastical impositions, has been again brought before us by the reports of distraints upon Friends on this account. We would affectionately remind our members that our testimony in these things to the freedom and spirituality of the Gospel, and against all usurpation in the Church of Christ, remains unchanged. It is still precious to us; and we desire to encourage our members, notwithstanding the questions and difficulties arising out of their somewhat altered circumstances, watchfully to maintain it with uprightness and integrity.

In looking back to the desolating war in which our beloved country has been lately engaged, we would record our feelings of reverent thankfulness to the Almighty Disposer of events, that He has been pleased to cause the sword to be sheathed, and peace to be again proclaimed

among the nations of Europe. Greatly do we desire that our members everywhere may seek so to walk as becometh the gospel of peace, that their lives may be yet more conspicuously a holy thank-offering unto the Lord, and that the precious testimony to the pure and peaceable character of the religion of Jesus may be effectually commended to those around them.

Our sympathies have been afresh awakened, as we have recurred, at this time, to the deeply afflicting subjects of Slavery and the Slave-trade. We would not forget the millions of our fellow-men who continue to be held in unrighteous and cruel bondage, many of them even by those who publicly profess to honor and obey Him who died for the redemption alike of the slave as of themselves. We would desire still to bear them on our hearts, and to remember them in our prayers: and we would encourage our dear friends patiently to persevere in their efforts on their behalf.

Beloved friends, the time is short, and loud is the call for diligence. Let patience, faith and hope be the watchwords of the day. Let us never forget that this life is the season of our appointed probation, in which the prize is to be wrestled for and the race is to be run. Let us not shrink from the necessary conflict, but rather seek for strength patiently to maintain it. May the faithful be cheered on their way; may the mourners be comforted; may the faint-hearted be encouraged; may the weak be strengthened; may the indolent be aroused to a holy earnestness, and the sinners in Zion be warned to turn unto the Lord whilst yet He may be found. And may all be afresh stimulated to seek, through unreserved subjection to the love of Christ, to realize the fulness of his blessing, in a life of faithfulness and devotedness unto God. Amen.

Signed, in and on behalf of the Meeting,

JOSEPH THORP,

Clerk to the Meeting this year.

For Friends' Review.

THOMAS STORY.

(Continued from page 706.)

Remaining for a season under a cloud, but still sensible that the goodness and mercy of the Lord were hidden behind the thick veil, he declined accompanying his beloved friend Thos. Wilson on a visit to Ireland, not being furnished with that fulness of love which is given to prepare the heart for gospel labor.

Some weeks after, in a meeting in Kirklinton, in Cumberland, the divine countenance of the Lord shone again upon him in peace and reconciliation, and he was enabled to resolve, that if the Lord moved anything then, as in times past, he would obey.

"Soon after that resolution was firmly settled in my mind, these words sprang therein, 'It is a good day unto all those who obey the voice of the Lord;' and as they settled in my mind with the presence of the Lord remaining, I stood up, and uttered them in his fear, with a voice just so audible that the meeting generally heard. No sooner were the words uttered than my soul was increased in joy unspeakable, which was followed by a flood of tears; and the meeting in general was immediately affected in the same way, as a seal of the work of the Lord thus brought forth in me; and all were silent under the canopy of the divine presence for some time."

"After the meeting was over I returned to my father's house, restored to a sense of the remaining goodness of the Lord, and thenceforward, from time to time, appeared with a few words in meetings, as the Lord made way, and gave matter, strength and utterance; but was not forward to visit any other meeting, till I began to be a little shut up there; and then I waited upon the Lord to know the drawing of his love to some other places, in which I was favored through his divine goodness; and yet did not make haste, but was kept under a slow, gentle and gradual progress."

A peculiar temptation now overtook him. "For having had a reputation in that country, of an understanding at least equal to my education and years, when my acquaintance and others heard of my appearance in a public ministry, they expected something more from me than from some others of whom they had not conceived the like opinion. Knowing the way of truth with me was not in the wisdom and multiplicity of words, but in his own virtue and simplicity, and in a few sentences only, I was not willing of myself to yield up my own imaginary honor on that account, and be exposed as a fool in their way of judging."

"This affected me so that I became backward to appear when such were present, and sometimes neglected the proper times of the movings of the Lord in this calling, by which I retarded my growth therein, and was in danger of greater loss. But the Lord is just aud merciful, and though he charged it as a failure, yet by degrees he helped me forward; though it was a long time before I got over it; for it laid sometimes as a block in my way for many years after, remaining the unmoved cause of many a heavy load; which none knew or could ease me of, but the Lord alone; and if He had not extended mercy, I had been undone forever."

Thomas Story now came to the conclusion that it was right for him to leave his father's house; and appealing to his parent that he had never been disobedient, or given him any just cause to correct him, or differed, "save now at last, by embracing the truth of God as his only way to salvation," and "that in this he had no right to command or hinder, for each must answer for himself to God," he informed him that he intended to leave his house in a short time. This affected his father so nearly, that

he wept abundantly, and confessed that he had ever been a dutiful child, save in that thing only. He now offered his son the management of his estate and all its income, reserving only a reputable subsistence for himself and wife, if he would remain.

Returning him a dutiful acknowledgement to this, Thomas Story says, "I told him it was now too late—I was fixed in another resolution, under a view of a different nature, and could not subject myself to such confinement, if he would on such terms give me his whole estate forever," assuring him it was not from any discontent or resentment. He proceeds, "I have an inducement for my departure, which probably could not be rightly apprehended or believed if I should declare it; which was no other than more perfect liberty to serve the Lord and his people, in the way of the calling of God, which was gradually increasing upon me; and I was now grown a little stronger in the ministry, and more experienced in the exercise of the gifts of God therein."

This may in truth be spoken of as practical Christianity, and a striking evidence of the controlling, animating and strengthening power of the declaration of our blessed Saviour, "Every one that hath forsaken houses or brethren or sisters or father or mother or lands for my name sake, shall receive a hundred fold, and shall inherit everlasting life."

Seeking thus first the kingdom of God, and the righteousness thereof, things necessary were soon added. Thomas Story went to London, and on arriving there sold his horse that he might obtain some better clothing; for his father had not bestowed anything on him at parting.

His legal education having fitted him for conveyancing and other public writings, Friends in London kindly gave notice of his intending to follow the business, in some of their monthly meetings, and also recommended him to individuals—William Penn in a particular manner was liberal in his recommendation and showed himself a warm friend.

"This succeeded so well," T. Story relates, "that by the blessing of God, in a short time I had more business than I could do by myself, so that I often employed assistants As I was rather under than over in my demands for what business I did, my pay was good and sure, and I soon came into a reputable and plentiful way of living; for which I was truly thankful to the Lord who had thus provided for me in a way I had not foreseen; but had fully trusted in the Lord that I should not want, though without any particular prospect how I should be supplied, when I left my father's house to follow the Lord and enjoy his divine peace more fully than I found I could do there."

"I kept close to meetings and to business in their proper places; the countenance of the Lord was with me, and my business increased daily to my satisfaction, so that I had several offers of clerks, with competent sums of money both from the north, and in London. But considering that as tending to too deep an engagement in the affairs of life, and a confinement not consistent with the liberty requisite in the ministry, or with my views that way, I declined, and did my business with the help of such writing clerks as I could employ on any emergency without further engagement."

In alluding to his exercises in the ministry he says, "and that which added to my encouragement was the fatherly care and behavior of the ministers in general, but especially of that great minister of the Gospel and faithful servant of Christ, William Penn; who abounded in wisdom, discretion, prudence, love and tenderness of affection, with all sincerity, above most in his generation; and indeed I never knew his equal: nor were Friends in general wanting to me in an open and tender friendship."

Visiting Scotland a second time, he again encountered on the ferry boat at Leith a priest, who endeavoured to disappoint him of his passage, being emboldened by the presence of a young gentleman who seemed to be his patron. But Thomas Story firmly maintaining his right to a passage, required the boatman to take in his horse, and stepped on board the vessel. The spirit of the priest fell, and the gentleman did not interfere, when they saw his resolution. Being retarded by a calm, a conference ensued, in which the priest was so far convinced by the firm yet mild reasoning of Thomas Story respecting his enmity against him without a cause, that he confessed his fault and desired it might be passed by, which was freely granted.

The young gentleman also carried himself pleasantly, and addressing himself to the passengers, said concerning Friends, "They are a people who give no honor to any, nor seek any, and yet are honored of all; being admitted into the company and friendship of men of all stations and degrees without offence, because they make their plain behavior an incident of their religion and badge of their profession; and their principles leading them to peace with all sorts, and against wars and fightings, whilst other professors destroy one another, and thereby lessen their numbers, this people are still increasing."

[To be continued.]

OCTOGENARIAN ACTIVITY.

Prof. Schlosser, of Hiedelberg, the veteran historian, is on the eve of completing his "Weltgeschickte fur das deutsche Volk," a work which he began in 1844, at the advanced age of sixty-eight, and which he now brings to its close as an octogenarian. The hitherto published volumes have found a wide circulation, and there is no doubt but that the work, when finished, will become as popular as the author's

other works—his "History of Antiquity," and his "History of the Nineteenth Century." Alexander von Humboldt, too, is busy with the completion of "Cosmos." What freshness of mind, and what noble activity for men who are past eighty! If we also mention Prof. Arndt, of Bonn, and Baron Hammer Purgstall, of Vienna, both of them likewise octogenarians, full of mental vigor and productiveness, we may well say that Germany has reason to be proud of its Nestors of Science.

RELIGION IN COMMON LIFE.

By John Caird, M. A.

"Not slothful in business; fervent in spirit, serving the Lord."—*Romans*, xii. 11.

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life,—this is one of the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings, and enter, with an appearance of propriety and decorum, into the offices of religious worship, amidst the quietude of the Sabbath, and within the still precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting-room, the manufactory, the market-place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life,—this is the great difficulty of our Christian calling. No man not lost to all moral influence can help feeling his worldly passions calmed, and some measure of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from the one to the other has often seemed as the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to murky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out if you take it abroad unsheltered from the wind.

So great, so all but insuperable, has this difficulty ever appeared to men, that it is but few who set themselves honestly and resolutely to the effort to overcome it. The great majority, by various shifts or expedients, evade the hard task of being good and holy, at once in the church and in the world.

In ancient times, for instance, it was, as we all know, the not uncommon expedient among devout persons—men deeply impressed with the thought of an eternal world and the necessity of preparing for it, but distracted by the effort to attend to the duties of religion amidst the business and temptations of secular life—to fly the world altogether, and, abandoning society and all social claims, to betake themselves to some hermit solitude, some quiet and cloistered retreat, where, as they fondly deemed, "the world forgetting, by the world forgot," their work would become worship, and life be uninterruptedly devoted to the cultivation of religion in the soul. In our own day, the more common device, where religion and the world conflict, is not that of the superstitious recluse, but one even much less safe and venial. Keen for this world, yet not willing to lose all hold on the next—eager for the advantages of time, yet not prepared to abandon all religion and stand by the consequences, there is a very numerous class who attempt to compromise the matter—to treat religion and the world like two creditors whose claims cannot both be liquidated—by compounding with each for a share—though in this case a most disproportionate share—of their time and thought. "Everything in its own place!" is the tacit reflection of such men. "Prayers, sermons, holy reading"—they will scarcely venture to add "God"—"are for Sundays; but week-days are for the sober business, the real, practical affairs of life. Enough if we give the Sunday to our religious duties; we cannot be always praying and reading the Bible. Well enough for clergymen and good persons who have nothing else to do, to attend to religion through the week; but for us, we have other and more practical matters to mind." And so the result is, that religion is made altogether a Sunday thing—a robe too fine for common wear, but taken out solemnly on state occasions, and solemnly put past when the state occasion is over. Like an idler in a crowded thoroughfare, religion is jostled aside in the daily throng of life, as if it had no business there. Like a needful yet disagreeable medicine, men will be content to take it now and then, for their soul's health, but they cannot, and will not, make it their daily fare—the substantial and staple nutriment of their life and being.

Now, you will observe that the idea of religion which is set forth in the text, as elsewhere in Scripture, is quite different from any of these notions. The text speaks as if the most diligent attention to our worldly business were not by any means incompatible with spirituality of mind and serious devotion to the service of God. It seems to imply that religion is not so much *a* duty, as a something that has to do with *all* duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship, but the end

of our very life and being. It suggests to us the idea that piety is not for Sundays only, but for all days; that spirituality of mind is not appropriate to one set of actions and an impertinence and intrusion with reference to others, but, like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest; in the church, in the world; in solitude, in society; in our grief, and in our gladness; in our toil and in our rest; sleeping, waking; by day, by night—amidst all the engagements and exigencies of life. For you perceive that in one breath—as duties not only not incompatible, but necessarily and inseparably blended with each other—the text exhorts us to be at once "not slothful in business," and "fervent in spirit, serving the Lord." I shall now attempt to prove and illustrate the idea thus suggested to us—the compatibility of Religion with the business of Common Life.

We have, then, Scripture authority for asserting that it is not impossible to live a life of fervent piety amidst the most engrossing pursuits and engagements of the world. We are to make good this conception of life,—that the hardest-wrought man of trade, or commerce, or handicraft, who spends his days "'midst dusky lane or wrangling mart," may yet be the most holy and spiritually-minded. We need not quit the world and abandon its busy pursuits in order to live near to God;—

> "We need not bid, for cloister'd cell,
> Our neighbor and our work farewell:
> The trivial round, the common task,
> May furnish all we ought to ask,—
> Room to deny ourselves, a road
> To bring us, daily, nearer God."

It is true indeed that, if in no other way could we prepare for an eternal world than by retiring from the business and cares of this world, so momentous are the interests involved in religion, that no wise man should hesitate to submit to the sacrifice. Life here is but a span. Life hereafter is *for ever*. A lifetime of solitude, hardship, penury, were all too slight a price to pay, if need be, for an eternity of bliss: and the results of our most incessant toil and application to the world's business, could they secure for us the highest prizes of earthly ambition, would be purchased at a tremendous cost, if they stole away from us the only time in which we could prepare to meet our God,—if they left us at last rich, gay, honored, possessed of everything the world holds dear, but to face an Eternity undone. If, therefore, in no way could you combine business and religion, it would indeed be, not fanaticism, but most sober wisdom and prudence, to let the world's business come to a stand. It would be the duty of the mechanic, the man of business, the statesman, the scholar—men of every secular calling—without a moment's delay to leave vacant and silent the familiar scenes of their toils—to turn life into a perpetual Sabbath, and betake themselves, one and all, to an existence of ceaseless prayer, and unbroken contemplation, and devout care of the soul.

But the very impossibility of such a sacrifice proves that no such sacrifice is demanded. He who rules the world is no arbitrary tyrant prescribing impracticable labors. In the material world there are no conflicting laws; and no more, we may rest assured, are there established, in the moral world, any two laws, one or other of which must needs be disobeyed. Now one thing is certain, that there *is* in the moral world a law of labor. Secular work, in all cases a duty, is, in most cases, a necessity. God might have made us independent of work. He might have nourished us like "the fowls of the air and the lilies of the field," which "toil not, neither do they spin." He might have rained down our daily food, like the manna of old, from heaven, or caused nature to yield it in unsolicited profusion to all, and so set us free to a life of devotion. But, forasmuch as He has not done so—forasmuch as He has so constituted us that without work we cannot eat, that if men ceased for a single day to labor, the machinery of life would come to a stand, an arrest be laid on science, civilization, social progress, on everything that is conducive to the welfare of man in the present life,—we may safely conclude that religion, which is also good for man, which is indeed the supreme good of man, is not inconsistent with hard work. It must undoubtedly be the design of our gracious God that all this toil for the supply of our physical necessities—this incessant occupation amid the things that perish, shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy; there must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a two-fold motion, in their orbits and on their axes,—the one motion not interfering, but carried on simultaneously, and in perfect harmony, with the other: so must it be that man's twofold activities—round the heavenly and the earthly centre, disturb not, nor jar with, each other. He who diligently discharges the duties of the earthly, may not less sedulously—nay at the same moment—fulfil those of the heavenly, sphere; at once "diligent in business," and "fervent in spirit, serving the Lord."

And that this is so—that this blending of religion with the work of common life is not impossible, you will readily perceive, if you consider for a moment what, according to the right

and proper notion of it, Religion is. What do we mean by "Religion?"

Religion may be viewed in two aspects. It is a *Science*, and it is an *Art;* in other words, a system of doctrines to be believed, and a system of duties to be done. View it in either light, and the point we are insisting on may, without difficulty, be made good. View it as a *Science*—as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study, not only the highest order of intellect, but all the resources of education, books, learned leisure, then indeed to most men, the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, "My lot in life is inevitably one of incessant care and toil, of busy, anxious thought and wearing work. Inextricably involved, every day and hour, as I am, in the world's business, how is it possible for me to devote myself to this high and abstract science?" If religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings, capable of being mastered only by the acutest minds, after years of study and laborious investigation, then might it well be urged by many an unlettered man of toil, "I am no scholar—I have no head to comprehend these hard dogmas and doctrines. Learning and religion are, no doubt, fine things, but they are not for humble and hard-wrought folk like me!" In this case, indeed, the Gospel would be no Gospel at all,—no good news of heavenly love and mercy to the whole sin-ruined race of man, but only a Gospel for scholars—a religion, like the ancient philosophies, for a scanty minority, clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction, but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business, but on a soul unstained by sin. The religion of Christ, whilst it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but if you have wit enough to guide you in the commonest round of daily toil, you have wit enough to learn the way to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning.

[To be continued.]

FREEDOM FROM DANGER IN DESCENDING WELLS.

Quite a number have lost their lives from gas by descending into wells, for the purpose of cleaning them out. The cause of death in such cases is carbonic acid gas. It prevents respiration; it extinguishes flame, and is generally found at the bottom of wells, it being of greater specific gravity than atmospheric air. It is generated by vegetable decomposition, and also by combustion, and commonly finds its way into wells from seams in the strata of earth, from adjacent places where chemical action is going on. Any well may be descended with perfect safety by the use of quick or fresh burned lime, recently slacked, or without being slacked. When there is carbonic acid gas in a well it can be easily known by letting down a lamp or candle by a cord. If the light burns freely, it is a sign that no such gas is there, and the well may be entered with safety; but if the candle burns dimly, or is extinguished, it is a sign of danger. To remove this gas so as to render it innoxious to the person entering the well, all that has to be done is simply to throw down some pieces of fresh burned lime into the water, and agitate it with the bucket on the rope, or with a pole. Another plan is to slack the lime in a small heap, mix it with water in a tub, and throw down three or four pailsfull into the well. Or, if it is desired to enter the well and not disturb the water in it, take about half a pailful of slacked lime, mix it quickly with cold water in a small tub, and lower it down into the well by cords attached to its lugs, so as to rest on the surface of the water. The contents of this tub must be stirred up for ten minutes with a pole in the well, and then left suspended for an hour. When drawn up, any person may descend the well with safety. The philosophy of this is, that moist lime has a great affinity for carbonic acid gas, and it therefore absorbs it rapidly. If we take some fresh slacked lime, and stir it up in a vessel containing cold water, and allow it to remain so for five or six hours, a hard scale, like that of thin ice, will be found on the top of the water. This scale is carbonate of lime, formed by the absorption of carbonic acid gas from the atmosphere (a very small quantity of carbonic acid is mixed with all the air we breathe) and the scale is a thin pellicle of stone marble. The lime of good mortar becomes hard by returning to its former condition of limestone, by the absorption of carbonic acid from the atmosphere; and the formation of a thin scale of carbonate of lime on a lime vat affords evidence of the manner in which some of the sedimentary rocks were formed. No person need be afraid of de-

scending into a well if he pursues the directions given. By letting down a candle into the well, after the lime has been allowed to play its part, its light will indicate when it is safe to descend. For the safety of life, we hope this information will be circulated far and near.—*Scientific Amer.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 26, 1856.

London General Epistle.—A copy of the General Epistle issued by the late Yearly Meeting in London having come to hand, we present it to our readers the present week in accordance with former practice. It is always an instructive document, worthy of serious perusal and consideration.

Report of Haverford College.—We have much satisfaction in publishing the Report of the Managers of this important institution. The subject of training young men for Teachers amongst Friends on this continent, has received the earnest and anxious attention of the Managers, and they have to regret the insufficiency of the means now at their disposal, applicable to the purpose. The importance of increasing the Scholarship Fund is therefore referred to, and especially commended to Friends who are about to dispose of their estates by will.

Married,—On the 16th ult., at Pleasant Hill Meeting, Wabash Co., Ind., Thatcher S. Johnson to Mary, daughter of Dean and Esther King.

——, At Friends' Meeting, Vassalboro, Maine, on the 18th ult., Joshua Cobb, of Limeric, to Phebe C. Hobbey, of Winslow.

Died, in Chester Co., Penna., on the 2d of 4th month, Lydia, wife of Wm. Coale, aged 66 years, an esteemed member of Sadsbury Monthly Meeting.

We believe it may be said of this dear friend that, having been concerned to work while it was day, and that her sins might go beforehand to judgment, she has been permitted peacefully to pass away, we trust to an inheritance that is incorruptible.

——, In Winslow, Kennebec County, Maine, on the 11th of 6th month last, Samuel B. Nichols, son of Stephen and Hannah Nichols, in the 24th year of his age, a member of Vassalboro' Monthly Meeting. He was from his youth of an innocent, unassuming disposition, and much esteemed by his friends and acquaintances. During the progress of his disease, he passed through some seasons of mental conflict, but was preserved in much patience and in a childlike state of mind. On the day of his death, his mother remarked that it was painful to see him suffer so much. He replied that there was "balm in Gilead." And we believe that he realized what he said, that through the great Physician of value his spiritual maladies had been healed, and the immortal part prepared for a glorified inheritance in that kingdom where sorrow can never come.

WEST TOWN BOARDING SCHOOL.

The Committee who have charge of the Boarding School at West Town, in accordance with authority given them by the late Yearly Meeting, have concluded to raise the price of board and tuition for each pupil, from forty dollars to *forty-five* dollars per session, to commence with the winter session.

Those Friends within the limits of Philadelphia Yearly Meeting, who intend sending their children to the School the next session, will please enter them before the 1st of the Ninth month. Applications for admission are to be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philada.

Philada., Sixth mo. 10, 1856.

OFFICERS AND MANAGERS OF HAVERFORD COLLEGE,

Elected Fifth month 12, 1856.

Secretary—Charles Ellis.
Treasurer—Isaiah Hacker.

Managers.

Thomas Kimber,	Townsend Sharpless,
Edward Yarnall,	Anthony M. Kimber,
Samuel Rhoads,	Robert P. Smith,
Marmaduke C. Cope,	Samuel Hilles,
John M. Whitall,	Samuel B. Parsons,
Theophilus E. Beesley,	Francis T. King,
Joel Cadbury,	T. Wistar Brown,
Richard H. Thomas,	Harrison Alderson,
George Howland, Jr.	David Scull,
Wistar Morris,	Joseph Taylor,
John Farnum,	R. L. Murray,
Charles Yarnall,	Richard Richardson.
Jeremiah Hacker,	

OFFICERS OF THE BOARD.

Secretary—Charles Yarnall.

Committee on Instruction.—Thomas Kimber, Edward Yarnall, Jeremiah Hacker, John M. Whitall, John Farnum, Charles Yarnall, Marmaduke C. Cope, Robert P. Smith, Samuel Rhoads, T. E. Beesley, Harrison Alderson.

Committee on Finance and Economy.—Marmaduke C. Cope, Isaiah Hacker, Edward Yarnall, Wistar Morris, John Farnum.

Committee on Property.—Edward Yarnall, Thomas Kimber, Isaiah Hacker, Samuel Rhoads, John M. Whitall, Wistar Morris, David Scull.

Committee on Library and Apparatus.—Charles Yarnall, Charles Ellis, Anthony M. Kimber, Robert P. Smith, T. Wistar Brown.

Committee on Admissions.—Thomas Kimber, Charles Yarnall, M. C. Cope, J. M. Whitall, S. Rhoads, George Howland, (New Bedford), Robert L. Murray, (New York), Francis T. King, (Baltimore).

Superintendent.—Jonathan Richards.

Professor of English Literature and Natural Science,—Dr. Paul Swift.

Professor of Mathematics, Nat. Philosophy, &c.,—Joseph G. Harlan.

Professor of Latin and Greek Languages and Ancient Literature,—Thomas Chase, B. A.

Teacher of the Academical Department,—Timothy Nicholson.

REPORT OF THE MANAGERS OF HAVERFORD COLLEGE—1856.

The Managers are enabled to report favorably of the College, both as regards the successful prosecution of their studies by a very large proportion of the students, and their correct and manly deportment. The average number for the year was 67, and for the past Winter Term, 72; this latter number was somewhat more than can with convenience be accommodated, and unless it should be deemed desirable to increase the lodging rooms, the students should not exceed 70. The average age of the students has been greater than was for some time the case. The proportion of members of our religious Society was quite large, and most of those not in actual membership, were nearly connected with Friends.

The Academical Department has been found to be a useful addition to our arrangements, and while relieving the collegiate classes from serious impediments, it has not, as was feared, increased the number of pupils too young to be benefited by our discipline. In all the departments the instruction and the government of the Institution, have been conducted with as much efficiency as in any former period, and the Managers rejoice to add, that there has prevailed among the students generally a just appreciation of the advantages which they enjoy, and of the corresponding obligation to maintain in its integrity the discipline of the College. The intimate and very kind intercourse between the officers and the students, has contributed largely to promote those literary and scientific tastes, which are not always the results even of the successful prosecution of prescribed studies, but are greatly fostered by the direction given to the student's reading, and the influences indirectly exerted in familiar conversation. The disposition to use their acquired powers in the maturing of original essays upon various literary subjects, or in the investigation of suggested topics, is often a more certain measure of a teacher's influence, than the recitations in the class room; in this respect there has been during the year a decided improvement.

The usual course of Scriptural instruction, including the daily reading in the family, together with the frequent reading of the lives of pious members of our own and other religious societies, has been pursued; it would, however, have been satisfactory to the Managers, to be able to report greater progress on this most important and interesting subject. It is not doubted that a sincere desire prevails at the College, to promote an attachment to the principles of Christianity, as held by our religious Society, and the whole tendency of our training is in that direction. Yet it could be wished, that more direct efforts had been found practicable to promote an intimate knowledge of those great truths, and to prepare the students, so far as any training can do so, to encounter the trials to which their religious principles may be exposed in the ordinary intercourse of life. Some additional arrangements with this view are in progress, and the Managers very much desire, that nothing which can be rightly done to promote this important end should be omitted.

The number of students pursuing the course of study with the intention of becoming teachers, was larger than heretofore. It is gratifying to the Board again to bear testimony to the healthful influence which they are generally found to exert, and to the promise of much usefulness from their future labors. The want of well trained teachers is increasingly felt amongst Friends on this continent, as the need of more active efforts to improve the character of our schools is recognized; in supplying this want our College has been very useful. But the means at the disposal of the Board do not admit of extending the benefits of gratuitous instruction to more than a very small proportion of estimable young men, who would gladly avail themselves of such a provision. Every year confirms the advantages which have resulted to our society schools from the training of young men at Haverford, and were it in our power largely to increase the number of such students, their influence would be felt throughout the different Yearly Meetings; as an illustration of this remark, it may be stated that a graduate of our institution, is now occupying an important position in a Friends' school, in which at least twenty young men are preparing for teaching.

The benefits of the scholarship fund are not confined to any section of the country, although a very large proportion of students so admitted have come from the farther Eastern or Western States, the wants of those communities being the most pressing. The importance of increasing this fund is again referred to, and is especially commended to Friends about disposing of their estates by will. The Association is a perpetual corporation, chartered by an act of the Legislature; and as the funds entrusted to it are carefully appropriately to the specific objects designated by the donors, it is respectfully suggested, that no more useful or permanent appropriation can be made, than for the diffusion of sound instruction, by means of teachers carefully educated at our schools.

The disadvantages resulting from the unequal preparation of students who enter at Haverford, have often been alluded to; our experience during the past year has confirmed that of those which preceded it. The difficulty of classification, which is the necessary result, is one of the greatest obstacles to our success. It would greatly promote the education of their sons, if parents who design to send them to us, would begin at an early period to initiate them in the preparatory studies of our course; nor in most

respects could a better course of study be laid down for our primary schools, than that which when fully carried out, would enable the pupil to enter one of our collegiate classes. In connection with this subject, the Managers have frequently to regret, that there is not a more free interchange of sentiment between Friends from different parts of our widely extended country, who take a personal interest in the subject of Education. The comparison of the methods of imparting knowledge, the discussion of the relative value of the different subjects of study, the securing of a regular progression from Primary instruction, to the most enlarged course of literary and scientific training, are objects of great interest, which might be promoted by a free interchange of sentiment, either in writing, or perhaps more efficiently by meetings of Friends, to be held at stated periods and at several points, which might be designated; although not directly connected with the proceedings of this Board, the subject has so important a bearing upon the well being of our schools, that the suggestion may not be deemed wholly irrelevant.

The wish has frequently been expressed by our students, and more especially by those who are preparing for Teaching as a profession, that the Degrees ordinarily granted by Colleges, to those who have successfully completed the prescribed course, might be within their reach. Inasmuch as our course of study fully warranted it, as there seemed to be no principle involved in adhering to the present form of a Diploma, and as that instrument did not convey to those who were not acquainted with the character of our Institution, any means by which they could estimate its value, there seemed to be just grounds for substituting such degrees as were universally understood to be attainable only by those who had completed a full Collegiate course. The Managers the more readily acquiesced in this view, from an impression, that a larger number of Students might be thus induced to graduate, and from a full conviction founded upon experience of the great comparative value of the two latter years of study at Haverford.

An application was therefore made to the Legislature of Pennsylvania, and a law was passed authorizing the assumption of the name of a College, and the granting of such degrees as are usually granted in similar Institutions.

It was also deemed advisable to obtain permission to hold property, yielding a larger income than was allowed by our Charter, in the belief that additions would from time to time be made to our endowment, as the importance and value of the Institution became more generally appreciated. The law will be herewith submitted for the action of the Association.

The Treasurer's Report, duly attested by a Committee, will also be laid before the Association. The financial results of the year are less favorable than were expected; unusual outlays for furniture, &c., became necessary to provide for the accommodation of a larger number of Students than heretofore. A new Heating Apparatus of larger dimensions was also required. Considerable and valuable additions to the Philosophical Apparatus were needed, in consequence of the decay or inadequacy of Instruments which had been long in use; and a portion of the expenditures was for improvements made before the commencement of our financial year, for which bills had not been presented at the last settlement.

It will be seen that the income of the Fund has to a larger extent than usual, been appropriated to gratuitous education. The applications for the benefit of the Fund have been so numerous, that the Managers were induced to go to the utmost extent of their means in admitting Students. The result is, an apparent deficiency in the receipt from all sources to meet the expenditures. It should be stated, however, that certain dividends received in Scrips, which have not been converted into money, would, if sold, more than meet this deficiency, so that there has been no actual increase of the debt of the Association. It is nevertheless the desire of the Board, that the experience of the past year, should prompt to a careful economy in the management of the Institution.

The Expenditures for the year have been, $19,676.53. The Receipts are $18,035.09. Leaving a deficiency of $1,641 44. The net income of the Fund has been, $3241 51. The net income of T. P. Cope fund, $180 00. Total, $3,421 51. Payment for Gratuitous Instruction, $2,500 00. Leaving a balance applicable towards the above deficiency, of $921 51. And making the cash deficiency, $719 93.

Signed by direction of the Board,

CHARLES YARNALL, *Secretary.*

EXTRACTS FROM THE MINUTES OF NEW ENGLAND YEARLY MEETING.

Concluded from page 712.

Fourth day morning, the 18th.—The records of the Meeting for Sufferings for the past year were laid before us and read, and the proceedings of that meeting in relation to the various important concerns that have claimed its attention, were approved by this meeting, and the Friends now under appointment (with the exception of our friend Charles Atherton, removed from within the limits of this Yearly Meeting) are continued to constitute a Meeting for Sufferings for another year, to act, as heretofore, on behalf of this meeting, according to the organization and appointment of that meeting.

The Meeting for Sufferings is requested to cause an edition of our Book of Discipline to be printed, containing the regulations which, from time to time, have been adopted by this meeting, (with such revision of the language, not affecting the meaning, as it may deem proper,)

and copies furnished to the various subordinate meetings.

Afternoon.—The Committee on the concern of this meeting for the Indians located west of the Mississippi, made the subjoined report, which is interesting and acceptable to us; and although way has not opened for much active service in the concern during the past year, the Committee, (with the exception of our friend, Charles Atherton, removed from our limits,) is continued under appointment, and requested to act on our behalf, as way may open for it, and report to this meeting next year, viz.:

"*To the Yearly Meeting.*

The Committee upon the concern of the Yearly Meeting for the Indians west of the Mississippi River,

Report,—That during the past year, the Committee have been able to bestow little or no active service; yet they have not been unmindful of their appointment; but have sought information on the subject, and endeavored to ascertain if there was any way open for Friends to exert themselves for this much injured race, with any prospect of usefulness.

With respect to many of the more uncivilized tribes lying far west upon our continent, it is to be feared that they are being treated by the whites, who are now pressing eagerly over their lands, as the Indians were treated by some of the early emigrants on the eastern shores of the country, and that the same scenes of war and bloodshed are resulting, in which, as heretofore, the poor Indian is overborne and despoiled of his inheritance.

On the western border of our present organized States, are situated various remnants of tribes, who originally occupied the lands upon the Atlantic coast; these, in pursuance of the policy of our Government, have been removed to their present location under a pledge that the lands to which they were removed should be secured to them and their children "so long as the grass grows and the water runs." But this pledge is likely to fail. The land is wanted for the white man, and the Indian must give way. How sad and humiliating to contemplate these scattered remnants of a once powerful race of people, in undisputed possession of this broad land, now reduced to the comparatively small pittance of their former possessions, and even this, coveted by the still grasping hand of our more powerful race.

Surely a debt of no small magnitude is due from us to them. In what way can it be discharged, is a question which cannot but be interesting to every Christian mind among us.

The policy of our Government seems now to be, to obtain from the Indians cessions of the lands which were pledged to them on their removal to the west of the Mississippi, leaving to them reservations of comparatively small extent, with a view of locating them upon farms, and eventually conveying to them individually, titles to the farms upon which they may be thus located; thus breaking up the system of ownership by tribes, their immemorial system, and introducing the custom of ownership similar to that of our people; and the hope is, that the Indian may be induced to abandon the customs of his ancestors, and adopt those of the white man, and eventually be so merged in the mass of our population as to become our fellow citizens. Under all the circumstances of their case, perhaps this may be the only alternative left, and the one most likely to save them from utter extinguishment.

But surely it becomes the philanthropy and the Christianity of our country to see to it, that, in this attempted plan of converting the Indian of the forest to the citizen of a civilized government, all the influences of the religion we profess, and all the advantages of the education with which we are favored, which are adapted to his case, should be extended to him.

The religious community can doubtless exert a useful influence on the Government in securing or forwarding these ends. And it is to be hoped that Friends, wherever situated in our land, will not fail of their duty in this respect.

The following extract from the report of the Commissioner of Indian Affairs, laid before the present session of Congress, will serve to illustrate the plans now in operation, for the location of the Indians. The Commissioner remarks, "a change for the better seems to be taking place in the condition and prospects of the Indians of Minnesota. The Chippewas of the Mississippi appear to understand and appreciate the policy and objects of the treaty, made with them in February last, by which the different bands are to be concentrated on small reservations, in suitable localities; the lands to be divided among them in severalty; and where they are required to devote themselves to industrial pursuits. Their hereditary chief, Hole in the Day, who headed the delegation to this city, (Washington,) with whom the treaty was made, has set them a most excellent and commendable example, having on his return home, gone earnestly to work, and practically demonstrated to his people the advantages of personal exertion and industry. He raised not only an abundant supply of grain and vegetables for his own family, but had a considerable surplus to dispose of, at the annuity payment, to those who had been less provident. The assembled tribe there saw and understood, in the case of one of their own people, a leading and influential man among them, some of the advantages and benefits of a settled and industrious course of life. One of the most marked evidences of the commencement of a spirit of improvement among these people, is seen in a growing disposition to dis-

pense with the peculiar dress of the Indian, and adopt that of civilized life.

"A new treaty with the Winnebagoes, embracing the same policy, was also made in February last, by which they were assigned a new and more suitable home on the Blue Earth river, south of the Minnesota, with which they were well pleased, and where nearly the whole of them have quietly and contentedly settled down. They have been more temperate and orderly than heretofore, and have manifested an encouraging disposition to give up their unsettled habits, and devote themselves to the cultivation of the soil."

It has been the concern of Friends to advise and encourage the Indians to give up the chase, and to depend upon the cultivation of the soil for the supply of their wants, and in this respect, the policy of the Government is favorable to the views of Friends.

The address to the Indians prepared by the Committee and laid before the last Yearly Meeting, has been, in accordance with its direction, carefully revised, and the names of the Clerk of the Yearly Meeting and of the Committee affixed to it, and in this form it accompanies this report; but way has not opened for its presentation to the Indians. The territory of Kansas, where many of the Indians reside, who were more particularly in the minds of the Committee in reference to the address, has been and remains in a very disturbed state, in consequence of the violent agitation there of another question of great moment to the welfare and reputation of our common country—the question of the extension of the unrighteous system of slavery into new lands where hitherto it has not existed. Independently of the effect of such an extension upon the best interests of the Indian tribes, it is a cause of great anxiety and grief to us, and must be so to every rightly disposed mind, that a system fraught with so much of evil, should be suffered to be extended into that fair land.

We desire that Friends may be preserved from all undue excitement on these momentous questions; and that with a single eye to the only sure and safe Leader and Guide of his people, they may be found filling up fully their portion of Christian duty in all their movements in relation to them.

For the Committee,

SAMUEL TAYLOR, JR.

Newport, 6th mo. 17th, 1856."

The Committee on the concern of this meeting for the Penobscot and Passamaquaddy tribes of Indians, presented the following report, which, with the verbal communications of the Committee, was very acceptable and encouraging. The proposition contained in the report was approved, and our committee is continued, and requested to exert any influence in their power, either with the Indians themselves, or with the State government, which may tend to benefit these objects of our concern, viz.:

"*To the Yearly Meeting now sitting*:

The Committee on the concern of the Yearly Meeting in reference to the Penobscot and Passamaquaddy Indians, report, that the former tribe have latterly been visited by two of our number, from whom we learn that they are still making gradual improvement in agriculture and civilization. Two schools have been in successful operation amongst them during a portion of the past year, supported by the government of Maine. Several of their children have also attended the public schools of their white neighbors. About 100 of the children have thus been enabled to avail themselves of an elementary education, in which, it is said, they have made a more rapid progress than other scholars circumstanced similarly.

Way has not opened to do much in aid of the Passamaquaddies during the past year. But satisfactory information has been received from one of their number, relative to their improvement.

The contemplated school amongst them has not progressed so far as to require aid from the committee, therefore we have not drawn on the treasurer for the $50 appropriated for that purpose last year; we propose that it be, however, continued subject to their draft.

Signed, on behalf of the Committee,

STEPHEN JONES,
JOHN MEADER,
ELI JONES.

Newport, R. I., 6th mo. 18, 1856."

In the epistle from Indiana, received at this time, a proposition is made for the establishment of a Yearly Meeting within their limits, consisting of five of their Quarterly Meetings, to be called the Western Yearly Meeting of Friends, and to be held at or near Plainfield, Hendricks County, Indiana; to be opened on Second day after the third First day in the 9th month, 1858. This meeting is fully united in encouraging our friends in Indiana, to proceed in this interesting matter as way opens in the truth.

A testimony of Smithfield Monthly Meeting, approved by Smithfield Quarterly Meeting, concerning our late beloved friend Lydia R. Kelly, was read at this time, and the subject of it was thus brought sweetly to our remembrance. It is approved, and directed to be recorded, and the Meeting for Sufferings is requested to cause it to be printed, together with others that have been approved by this meeting now on file.

It appears from the Report of the Committee on Education, that there are within the limits of the Yearly Meeting 1,078 children between the ages of 4 and 16 years, and 442 between 16 and 21; 206 attend select schools, and 1,172 have been at mixed schools; but some of these

are wholly or in part under the care of Friends. Twenty-two First day schools have been kept under the care of Friends, at which 428 children atttended, 264 being members.

The Committee on Correspondence presented essays of epistles to our brethren of the Yearly Meetings of London, Ireland, New York, Baltimore, North Carolina, Ohio and Indiana, which being approved, the clerk is directed to sign them on our behalf and forward them to those meetings respectively.

Having disposed of the various important concerns of the church that have claimed our attention, in great harmony and Christian unity, under a grateful sense of the mercy that has been extended to us from season to season, during all the different sessions of this meeting, with reverent thankfulness to our Heavenly Father, we now separate in love, proposing to meet again on this Island, at the usual time, next year, if the Lord permit.

SAMUEL BOYD TOBEY,
Clerk to the meeting this year.

THE VENOM OF SERPENTS.

By J. GILMAN, M. D.

There is much in the history and habits of the reptile tribes, however repulsive they may be in appearance, that is very interesting. During a sojourn of two or three months in the interior of Arkansas, which appears to me to be the paradise of reptiles, I paid some attention to that branch of natural history called ophiology. I found four distinct varieties of rattlesnakes (*Crotalus*), of which the crotalus horridus and crotalus kirtlandii are most numerous. The former is the largest serpent in North America. The family of moccasin snakes (colluber) is also quite numerous, there being not less than ten varieties, most of which are quite as venomous as the rattlesnake.

By dissecting great numbers of different species I learned that the anatomical structure of the poisoning apparatus is similar in all the different varieties of venomous serpents. It consists of a strong frame-work of bone, with its appropriate muscles in the upper part of the head, resembling, and being, in fact, a pair of jaws; but external to the jaws proper, and much stronger. To these is attached, by a gynglimoid articulation, one or more moveable fangs on each side, just at the verge of the mouth, capable of being raised at pleasure. These fangs are very hard, and sharp, and crooked, like the claws of a cat, with a hollow from the base to near the point. I have occasionally seen a thin slit of bone divide this hollow, making two. At their base is found a small sac, containing two or three drops of venom which resembles thin honey. The sac is so connected with the cavity of the fang during its erection that a slight upward pressure forces the venom into the fang at its base, and it makes its exit at a small slit or opening near the point, with considerable force; thus it is carried to the bottom of any wound made by the fang. Unless the fangs are erected for battle, they lie concealed in the upper part of the mouth, sunk between the external and internal jaw bones, somewhat like a penknife blade shut up in its handle, where they are covered by a fold of membrane, which encloses them like a sheath; this is the *vagina dentis*. There can be no doubt that these fangs are frequently broken off or shed, as the head grows broader, to make room for new ones nearer the verge of the mouth; for, within the vagina dentis of a very large crotalus horridus, I found no less than five fangs on each side, in all states of formation—the smallest in a half pulpy or cartilaginous state, the next something harder, the third still more perfect, and so on to the main, well-set, perfect fang. Each of these teeth had a well-defined cavity like the main one. Three fangs on each side were frequently found in copper-heads, vipers and others.

The process of robbing serpents of their venom is easily accomplished by the aid of chloroform, a few drops of which stupifies them. If, while they are under its influence, they are carefully seized by the neck, and the vagina dentis held out of the way by an assistant with a pair of forceps, and the fang be erected and gently pressed upward, the venom will be seen issuing from the fang and dropping from its point. It may then be absorbed by a bit of sponge, or caught in a vial, or on the point of a lancet. After robbing several serpents in this manner, they were found, after two days, to be as highly charged as ever with venom of equal intensity with that first taken.

During the process of robbing several species of serpents, I inoculated several small but vigorous and perfectly healthy vegetables with the point of a lancet well charged with venom. The next day they were withered and dead, looking as though they had been scathed with lightning. In attempting to preserve a few drops of venom for future experiments, in a small vial with two or three parts of alcohol, it was found in a short time to have lost its venomous properties. But, after mixing the venom with aqua ammonia, or spirits of turpentine, or oil of peppermint, or of cinnamon, or of cloves, or with nitric or sulphuric acid, it still seemed to act with undiminished energy. It is best preserved, however, for future use, by trituration with refined sugar or sugar of milk.

A very fine, large cotton-mouth snake, being captured by putting a shoe-string around him, became excessively ferocious, striking at even the crack of a small riding-whip. Finding himself a prisoner without hope of escape, he turned his deadly weapon on his own body, striking repeatedly his well-charged fangs deeply into his flesh. Notwithstanding this, he was put into a

small basket and carried forward. In one hour after, he was found dead, and no amount of irritation could excite the least indication of life. Four hours after, while removing the skin for preservation, the blood oozed slowly from the vessels in a dissolved state. No violence was done to his snakeship, except what he did to himself.

Another moccasin, shot by a pistol about two inches back of the head, and skinned immediately, gave decided evidence of vitality four hours after being flayed, by wreathing the body whenever it was irritated by a scalpel.

A large rattle-snake, beheaded instantly with a hoe, would, an hour and a half after, strike at anything that pinched its tail. Of several persons who were testing their firmness of nerve, trying to hold the hand steady while the serpent struck at it, not one could be found whose hand would not recoil in spite of his resolution, and one man, a great bully, by-the-by, was struck on the naked throat with considerable violence by the headless trunk of the serpent, and staggered back, fainted and fell from terror. Mr. Stewart, of Mississippi, tells me he witnessed a similar scene once. An old hunter shot a rattlesnake's head off, and, after reloading his gun and standing some time, he stooped to pull off the rattles, and the bloody but headless trunk of the snake struck him in the temple, and he fainted and fell down with terror.

Seven venomous serpents, belonging to five different species, were made to fraternize and dwell amicably in one den. A beautiful pair of long-bodied, speckled snakes, known as king-snakes, and found to be fangless, and, consequently, without venom, were duly installed as members of the family. Some uneasiness was perceivable among the older members, but no attempt was made to destroy the intruders, though they might have been killed instantly. The next morning four of the venomous serpents were found to have been destroyed by the king-snakes, and one was still within their coil, and the two remaining ones would make no effort at self defence. A large rattlesnake seemed stupid and indifferent to his fate. He could not be made to threaten or give warning even with his rattles. The smallest king-snake was afterward inoculated with the poison of one of the serpents he had destroyed, and died immediately afterward—thus evincing that they must have exercised some power besides physical force to overcome their fellow-creatures.

In short, the results of a great number of experiments, performed with the venom of a great variety of serpents, seem to lead to the following conclusions:

1. That the venom of all serpents acts as a poison in a similar manner.

2. That the venom of some varieties is far more active than that of others.

3. That a variety of the colluber, known as the cotton-mouth, is the most venomous serpent in Arkansas.

4. That the venom of serpents destroys all forms of organized life, vegetable as well as animal.

5. That alcohol, if brought in contact with the venom, is, to a certain extent, an antidote.

6. That serpents do possess the power of fascinating small animals, and that this power is identical with mesmerism.

7. That the blood of small animals destroyed by the venom of serpents bears a close resemblance to that of animals destroyed by lightning or hydrocyanic acid; it loses its power of coagulation, and cannot be long kept from putrefaction.—*St. Louis Medical and Surgical Journal.*

CAREER OF A TURKISH SLAVE.

Constantinople, March 10.—Halil Pacha, the Damad, in virtue of his connection by marriage with the imperial family, died almost suddenly last week of a disease of the heart. His majesty had four sisters—Salieh Sultana, Michrima, Hattieh and Adileh, the latter of whom is the only one surviving, and is the wife of Mehemed Ali Pacha, the present lord high admiral. The deceased functionary espoused Salieh, the eldest of those princesses, and filled during long years, almost uninterruptedly, several important posts under government, more especially that of capudan pacha, at various intervals, and which, in the last instance, he had to vacate in favor of the present dignitary, shortly after his return from exile. His career was strange and full of curious incidents; and I may be permitted to say a few words respecting it, as an apt illustration of the real aspect of slavery in Turkey.

Halil was a native of Georgia, and a slave of the late Khosreff Pacha, himself originally of the same class and extraction, and who died, you recollect, last year, childless, at the age of 103, in the fulness of affluence and honors. He purchased, for 1500 piastres, Halil, at a tender age, and brought him up with the utmost care in his family, and gave him the benefit, under the guidance of the best masters, of instruction in Oriental literature, and the various branches of elementary knowledge. He had him, besides, taught the French language, a rare and exceptional advantage in those days. Halil, having been endowed with considerable aptitude, profited quickly by the advantages within reach, and having conducted himself, besides, in all things entirely to the satisfaction of his patron, his freedom was the reward, as is invariably the case under such circumstances, and he entered the army shortly after the destruction of the Janissaries.

The old man was at that time in the plenitude of power and popularity, and entrusted with the entire direction of the new military system, and his favorite was thus soon promoted

to the rank of pacha, and gradually advanced to the highest honors and dignities. During the late reign, moreover, an embassy extraordinary to the court of St. Petersburg having been resolved on, the varied acquirements and amiable manners of Halil, as well as certain political leanings imbibed from his earliest years, under the tuition of old Khosreff, insured him above all others the coveted distinction of being entrusted with the important duties of that mission.

The Turkish envoy was received with open arms in the Russian capital, and obtained, it is said, great success and fame in the fashionable circles, and having attained the object of his mission, returned to Constantinople loaded with presents and distinctions. Since then he has filled almost invariably important posts, either in the capital or the provinces, and amassed enormous wealth and landed property. His annual income, derived from khans, factories, steam mills, and trading operations, amounted, it is said, to about £30,000, and his jewels, plate, valuables, &c., to above two millions sterling. Ingratitude to his patron is the only blot on the memory of Halil, and of this the old man often complained as the only regret which embittered his declining years. Such, then, is the history of Halil, and of many a slave in Turkey.—*Evening Bulletin.*

For Friends' Review.

A THOUGHT AT MORN.

Rise, Mary, for the morn hath kissed
To blushing, all the eastern skies!
Come, watch with me the dainty mist,
As upward, drawn by unseen ties
To meet the golden sun, it flies,
And tell me if your loving eyes,
That saw erewhile the morn's first beams
Shine soft on Andalusian streams,
Have looked upon a fairer sight?
And tell me if a softer glow
E'er broke o'er proud Morena's height,
Or rested on the vale below?

Do you remember how the sun
In tempest and in wrath went down?
How his rays faded one by one
From yonder mountain's gloomy crown?
Its wreath of thunder-cloud and fire,
Where vengeful furies wreaked their ire,
Till all the mount, now radiant grown,
Was meet to be a demon's throne?
It was not strange that you grew pale,
To watch the fearful, lurid glare,
To hear the tempest in the vale,
To breathe the hot and stifling air!

But you were paler when we kept
Sad vigil by dear Ellen's side,
Four weeks last eve. We prayed, we wept;
No prayers availed; at morn she died.
Vainly we held our sobbing breath,
Through that long agony of death!
Thick was the darkness 'round us then;
We said, "we ne'er shall smile again."
Nor, since that morning, have I seen
Upon your lip, or in your eye,
Or on your brow, the joyous mien,
The blessedness of days gone by.

There are no murmurs on your lips,
For all your woe, for all your loss,
But Faith and Hope are in eclipse,
You faint beneath the heavy cross.
Oh the abysmal, dread unknown!
Oh, Grave, so chill and dark and lone!
Oh, Death and the infinity
Of the mysterious To Be!
Who but by *Faith* could ever see
Beyond the fearful, parting strife,
How suffering and death shall be
The portal to immortal life!

The flush hath to thy cheek returned,
To thy blue eyes their olden light;
'Tis well: the day-star never burned
More brightly o'er yon mountain's height.
Dear Mary, if an earthly day
Can scatter storm and wrath away—
If we awaking, start at sight
Of such a morn from such a night—
What must have been sweet Ellen's morn!
And what will be our glad surprise,
When we shall see the morning dawn
O'er the bright hills of Paradise?

Flushing. L. I. S.

DEATHS BY LIGHTNING.

E. Meriam, the meteorologist, says in a note to the N. Y. Journal of Commerce, that his record for the last fourteen years gives an aggregate of seven hundred and fifty deaths by lightning on the land, only one person being killed in a building furnished with lightning conductors. Last year, he says, there were three buildings burnt by lightning which were furnished with conductors. These facts are important, as showing the value of conductors to be much greater than is generally believed.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 5th inst. have been received.

Great Britain.—The London papers say the negotiations between England and the United States for the settlement of the existing difficulties, were resumed on the 30th ult., under circumstances justifying the belief that they are already in train for an amicable adjustment. The good effects of a general belief in such a result are manifest both in finance and trade.

The returns of the Bank of England show a considerable increase in bullion. The weather continued fine for harvesting, but owing to the short supply of wheat, prices were maintained.

A motion in the House of Commons, that the conduct of the Government on the Enlistment Question had not entitled them to the approbation of the House, after a debate of two days, was rejected by a majority of 194.

France.—A bill has been passed granting pensions to the Orleans Princesses, daughters of Louis Philippe, but one of them refuses to receive the money. A Committee of the Legislative Assembly reported against a bill allowing the Emperor to grant pensions at his pleasure to grand functionaries of the Empire and their families, but the Assembly finally passed the bill by a vote of 185 to 36.

The prospects of the grain harvest were good,

but a considerable failure was apprehended in both the silk and wine crops.

Spain.—The riots at Badajos, Valladolid and other cities, appear to have been of serious magnitude. The high price of food was the ostensible cause, but they were supposed to have been really excited by political emissaries. The rioters set fire to the corn stores and the growing crops. Tranquillity had been at length restored. The exportation of bread stuffs was prohibited.

Italy.—Affairs in Parma were becoming worse, and an insurrection was feared. The clerical journals of Turin say that France had addressed a note to Sardinia, counselling moderation on the Italian question.

Russia.—An imperial ukase orders the issue of twelve millions of silver roubles.

The Emperor continues his severity against defaulters and contrabandists. Letters say that the Government seems inclined to modify its Customs tariff, particularly as regards the raw produce employed by foreign manufacturers.

Sweden and Norway.—The formal adhesion of Sweden and Norway to the maritime law established by the Peace Congress of Paris, has been published.

Austria.—Official statements represent the ordinary revenue as much larger than in 1852, without any new taxes having been imposed. Since the postage on letters has been reduced, the revenue of the postal department has increased about five fold. Great damage has been done in various parts of the Empire by hailstorms.

The Principalities.—The Moldo-Wallachian Commission advances but slowly, topographical difficulties completely neutralizing the intention of the treaty. Ali Pacha, during his stay at Vienna, succeeded in settling that the Danubian Principalities should remain separated.

South America.—A late letter from Buenos Ayres chronicles the arrival there of three hundred Swiss and German emigrants, to each of whom the government gives fifty acres of land. The city of Buenos Ayres is about to be lighted with gas. A railroad and water-works are also projected.

Mexico.—The news of the peaceable adjustment of the Spanish difficulty is confirmed. The Spanish squadron is withdrawn from Vera Cruz, and the Mexican government has annulled its decree of seizure against the Spanish Creditors.

A decree has been issued by President Comonfort providing for the sale of all the lands belonging to the Church, as well as those belonging to the different religious corporations.

West Indies.—Recent accounts represent the slave trade between Africa and Cuba as very active at the present time. Large cargoes have been lately landed, and one dealer expressed an expectation that at least thirty thousand slaves would be imported the present year. The traffic is connived at by the local authorities of some parts of the island.

The cholera is committing fearful ravages in Porto Rico.

Domestic.—A terrible accident occurred on the North Pennsylvania railroad, about 13 miles from this city, on the morning of the 17th inst. An excursion train containing about 900 passengers, chiefly pupils of a Roman Catholic Sunday School in the Northern part of the city, with their friends and relatives, on an excursion to Fort Washington, about 14½ miles distant, came into collision with the regular down train; three cars of the excursion train, which was running quite rapidly, were crushed to pieces and piled upon the locomotive, killing a number instantly. The broken engine set fire to the cars, and many who could not be extricated from the wreck were burned to death. The number killed exceeded 50, and nearly 100 were injured, several of whom subsequently died. The accident is attributable to the neglect, by one of the conductors, of the rules of the road requiring him to wait at one of the stations. The conductor of the down train was so much affected by the catastrophe as to commit suicide.

We have accounts from Kansas of the arrival of Gen. Smith at Leavenworth. A committee of citizens waited upon him to request protection from armed marauders at the various river towns, but he is reported to have replied that he had no authority to grant such protection, that those armed bands were the regularly enrolled militia, acting under the color of law, and that the people had no redress excepting from the civil law. The Missourians continue to plunder and send back parties of emigrants from the free States, both on the Missouri river boats, and in crossing the State by land.

A fugitive slave having recently arrived at Boston concealed on board a vessel, the captain attempted to confine him, in order to return him. He leaped overboard, but was retaken. A writ of habeas corpus having been obtained, he was brought before a Judge, and no claimant appearing, he was released.

A schooner has recently cleared from Chicago directly for Liverpool with a cargo of wheat.

The steamer Northern Indiana was burned on Lake Erie between Toledo and Buffalo, on the 16th inst., and thirty or forty lives are supposed to have been lost. A number of persons were rescued by other vessels.

Congress.—The Senate on the 15th, passed the bill from the House, appropriating $50,000 for the construction of a road from Fort Ridgely in Minnesota to the South Pass of the Rocky Mountains. On the 21st, a resolution was adopted calling on the President for information whether any instructions have been issued to any military officer commanding in Kansas to disperse any unarmed meeting of the people of the Territory, or prevent by military power any assemblage of the people of the Territory. A bill was passed appropriating $1,800,000 dollars for the armament of fortifications, and for altering the small arms; and also bills for the improvement of certain harbors.

On the 22d, Butler, of S. Carolina, introduced a bill to regulate the compensation of members of Congress, proposing to give a salary of $3000 for each regular session, and for extra sessions the present allowance of eight dollars per day; also twenty cents per mile for travel, going and returning. Both Houses adopted a resolution fixing the 18th of next month for the adjournment.

In the House of Representatives, on the 15th, the resolution of the committee on the Sumner assault, expressing disapprobation of the conduct of Keitt and Edmundson on that occasion, being divided, the resolution censuring Keitt was adopted, and that censuring Edmundson was rejected. The next day, the former announced that he had sent his resignation to the Governor of South Carolina, to take effect from that day. The remainder of the week was chiefly occupied in the consideration of contested elections from Illinois and Nebraska.

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For Friends' Review.

THOMAS STORY.

(Continued from page 723.)

The Kirk of Scotland, through its ministers and elders, being in power, proved, as the Episcopacy, the Presbyterianism or Independency of England, alike ready to persecute the Truth, when it yielded not to men the honor claimed by their pride, under the cloak of religion. The General Assembly of 1696 published an act "for the preventing of the growth of the abominable heresies of the Quakers," recommending "to all provincial synods, presbyteries, ministers, and Kirk sessions to use all proper means for reclaiming them."

The means considered proper and commended by the ministers from their pulpits, were "charging the people not to converse, nor have any dealings with the Quakers; that they were as dangerous to come near as those who have the plague;" threatening "with excommunication any who attended their meetings;" calling "them heretics, blasphemers, deluders and possessed with the devil."

Under the influence of these teachings from their religious guides, the magistrates and commonalty were in a rage whenever they saw Friends, the people throwing stones and dirt at them in the streets, frequently crying out "Stone those Quakers to death, for the ministers have excommunicated them." Friends were violently assaulted, even in their own houses; when they rented rooms, they were driven from them by the magistrates, saying "there shall be no Quakers here." The elders of the Kirk went about to the victuallers and houses of entertainment, forbidding them to sell the Quakers either food or drink.

In perils like those of apostolic days, was the gospel preached in Scotland. But after a meeting at Glasgow, where the Collegians and the common mob were active in disturbance, Thomas Story says, "the meeting ended in divine peace, and in a sense of the love and goodness of the Lord; which is a present, as well as a future reward, far exceeding all that can be suffered for it in this short life and momentary world."

Returning to England, he was at a meeting at New Castle-upon-Tyne. Sir Thomas Liddell, of Ravensworth Castle, baronet, with whom he had a former acquaintance, hearing of his having become a Quaker, desired a friend of New Castle to invite Thos. Story to dine with him; accepting the invitation, he had much conversation with him. The baronet told him, he had a great respect for Friends as a people, and liked their way, being sensible of that principle of divine light and truth they professed. He further informed him, that he commonly went to Presbyterian meeting, asking Thos. Story "whether a man might not serve and worship God in his mind among any sort of people, though he might differ from them in his sentiments in some points, and in his secret judgment like the way of some other people better."

Thomas Story perceiving his convincement of the way of truth in his understanding, and that he stumbled at the cross and the meanness of the appearance of Friends, answered, "that the Lord Jesus Christ said, whosoever shall deny me before men, him also will I deny before my Father and the holy angels;" and the apostle also saith, "With the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation."

He further told him, that "in these latter days, the voice of the angel on the right hand of the Majesty on High is uttered, and going over the nations louder and louder; and the elect of God have heard and do hear it, and many are gathered, and more are gathering into one body and one spirit. And it is not lawful for them to stay any longer where they have been, but to desert Babylon, the false church divided in itself, which cannot stand, but must shortly fall through the mighty Word of God."

"As for us, who are at this day scornfully nick-named Quakers, by the children of Babel, it is remarkable that we became a people by the gathering arm of the Lord, by the convictions

of his Holy Spirit, and the assent of the understanding to the testimony and baptism of one Spirit, the Spirit of Truth, and of Christ, which leadeth into all truth; and not by any notions, or faiths, or creeds, or articles contrived by the art and will of man, or by any subscriptions, oaths, or agreements thereunto; and yet settled, as it were, at once, in one uniformity of doctrine, principle, practice, and discipline, which no other people ever did so fully, since the days of the apostles of Christ."

"He heard me with patience, but what I said gave no countenance to the way this great and rich man had chosen to conceal himself and his real sentiments from the world. I found it to be my place and duty to be plain with him, according to all that was presented in my mind on that occasion, that I might keep my own peace, which remained in me. He told me he had read some of William Penn's books, and would willingly ride a hundred miles to see him. He had likewise read some of George Keith's books, and said the former wrote in a free, open, natural, and flowing style, and gave him great satisfaction; but the books of the latter were more labored and artificial, and never offered him any relish of sweetness, though the matter was in itself true, and his reasoning often strong; but as he was fallen away from his principles, he was not to be regarded; though the truths he had written would remain in their own weight, whatever became of the author."

"In the evening, when we inclined to return to New Castle, he took his horse and accompanied us until we came near the town, and we parted in free and open friendship."

Visiting the Countess of Carlisle, and the conversation turning on religious subjects, he spoke to her plainly of the dangers attending the greatness of this world; "'By grace are ye saved through faith, and that not of yourselves, it is the gift of God.' Yet you who are great in this world, are in most danger, because of the cares, riches pleasures, honors, and glory of it; for the most High regardeth none of these things, but considers you only as others of mankind; these high stations and circumstances delude your hearts by their glittering delights, and betray you into forgetfulness of God, your Creator, and a neglect of the gift of his grace, which is in you, though the Lord is not wanting to you in his kind and merciful admonitions and reproofs in your own minds."

"When the world ceases to give satisfaction through its diversions and enjoyments, and through divine light you see the errors of your way, and remorse is brought over you, then, instead of the counsel and help of such as have known the word of reproof, and walked in the path of life eternal, to direct you into the way which leads to the kingdom of God, and to that unspeakable glory, the beatific vision of his countenance, which never ends, as all this world, and the glory and pleasures of it do, even in a moment, and are known no more; you are in more danger of everlasting ruin than those in lower stations. For in times of humiliation, when you are fittest for the teachings of God, as it is written, 'the humble he will teach, and the meek he will guide in judgment,' then, your priests say you are melancholy; a ball, or other unchristian like diversion, must be promoted, and your physician must give physic to your bodies; when alas! the sickness is in the soul, and they know it not, and can never be cured, but by the physician of value, the High Priest of God and Saviour of the soul, who first slays in it the vain and sinful life of the world, in which all the evils thereof dwell, and then breathes into it life eternal, the life of Jesus, the son of God, who never fell."

The Countess received him with respect, and made enquiries on various points of the profession of Friends, hearing with candor and patience the plain answers made. The interview appears to have closed in a very satisfactory manner.

[To be continued.]

RELIGION IN COMMON LIFE.

By John Caird, M. A.

(Continued from page 727.)

Again: View religion as an *Art*, and, in this light too, its compatibility with a busy and active life in the world, it will not be difficult to perceive. For religion as an art differs from secular arts in this respect, that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building bridges,—practising, in other words, both medicine and engineering at one and the same moment. The practice of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesman, farmer,—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet, at the same moment, discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts, in most cases, demand of him who would attain to eminence in any one of them, an almost exclusive devotion of time and thought, and toil. The most versatile genius can seldom be master of more than one art; and for the great majority, the only calling must be that by which they earn their daily bread. Demand of the poor

tradesman or peasant, whose every hour is absorbed in the struggle to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, "Be diligent in business," and "Be fervent in spirit, serving the Lord," would be reciprocally destructive.

But religion is no such art; for it is the *art of being, and of doing, good;* to be an adept in it, is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this art is, not the closet, but the world,—not some hallowed spot where religion is taught, and proficients, when duly trained, are sent forth into the world,—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is, therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learn to write *well.* When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copy-line set to him; the main thing to be considered is that he learn to live well. The form is nothing, the execution is everything. It is true indeed that prayer, holy reading, meditation, the solemnities and services of the Church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it is to be remembered that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop be not more abundant. They are, in short, but means to an end—good only in so far as they help us to be good and to do good—to glorify God and do good to man; and that end can perhaps best be attained by him whose life is a busy one, whose avocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world. No man can be a thorough proficient in navigation who has never been at sea, though he may learn the theory of it at home. No man can become a soldier by studying books on military tactics in his closet: he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called "the religious life." But never, in the highest and holiest sense, can he become a *religious man,* until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation—or the general on the field of battle, to the art of war! Where *will* he attend to it? Religion is not a perpetual moping over good books—religion is not even prayer, praise. But religion, I repeat, is, mainly and chiefly the glorifying God amid the duties and trials of the world,—the guiding our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth,—the bearing us manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life. Away then with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world! Nay rather, believe me, *that* is the proper scene, the peculiar and appropriate field for religion,—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can bear the light of day: that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life,—the place, in one word, to prove how possible it is for a man to be at once "not slothful in business," and "fervent in spirit, serving the Lord."

Another consideration, which I shall adduce in support of the assertion that it is not impossible to blend religion with the business of common life, is this: that religion consists, *not so much in doing spiritual or sacred acts, as in doing secular acts from a sacred or spiritual motive.*

There is a very common tendency in our minds to classify actions according to their outward form, rather than according to the spirit or motive which pervades them. Literature is sometimes arbitrarily divided into "sacred" and "profane" literature; history into "sacred" and "profane" history,—in which classification the term "profane" is applied, not to what is bad or unholy, but to everything that is not technically sacred or religious—to all literature that does not treat of religious doctrines and duties, and to all history save church history. And we are very apt to apply the same principle to actions. Thus, in many pious minds there is a tendency to regard all the actions of common life as so much an unfortunate necessity, lost to religion. Prayer, the reading of the Bible and devotional books, public worship—and buying

selling, digging, sowing, bartering, money-making, are separated into two distinct, and almost hostile, categories. The religious heart and sympathies are thrown entirely into the former, and the latter are barely tolerated as a bondage incident to our fallen state, but almost of necessity tending to turn aside the heart from God.

But what God hath cleansed, why should we call common or unclean? The tendency in question, though founded on right feeling, is surely a mistaken one. For it is to be remembered that moral qualities reside not in actions, but in the agent who performs them, and that it is the spirit or motive from which we do any work that constitutes it base or noble, worldly or spiritual, secular or sacred. The actions of an automaton may be outwardly the same as those of a moral agent, but who attributes to them goodness or badness? A musical instrument may discourse sacred melodies better than the holiest lips can sing them, but who thinks of commending it for its piety? It is the same with actions as with places. Just as no spot or scene on earth is in itself more or less holy than another, but the presence of a holy heart may hallow—of a base one, desecrate—any place where it dwells; so with actions. Many actions, materially great and noble, may yet, because of the spirit that prompts and pervades them, be really ignoble and mean; and, on the other hand, many actions, externally mean and lowly, may, because of the state of his heart who does them, be truly exalted and honorable. It is possible to fill the highest station on earth, and go through the actions pertaining to it in a spirit that degrades all its dignities, and renders all its high and courtly doings essentially vulgar and mean. And it is no mere sentimentality to say, that there may dwell in a lowly mechanic's or household servant's breast a spirit that dignifies the coarsest toils and "renders drudgery divine." Herod of old was a slave, though he sat upon a throne; but who will say that the work of that carpenter's shop at Nazareth was not noble and kingly work indeed!

And as the mind constitutes high or low, so secular or spiritual. A life spent amidst holy things may be intensely secular; a life the most of which is passed in the thick and throng of the world, may be holy and divine. A minister, for instance, preaching, praying, ever speaking holy words and performing sacred acts, may be all the while doing actions no more holy than those of the printer who prints Bibles, or of the bookseller who sells them; for, in both cases alike, the whole affair may be nothing more than a trade. Nay, the comparison tells worse for the former, for the secular trade is innocent and commendable, but the trade which traffics and tampers with holy things is, beneath all its mock solemnity, "earthly, sensual, devilish." So, to adduce one other example, the public worship of God is holy work: no man can be living a holy life who neglects it. But the public worship of God may be—and with multitudes who frequent our churches is—degraded into work most worldly, most unholy, most distasteful to the great Object of our homage. He "to whom all hearts be open, all desires known," discerns how many of you have come hither to-day from the earnest desire to hold communion with the Father of Spirits, to open your hearts to Him, to unburden yourselves in His loving presence of the cares and crosses that have been pressing hard upon you through the past week, and by common prayer and praise, and the hearing of His holy Word, to gain fresh incentive and energy for the prosecution of His work in the world; and how many, on the other hand, from no better motive, perhaps, than curiosity or old habit, or regard to decency and respectability, or the mere desire to get rid of yourselves and pass a vacant hour that would hang heavy on your hands. And who can doubt that where such motives as these prevail, to the piercing, unerring inspection of Him whom outwardly we seem to reverence, not the market place, the exchange, the counting-room, a place more intensely secular—not the most reckless and riotous festivity, a scene of more unhallowed levity, than is presented by the House of Prayer?

But, on the other hand, carry holy principles with you into the world, and the world will become hallowed by their presence. A Christ-like spirit will Christianise everything it touches. A meek heart, in which the altar-fire of love to God is burning, will lay hold of the commonest, rudest things in life, and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame. Religion in the soul will make all the work and toil of life—its gains and losses, friendships, rivalries, competitions—its manifold incidents and events—the means of religious advancement. Marble or coarse clay, it matters not much with which of these the artist works, the touch of genius transforms the coarser material into beauty, and lends to the finer a value it never had before. Lofty or lowly, rude or refined, as life's work to us may be, it will become to a holy mind only the material for an infinitely nobler than all the creations of genius—the image of God in the soul. To spiritualise what is material, to Christianise what is secular—this is the noble achievement of Christian principle. If you are a sincere Christian, it will be your great desire, by God's grace, to make every gift, talent, occupation of life, every word you speak, every action you do, subservient to Christian motive. Your conversation may not always—nay, may seldom, save with intimate friends—consist of formally religious words; you may perhaps shrink from the introduction of religious topics in general society: but it demands a less amount of Christian effort occasionally to speak religious words, than to infuse

the spirit of religion into all our words; and if the whole tenor of your common talk be pervaded by a spirit of piety, gentleness, earnestness, sincerity, it will be Christian conversation not the less. If God has endowed you with intellectual gifts, it may be well if you directly devote them to His service in the religious instruction of others; but a man may be a Christian thinker and writer as much when giving to science, or history, or biography, or poetry, a Christian tone and spirit, as when composing sermons or writing hymns. To promote the cause of Christ directly, by furthering religious works at home and abroad, is undoubtedly your duty; but remember that your duty terminates not when you have done all this, for you may promote Christ's cause even still more effectually when in your daily demeanor—in the family, in society, in your business transactions, in all your common intercourse with the world, you are diffusing the influence of Christian principle around you by the silent eloquence of a holy life. Rise superior, in Christ's strength, to all equivocal practices and advantages in trade; shrink from every approach to meanness or dishonesty; let your eye, fixed on a reward before which earthly wealth grows dim, beam with honor: let the thought of God make you self-restrained, temperate, watchful over speech and conduct; let the abiding sense of Christ's redeeming love to you make you gentle, self-denied, kind, and loving to all around you;—then indeed will your secular life become spiritualized, whilst, at the same time, your spiritual life will grow more fervent; then not only will your prayers become more devout, but when the knee bends not, and the lip is silent, the life in its heavenward tone will "pray without ceasing;" then from amidst the roar and din of earthly toil the ear of God will hear the sweetest anthems rising; then finally, will your daily experience prove that it is no high and unattainable elevation of virtue, but a simple and natural thing, to which the text points, when it bids us be both "diligent in business" and "fervent in spirit, serving the Lord."

[To be continued.]

For Friends' Review.

INSTINCTS OF ANIMALS.

To whatever part of the creation which surrounds us, we direct our attention, whether to its physical or to its intellectual order and organization, we still find ourselver overwhelmed with wonders, all indicating the wisdom and benevolence of their Author; all tending to promote the happiness of the various races of animated nature. Among these wonders, the instincts with which these different races are, in various relations and degrees, imbued, are not the least.

Jacob Taylor, a Chester County almanac maker, near the beginning of the eighteenth century, the county being then nearly a frontier settlement, tells a story of a flock of deer which occupied an island, not otherwise inhabited. A herd of our domestic cattle were introduced into the island, but their presence gave no alarm to the deer. The bellowing of the bulls, however formidable it might seem to ears unaccustomed to the sound, did not in any degree disturb the tranquility of the previous occupants of the soil. But at length a dog found its way to the island, on which the deer immediately took the alarm, and fled with precipitation. Why then, inquires the almanac maker, of a supposed philosophical friend who is represented as present, were the deer so intimidated by the sight of a dog, although they remained undisturbed by the presence of animals apparently so much more formidable? The philosopher answers, that there is a sympathy between all ruminating animals to prevent hostility or the fear of hostility from each other. The almanac maker, while seemingly assenting to the correctness of the explanation, shrewdly suggests a wonder, in which, no doubt, some of our readers may partake, how the deer could discover that the dog did not chew the cud as well as themselves. The sober truth seems to be, and here the wisdom and benevolence of the Creator are manifested, that those animals, whether ruminating or not, which live exclusively on vegetable food, manifest, while in their native state, no sign of hostility, or fear of hostility towards each other. The deer manifests no more fear of a horse than of an ox. At the same time, these herbivorous animals appear, independently of experience or education, to entertain an instinctive perception that an enemy lurks in the carnivorous races. They therefore naturally flee from them.

The poet Cowper, in his account of the treatment of his tame hares, informs us that he introduced to the acquaintance of each other, a hare and a spaniel, with a view of ascertaining whether there was any natural hostility between the races to which they respectively belonged. The experiment was made with great caution, and as the hare manifested no signs of fear, and the spaniel no symptoms of hostility, he concluded that the apparent antipathy between the dog and the hare is artificial, not natural. The dog, he says, pursues because he is taught so to do, and the hare flees because he is pursued.

If Cowper had been as shrewd a philosopher as he was interesting as a poet, he would probably have discerned that his experiment was made under circumstances highly artificial, and could therefore lead to no reliable conclusion with regard to the result of such an acquaintance, if formed in the forest, beyond the influence of man. The hare, nursed and protected as it had been by Cowper, had unquestionably lost much of its vigilant instinctive dread, and con-

sequently was not likely to be alarmed when no hostility appeared. The dog, educated altogether as a domestic animal, had, no doubt, been always accustomed to look to the hand of his master for his daily food, and had probably never been subjected to the necessity of acting as his own butcher. It was therefore highly unnatural and improbable that he should commence a new trade till impelled by hunger. The dog and the hare were therefore partially educated for peaceful acquaintance before they saw each other.

That the dog, in his natural state, is exclusively a carnivorous animal, will probably not be denied. The dog and the wolf are so similar in their nature, that the latter, while running in his native forest, may be justly regarded as the type of the former, with similar propensities, and depending for support upon similar means. Godman, in his Natural History, has produced evidence which can hardly be disputed, that the dog and the wolf are, properly speaking, varieties of the same species, not animals of different races. Their mutual progeny differs in one essential characteristic from all hybrid animals that are known. It is not marked with sterility.

The innocent sheep appears the especial victim of the wolf, and the depredations sometimes made on the sheep-fold by domestic dogs, furnish evidence that it is education, not nature, which prevents the dog from more frequently glutting his appetite with the flesh and blood of the lamb. Indeed, of all the domestic animals, the dog stands conspicuous and comparatively alone, for the change effected by education in his habits and propensities. Though, from his affinity to the wolf, the lamb would appear to be his especial food, yet we often find him transformed by education to be the most efficient assistant to the shepherd in the protection of his flock. The shepherd's dog, in particular, furnishes a most reliable protector either by day or by night, of the flock intrusted to his charge. A strange dog that may venture within his domain, is pretty sure to pay for his temerity by the loss of his life.

So susceptible, indeed, is the dog of change of habit from education, that he is actually transformed from a carnivorous animal to one dependent entirely upon vegetable food. In the Highlands of Scotland, the dog and his master live alike upon oatmeal, prepared in the same manner and eaten out of the same vessel Among all the races that are susceptible of domestication, as well as among those that are never subjected to the dominion of man, it is curious and interesting to observe how their instincts are blended in some degree with a species of ratiocination. The herbivorous animals appear, as already observed, independently of experience, to discover enemies in the carnivorous races; and the latter do not seem to require education or instruction in the selection of their prey. But we often find, strangely mingled with these instinctive perceptions, means resorted to for escape from danger, or expedients for securing their prey, which can scarcely be accounted for otherwise than by the employment of the reasoning faculty. Why does the hound, when he falls on the scent of his prey, if he happens to make a retrograde movement, immediately abandon it and pursue the proper course, but because the scent, if followed in a backward direction, grows fainter at every jump, thus indicating to a reasoning animal a greater lapse of time since the scent was impressed on the ground. The numerous instances of sagacity exhibited by the dog furnish testimony which can hardly be disputed, that he is to a certain extent a reasoning animal.

The dog is only one among a countless number that may be justly reckoned, in some measure, reasoning animals. The elephant, in particular, so frequently exhibits evidence of the combining and comparing power, that even Pope, with all his propensity to draw a strong line between reason and instinct, assigns to the elephant the character of a half reasoning animal. The following anecdote which I have read, though I cannot recall my authority, seems to prove that this interesting animal is not only capable of ratiocination, but also of ingenious contrivance. An elephant, whose chain did not allow him the full range of his prison house, was thrown a piece of money, which happened to rest some distance within the wall of his prison, but beyond the reach of his chain. The sagacious animal, directing his trunk to a part of the wall immediately beyond where the piece of money lay, blew a strong blast, which, by its recoil, poured a current of air directly over the part of the floor where the money lay, and this current immediately drove the coin within the reach of his chain.

The following anecdote, from "Instinct Displayed," plainly indicates the exercise of the reasoning faculty by an animal not usually supposed to possess superior sagacity.

Two goats, grazing about the ramparts of Plymouth citadel, got drawn upon the narrow ledge of the rock, and one of them advancing before the other till it came to an angle was enabled to return; but on its way back, met its companion, which produced a most perplexing dilemma, as it was impossible for them to get past each other. Many persons saw them without being able to lend any assistance. After a considerable time one of the goats was observed to kneel down with great caution, and crouch as close as it could lie, which was no sooner done, than the other with great dexterity, walked over it, and they both returned the way they came in perfect safety. And at Ardinglass, in Ireland, two goats moving towards each other, over a precipice one thousand

feet high, on a narrow ledge of the rock, were seen to extricate themselves from danger by a similar expedient.

As some of the instincts and propensities of the animal races are curiously moulded and improved by the education bestowed by man, it is interesting to observe how other instincts or the inferences drawn from them by the exercise of a reasoning faculty, are, in some others, almost annihilated by domestication. From remote antiquity, the innocent lamb has been regarded as the type of unresisting and patient suffering. So destitute, indeed, does the sheep, in its domestic condition appear of capacity or inclination to resist, by any combined effort the assaults of the carnivorous races, that it has been assumed by Buffon that the whole race must long ago have perished from the earth if it had not been taken under the protection of man. A little acquaintance with the subject, however, must convince us that this conclusion has been too hastily drawn. Dr. Hancock, in his Essay on Instinct, informs us that sheep in a wild state manifest a strong propensity to associate for mutual defence. As in this condition the rams constitute about half the flock, they furnish, of course, a much larger proportion of warriors than in the domestic state. If the flock is threatened with an attack, the rams immediately form a line, placing themselves in front, somewhat in advance of the weaker members of the flock, and thus constitute a phalanx which even the larger animals of prey find it no easy matter to penetrate.

Among the wonders presented by the varied instincts of animals, it is particularly interesting to observe how large a share of these instincts and propensities may be rendered subservient to human purposes. When the Almighty bestowed upon man dominion over all the inferior races of animated nature, the means to establish this power as well as the authority were conferred. These means are found in the varied powers of the reasoning faculty. It is said that the bunched oxen of the Hottentots are taught to perform, in some measure, the duties of the shepherd's dog: "they are instructed to guard the flocks; which service they perform with dexterity, and defend them from the attacks of strangers and of rapacious animals."

That most useful of domestic animals, the horse, notwithstanding the almost endless variety of services which, under the direction of human reason, he is taught to perform, does in reality, little more than exercise the power which he instinctively possesses almost from the instant of his birth. The colt requires no instruction, either from man or its parents, how to walk. He begins, when only a few hours old, to use his limbs, rather awkwardly, indeed, but in a manner essentially the same as that he is to practice through life. In his wildest and most playful gambols, he is only exercising and improving the powers of locomotion which, without instruction, he received from the hand of nature. And what does he ever accomplish, in the varied services in which he is employed, but exercise the instinctive power, moulded and modified it is true, by human education, which he possessed from the day of his birth. He moves as he is commanded, either swiftly or slowly, carries a burden, or presses against an opposing obstacle; yet he is only exercising the instinctive faculty of locomotion. Still, a little reflection may convince us that if the amount of intellect possessed by the horse was much greater or much less than it is, he would answer the purposes of his owner less perfectly than he does.

To bring these desultory remarks to a close, it may be observed, that as the instincts conferred upon the various animal races are evidently designed to promote the happiness of the whole, the dominion conferred upon man was certainly never designed to counteract this purpose, but as far as human influence can extend to promote it. It is therefore an evident part of the duty of man, as the delegated governor over the inferior races of animated nature, to render his government conducive to the great purpose of the promotion, not the destruction of happiness among the subjects of his authority. E. L.

MACAULAY AND THE QUAKERS.

"Several correspondents," says the London Athenæum, "have addressed us on the relationship of Mr. Macaulay to the Quakers—and we observe that some of our contemporaries occupy themselves with this question. The fact that Mr. Macaulay is the grandson of a Quaker admits of no doubt. That Mr. Macaulay's grandfather was disowned by the Society of Friends, also admits of no doubt. How far this public act of repudiation may have been the consequence of 'dishonesty' on the part of Mr. Macaulay's grandfather—as most of our correspondents assert—and how far early feelings may have embittered the heart of the historian himself toward the Quaker body, are questions which we cannot answer, and do not care to discuss. When the Society of Friends casts out a member, the reason assigned for the disgrace is: 'conduct inconsistent with the truth,' a phrase which the outside world must interpret according to its own lights. Mr. Macaulay's grandfather, Thomas Mills, kept a bookshop in Bristol. He was not originally a Quaker, but, professing to be convinced of the truth of Quaker principles, he was admitted into membership in 1778. Eleven years later, he was publicly disowned. But he continued to use the garb and speech of a Quaker, and even to attend the Quaker meetings, to the last. His daughter, Selina, married Zachary Macaulay; and was the mother of the essayist and historian.

These facts are matters of history, whatever inference may be drawn from them by the curious."—*Inquirer.*

Happiness can be made quite as well of cheap materials as of dear ones.

He is rich whose income exceeds his expenses, and he is poor whose expenses exceed his income.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 2, 1856.

Instincts of Animals.—The article with this title, and with the signature of "E. L." in another part of this paper, is one of the many essays dictated by our beloved friend, the late Editor, not long before his death, and while physical weakness confined him to his bed. Two of these essays yet remain for publication. During the last nineteen months of his life, he was prevented from reading and writing by dimness of sight, and all the productions of his well-stored and richly-cultivated mind, which have appeared in the *Review* during that period, were dictated to some member of his family, who acted as an amanuensis.

Fully persuaded, for several months, that his life was drawing to its close, he regarded its termination with a calmness and serenity which evinced an unwavering trust in his Redeemer; and appeared only anxious to use his little remaining strength in such a manner, as would most contribute to the benefit of his fellow-beings, and to the promotion of the cause of Truth.

It is hoped that a memoir will in due season, be prepared of one whose example as a teacher and author of high scientific attainments; as an Editor who could recur to all he had written without a wish to blot out a single word; as a faithful laborer and elder in the Church of Christ; as a Christian in whom there was no guile, may be safely and most instructively impressed upon the present generation, and upon posterity.

The late Samuel Gurney.—In a recent number of the Review a short notice of the death of Samuel Gurney, was copied from a foreign paper. A more extended account is now given from the London Friend. One of our English correspondents writes: "We have lost a very valuable member of our Yearly Meeting, in dear Samuel Gurney. His nobility far exceeded that which Kings can give."

Another London periodical, after referring to him as the brother of Elizabeth Fry and Joseph John Gurney, adds:

"He also, as well as they, had learned the lesson of life in the school of Him, who went about doing good. He had evidently taught himself to regard the great wealth with which Providence had blessed him, as being, to a great extent, a trust committed to him for the benefit of others. He did not, therefore, employ it to accumulate around himself the costly trappings of material luxury and splendor, but it was diffused with a liberal and cheerful hand, to relieve the miseries and to promote the happiness and virtue of mankind. His charities were enormous, amounting, we have been informed, to little less, on an average, than £20,000 [nearly $100,000] a-year. Few plans of benevolence have been set on foot, in London, within the last 20 or 30 years, in connection with which his name did not appear as a munificent contributor. These, however, formed but a small portion of his benefactions. His private bounty silently flowed into innumerable channels, unobserved by the public eye. The name of such a man should be held in honorable remembrance, as an example and incentive to others. The personal peculiarities of Mr. Gurney will long live in the memory of his friends. The fine stalwart frame, the hair white as driven snow, contrasting with a countenance still ruddy with health and beaming with habitual cheerfulness; the *brusque* manner, and the loud and hearty voice—all expressive and eloquent characteristics of the man—a man greatly revered and beloved, and followed to his grave "by devout men with great lamentation."

Died, On the 14th of 6th mo. last, in Mechanicsburgh, Sangamon Co., Ill., Richard Carmon, son of Phinehas Carmon, in the 41st year of his age, a member of Stanford Monthly Meeting, New York.

——, At Palmyra, Lenawee Co., Mich., on the 17th of 4th month last, George Crane, in the 74th year of his age, an Elder of Raisin Monthly Meeting. In 1809 he became a member of Farmington Monthly Meeting in the State of New York. Though a man of few words, he was ardently attached to the Society of which he was a member, fully believing in the truths of the Gospel, and the doctrines professed by early Friends. His home was always made welcome to the traveller whose mission it was to build up the walls of Zion; and not only to those, but the wayfaring stranger often received the hospitality of his house. He was a sincere friend of the oppressed, downtrodden slave

abstaining in a measure from the products of their labor, and giving his aid to the promulgation of the principles of freedom and justice. During his illness he was not heard to complain or murmur, and at last his spirit quietly and peacefully left its earthly tenement, and has gone we trust to receive its everlasting reward in the realms of bliss.

WEST TOWN BOARDING SCHOOL.

The Committee who have charge of the Boarding School at West Town, in accordance with authority given them by the late Yearly Meeting, have concluded to raise the price of board and tuition for each pupil, from forty dollars to *forty-five* dollars per session, to commence with the winter session.

Those Friends within the limits of Philadelphia Yearly Meeting, who intend sending their children to the School the next session, will please enter them before the 1st of the Ninth month. Applications for admission are to be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philada.

Philada., Sixth mo. 10, 1856.

SAMUEL GURNEY.

The name of Samuel Gurney has long been peculiarly identified with the Society of Friends —with our every Christian principle, with our every moral movement, with our every benevolent enterprise. Whilst the warm-hearted and munificent supporter of numerous works of mercy, by whomsoever set on foot, and towards whomsoever directed, he appeared to feel that the institutions of the Society had a peculiar claim upon him, and his hand was ever open to their requirements. Long will his name be remembered in connection with our various schools, not only from his generous support of these institutions, but from the earnest interest he ever manifested in the success of their objects. In every department of Society-effort his death will leave a void, which probably no other can fill.

In the memoirs recently given to the world of that Brother and Sister, whose walk on earth was one in which, like their great Example, they "went about doing good;" and in the more recently published memoir of Priscilla Gurney, who at an earlier age was gathered "fully ripe" into the heavenly garner, so many family details have been presented, that we think it unnecessary to dwell upon them in this brief notice. But for the unfailing aid, and open heart and purse of her honored and beloved brother, the Christian labors of Elizabeth Fry would have been circumscribed, and her usefulness greatly lessened. His was the arm that supported her in her every charitable movement, and in common with Joseph John Gurney, his the aid that never failed her.

Samuel Gurney lost his beloved wife on the 14th of Second Month, 1855; and after that time his health, previously shaken, visibly declined. He appears to have looked doubtfully as to the probable termination of his illness, even before it had assumed, in the eyes of others, a decidedly serious character. Thus we recollect, that during a short interview we had with him in Lombard Street, when he was pretty regularly attending his business engagements, he spoke of the state of his health as one who felt it peculiarly uncertain, yet as one who had a good hope, and was willing to live or to die. He spoke of being favored with "a good degree of calm," and a "freedom from anxiety, whichever way it may be."

He left London for Nice, in Tenth Month, 1855—on his way resting at Paris for about a fortnight. A member of his family writes:—

"Nothing was more striking to me, than the entire calmness and cheerfulness with which he wound up his outward affairs before leaving home. He entirely laid aside all those objects into which he had entered with such lively interest and vigor—but all were given up without an apparent *regret*, though without any idea of ever resuming them—and during our stay at Nice, he often remarked, that 'he had not a care left,'—as to outward things. His own state he was enabled wholly to leave, as he continually expressed it, 'in better hands'—his entire submission to the will of God and constant recognition of the hand of Providence were conspicuous in all things. A broken and contrite spirit was the characteristic of his religious mind—he loved to dwell on the 'halt and maimed,' &c., being 'compelled to come in,' and on the publican as so applicable to himself. That beautiful hymn 'Just as I am,' he repeatedly referred to, as exactly suited to his case."

He remained at Nice till the middle of the Fourth Month, surrounded by several members of his family, who at various times went out to see him. Though his state was one of increased weakness, he entered with interest into all that was going on, rarely missing the letters and newspapers from England. He took especial interest in everything that concerned the negotiations for peace, often expressing his wellknown sentiments upon the horrors of war. During the principal part of this visit he seemed to give up all hope of returning home, and appeared entirely ready to submit to what might be the result of his illness; at the same time occasionally expressing a wish "that if it was so ordered, he might be permitted to reach home again."

At the beginning of last Fifth Month, he left Nice on his return home, having, upon the whole, decidedly lost ground during his stay there. His first stage on leaving Nice was Cannes, where he remained a few days quite enjoying the beauties of the country. From thence he went to Fregus, Vidauban, Brignolles and Marseilles, where he was again glad of a rest before commencing his railway journey—he

having thus far travelled in his own carriage. On leaving Marseilles he went to Avignon, Valence, and Lyons, and up to the latter place no particular change was observed in his state; and even there, though certain symptoms showed themselves of a serious nature, his strength seemed nearly to maintain its ground.

He was, however, delayed here for ten days, in consequence of increased suffering, and seemed quite to give up the idea of being able to move forward. Sometimes he would remark what a great comfort it was to have such peace granted to him. His great submission and humility were striking features during his illness, increasing towards his end, and he remarked at various times on his utter unworthiness, saying that he felt he could only repeat the publican's prayer—"God be merciful to me a sinner." An attempt was at last made to move forward, which answered better than could have been expected, and he reached Macon without much difficulty. From this place his stages were to Dijon, Montbard, Sens, and Paris, where he arrived on the 31st of Fifth Month, and that evening he appeared rather cheered at his arrival there, and expressed a slight feeling of improvement. On the 1st of Sixth Month there was a decided change for the worse, though his family hoped it arose more from the fatigue of the journey than a real alteration in his state. The next day, however, this continued, and a physician was called in, who at once took a most discouraging view of his state. He at this time suffered a great deal from extreme uneasiness and exhaustion, but continued to express great thankfulness for the peace that he experienced.

This was remarkably the case on the last night of his life, when a remarkable covering of love and peace seemed bestowed on him. He constantly expressed himself with even more than his usual tenderness to those around him. His own often-repeated words were, "It is peace, be still;" and again, after being disturbed by sickness, "We must pray for a continuance of our 'peace be still.'" Other members of his family, having been informed of his state, had now arrived, and on seeing them, amongst other expressions he said, "My blessing goes with you, my children." Though much of calmness and peace was permitted to him, his last was a day of a good deal of trial and exhaustion of body; though none around could doubt that the Everlasting Arm was underneath him. He entered, as we humbly trust, into everlasting rest at a quarter before six, aged 69 years.

The funeral took place at Barking, on the 14th. The respect paid by the neighborhood was remarkable. A numerous procession of the parishioners attended, preceding the *cortege*, and were drawn up around the grave before the arrival of the mourners. All sectarian feelings were laid aside, the procession being headed by the clergy of the district, followed by the ministers of the various dissenting congregations, who ten days afterwards presented an address of condolence to the family, signed by a large number of the inhabitants of the neighborhood. —*London Friend.*

WILLIAM PENN. *An Historical Biography. By Hepworth Dixon. New Edition.*

Already Hepworth Dixon's Life of "William Penn" has taken rank as a classic among the masterpieces of our historic-biographic literature. As such it may be numbered even now, during its author's lifetime, among the standard memorials of our great English Worthies. As it must be borne in recollection was equally the case with the biography of "Horatio Nelson," by Robert Southey, and of "Thomas More," by James Mackintosh. Little, therefore, it must be allowed, remains at this moment to be said in reference to any fresh reprint of a production so firmly established in the favor of the more discerning part of our reading population. Nothing indeed for that matter—absolutely nothing in the way of supplementary criticism upon what is so far out of the range of the daily reviewer that it has attained a recognised position as an authority, at once, be it said, in the realms of history and in those of biography. Nothing—but for a certain curious Preface, "A New Preface in Reply to the Accusations of Mr. Macaulay!" A very remarkable argument to say the least of it—to say the most of it (and not a bit too much of it,) an argument from first to last perfectly triumphant! In the biographer of William Penn, Mr. Macaulay has decidedly "Caught a Tartar." Never was there such an *expose* of a great writer's blunders, weaknesses, prejudices, obstinacy, insincerity, and precipitation. Had the author of "Satan" lived to read it, he would have felt himself avenged. The veteran Quarterly Reviewer, who was once upon a time Secretary to the Admiralty, and who—rather more memorably than in that capacity, as far as the general public were concerned as spectators—was once upon a time scarified in the great blue-and-buff contemporary, must have chuckled recently in his arm chair over these thirty-four pages of scornful and withering comment: solaced as he read—and chuckled!—for any twinge that may have been provoked years ago by the perusal of Mr. Macaulay's review of Mr. Croker's edition of Mr. Boswell's life of Johnson, the Lexicographer! Yes! infallibly this same "Preface" *must* have been very pleasant reading, indeed, to the Right Hon. Nicholas Rigby, as it would assuredly have been "nuts" to the late Rev. Robert Montgomery. And legitimately thus in either instance—Mr. Macaulay having at last discovered a *Quid pro Quo*, a Roland for his Oliver, the critic being criticised, the reviewer reviewed! Mr. Dixon deliberately and unsparingly trots his formidable

victim out, caparisoned in all the pomp and glitter of the resplendent panoply of his rhetoric —and shows his paces! He understands obviously all the mysteries of *manege*, and the result is altogether a very uncommon exhibition in the literary amphitheatre. What enhances our sense of Mr. Dixon's perfect mastery of his subject is the consciousness, of course, that he is firmly mounted all the while upon a favorite hobbyhorse—one very noble and exalted in its proportions. William Penn's Biography it is—from the height of which our author-critic-satirist ("three gentlemen in one" like our old friends Cerberus and Captain Absolute) hurls down upon the prancing Pegasus of the great Whig annalist those brickbats of argument, hard, and stubborn, and substantial Facts! Mr. Macaulay's well-known charges against Penn are taken *verbatim, et literatim, et seriatim!* There are eight of them in number, eight horrible charges in the black list, including among the crimes, and vices, and immoralities attributed to William Penn, those of extortion, lying, seduction, intimidation, simony and treason! Penn's latest and greatest biographer, *the* biographer indeed of William Penn from this time forth, Mr. Hepworth Dixon, resolutely takes these eight terrible accusations, one by one, and refutes them utterly and completely beyond the possibility of any future revival of them either in Macaulay's "History of England," or anywhere else in the whole range of historic or biographic literature. He takes, first of all, because he considers it to be the most serious of these accusations, the charge (I.) directed against Penn by Mr. Macaulay, to the effect that he (Penn) extorted money from the Taunton girls for the benefit of the maids of honor! *Proving* that the Penn really implicated in this transaction was not William Penn the Quaker, but George Penne, a pardon broker and a gamester—a man in those days as infamous as he was notorious. Secondly, Mr. Dixon takes Mr. Macaulay's next charge (II.) against the hero of his book, to the effect that he (Penn) tried to seduce Kiffin into courtly ways! *Proving* that so far from Penn being employed in the work of seduction (as Mr. Macaulay intimates) Kiffin (who, of course, is the chief authority in the matter) states exactly the reverse—Penn (as Mr. Dixon puts it) not going to Kiffin, but Kiffin to Penn. Thirdly, our author takes Mr. Macaulay's next charge (III.) against the great Quaker, to the effect that he (Penn) tried to gain the Prince of Orange's assent to the Declaration of Indulgence! *Proving* by the incontrovertible evidence of dates, that Penn *did not* go to the Hague, that he *could not* go to the Hague to persuade William to support the Declaration of Indulgence. Fourthly, Mr. Dixon takes the next charge (IV.) brought against Penn by Mr. Macaulay, to the effect that he (Penn) was employed to terrify, caress, or bribe the Fellows of Magdelene! *Proving*, in direct opposition to this, that Penn's influence was positively "in favor of," instead of "against" the Fellows of Magdalene. Fifthly, Mr. Dixon takes Mr. Macaulay's next charge (V.) against Penn—namely, that he (Penn) excused himself before the council with a falsehood! *Proving* that no falsehood at all passed from the lips of Penn before the council, either expressed or implied. Sixthly, our author takes Mr. Macaulay's next accusation (VI.) against the Quaker, the charge that he (Penn) told Lord Sydney something very like a lie, and confirmed it with something very like an oath! *Proving* the direct negative of this by Lord Sydney's letter to King William—a letter, be it observed, which is actually Mr. Macaulay's sole authority for his most flagitious statements. Seventhly, he takes the annalist's next charge (VII.) against the unfortunate object of all these shameless misrepresentations, to wit, the one asserting that he (Penn) sent a message to James exhorting him to return with 30,000 men! *Proving* that the solitary foundation for the charge anywhere adducible by the historian is one he is absolutely ashamed to adduce, namely, an obscure spy, worthy of no credence whatever, one Williamson. Eighthly, Mr. Dixon takes the crowning accusation upon the black list, (VIII.) that in which Penn is charged by Mr. Macaulay with doing his best to bring a foreign army into England! *Proving* that Mr. Macaulay's one witness, Avaux, the only authority mentioned by him in support of this monstrous accusation, never says anything at all of the kind, never even suggests any idea of an endeavor so unpatriotic as this, imputing to Penn, the man of Peace, the design of abandoning his native land to internecine war for the advantage of a cause in which he had no political interest whatever, the then fallen and desperate cause of the Jacobites. Q. E. D., in short, may henceforth be stereotyped at the close of each of these eight masterly and triumphant refutations.—*London Friend.*

GALAXIES, OR STAR SYSTEMS.

When the star shepherds (astronomers) of olden Greece kept nightly watch upon the twinkling flock, that strayed or rested in the unmeasured fields of dark immensity, their eyes often turned in wonder upon a stream of "milky" light, that mysteriously engirdled the star sown space as with a belt of zone. As these early observers possessed a language that was richer than their science, they found a very happy name for this interesting object, although they could not determine anything concerning its nature; they called it *Galaxias kuklos*, or the Milky Circle;" and this designation proved to be so appropriate and full of force, that it has remained in favor with star-craftsmen even to the present time. Whenever the living succes

sors of the early astronomers—observers who have gone far towards interpreting the mysteries that so puzzled their predecessors—wish now, in the nineteenth century of the Christian era, to allude to this remarkable circlet of the nocturnal sky, they still recur to the expressive epithet conferred upon it by the Greeks, and speak of it as the "Milky-way," or "Galaxy."

But the star-craftsmen of modern times, having caught a glimpse of mysterious gleams, do not sit down and wonder at them, as the old star shepherds did; they, on the contrary, open their eyes to a million times their natural size, and then, with these wonderfully enlarged organs of vision, they look into the mysteries, and detect in their depths meaning and purpose. Sir William Herschel made his eye four feet wide, three quarters of a century ago, in order that he might scrutinize this milky stream of the sky; and, with his organ of vision thus rendered telescopic, or, "far-seeing," he discerned in it stars by hundreds of thousands. Upon one memorable occasion, he counted no less than 50,000 stars in a small strip of it not more than thirty times the breadth of the full moon. In that narrow region, therefore, he saw twelve times as many stars as the unaided eye perceives in the entire heavens. Here then, is the explanation of the phosphorescence of the Milky-way; it is composed of myriads of stars, withdrawn so far from the eye into the remoteness of space, that the entire light of the collective host is blended into one faint misty gleam, that is almost upon the point of vanishing from unaided human vision, even when contemplated in contrast with the utter blackness of night's deep shadow. A "galaxy" is a mighty star-host, banded together in thickly serried ranks, but so confused with each other in extreme distance, that the several ranks and individuals are alike incapable of being distinguished. It is the "sheen of their spears," alone that glances to the earth.

Sir William Herschel found that a star-group consisting of 5000 individuals, would have been discerned in the midnight heavens, by the help of his large four feet wide telescope, as a faint speck of light, if 300,000 times as remote again as the nearest star in the firmament. As, therefore, numbers of such faint specks of light were visible to the glance of this noble instrument, he inferred that those specks were star galaxies thus far away; that they were really star-groups, so far off that light-beams could only flash from them by a passage of close upon a million of years. The recent discoveries of Lord Rosse have gone a long way to confirm the sagacious deduction of the illustrious astronomer of the eighteenth century. In his still more gigantic instrument, many of Sir William Herschel's faint specks are now seen as glorious masses of stars, clustering round each other as thick as bees in a dense swarm. The leviathan telescope of Lord Rosse, which has accomplished this interesting result, opens the enormous pupil with something like an 80,000 eye-penetrating power, and pierces as far again into remoteness as the great telescope of Sir William Herschell did. Still, it seems only to have carried human vision a comparatively trifling and unimportant step nearer to the bounds of universal space; for there, upon the new horizon which its penetrating glance brings into sight, fresh faint specks of starless light loom as intractable and irresolvable to its powers as the old ones were before. The veteran philosopher, Baron Humboldt, a very high authority in these matters, after a deliberate consideration of all the circumstances concerned, has placed his belief upon record in the pages of *Cosmos*, that some of these specks reveal themselves to the observer by means of light-beams which started from them *millions of years* ago. And so again, in all probability, still larger telescopes, that would discern stars in these specks, would still find other specks beyond them which have never yet presented themselves to human vision. Such is the universe which astronomical science now calls upon the intellect of mankind to recognise; a scheme in which star-systems, each composed of myriads of orbs, are as numerous as the stars themselves are in the glorious firmament of night, and in which these star-systems are distributed through an expanse that flashing light cannot cross in millions of years, although it can circle round the earth, seemingly so vast, eight times in a second! To an intelligence that has been made capable of fathoming these depths, and comprehending these results, the universe really presents itself as "unfinished," or "infinite." "Infinity" properly means that which is not finished or bounded (*infinitus*) within the scope of human investigation or research.

A NEW MODE OF TREATING ASPHYXIA.

Dr. Marshall Hall, an eminent London physician and an extensive medical writer, has just given to the world the results of a series of investigations on Asphyxia, or the suspended animation resulting from immersion in water, which are interesting in the highest degree, and if in the hands of others found to be effectual, will revolutionize the entire method of treating persons found drowned.

The following are the rules adopted by the Royal Humane Society of London for the relief of Asphyxia, and are the same as those in general use elsewhere:

1. Convey the body carefully, with the head and shoulders supported in a raised position, to the nearest house.

2. Strip the body and rub it dry, then wrap it in hot blankets and place it in a warm bed-chamber free from smoke.

3. Wipe and cleanse the mouth and nostrils.

4. In order to restore the natural warmth of the body, move a heated warming-pan over the spine; put hot bladders of water or heated bricks to the pit of the stomach, the arm-pits and soles of the feet; cover the body with hot flannels; rub the body briskly with the hand, and immerse it in a common bath at 100 degrees.

5. Volatile salts to be passed over the nostrils.

6. No more persons to be admitted than necessary.

To these rules Dr. Marshall Hall seriously objects, and with some show of reason. The suspended animation in the case of drowning arises from two distinct causes; first, a want of the air usually received in the process of respiration, and second, a retention of carbonic acid gas in the lungs and its final permeation in the blood vessels. This permeation produces a poison capable of disorganizing the blood, and producing death from this cause alone.

In the practice of the Humane Society, which seeks to elevate the temperature of the body by hot blankets and hot applications, this permeation is greatly increased, and the injurious effects of carbonic acid gas facilitated. It is well known that the capacity of the human body to sustain a state of suspended animation is greatly increased by a temperature as low as fifty degrees, and is lessened by increasing this temperature. If animation is not speedily restored by this or some other remedial application, the elevation of the temperature soon changes the case from one of apparent to real death.

Again, Dr. Hall objects to removing the patient to the nearest house, because it occupies valuable time, which should be employed in effectual restorative means; and also because, unless the weather is inclement, he is better off in the open air than in the more confined atmosphere of a dwelling.

When a person is recovered from the water in a state of suspended animation, the body is flaccid and cool, the respiration is suspended, and the entire functions of life appear to be at an end. The object of treatment is to attempt to restore the breathing process, and with the success of this will return the action of the other functions.

Dr. Hall has pointed out one impediment to the restoration of this function, which has hitherto escaped notice. This is the falling back of the tongue across the top of the glottis, or entrance into the windpipe. The first step in Dr. Hall's process is to remove this difficulty by placing the patient upon his face and breast, instead of his back as is usually done.

The body is then turned slowly upon its side, and returned as slowly to its first position upon the breast and face. This motion, whose effect is to cause a considerable amount of air in the lungs to be expelled and reinspired, is to be kept up until breathing is restored, or all hopes of resuscitation from this source are abandoned. "Nothing," says Dr. Hall, "can exceed the beauty of this life-giving, (if life can be given,) process."

The high source from which they emanate, as well as their simplicity, renders these suggestions worthy of grave consideration, and we would earnestly recommend them to the attention of the members of our Humane Society.—*N. Y. Evening Post.*

From Hunt's Merchant's Magazine.

PROGRESSIVE GROWTH OF CITIES.

"Westward the star of empire takes its way."

London is now the greatest concentration of human power the world has ever known. Will its supremacy be permanent? or will it, like its predecessors, be eclipsed by western rivals?

New Yorkers do not doubt, and, indeed, have no reason to doubt, that their city, now numbering little more than one-third of the population of London, will, within the next fifty years, be greater than the metropolis of the British Empire.

New York, with her immediate dependencies, numbers about 900,000. Since 1790 she has established a law of growth which doubles her population once in fifteen years. If this law continues to operate, she may be expected to possess 1,800,000 in 1871; 3,600,000 in 1886; and 7,200,000 in 1901. If twenty years be allowed New York as her future period of duplication, she would still overtake London by the end of fifty years. London *may* then have five millions; New York will almost certainly have more than that number.

Will the star of empire become stationary at New York?

The interior plain of North America has within itself more means to sustain a dense population in civilized comfort than any other region of the world. The star of empire cannot be arrested in its western course before it reaches this plain. Its most promising city at present is Chicago. The law of its growth since 1840 seems to be a duplication within four years. In 1840 it numbered 4,479. In June of this year it will contain 88,000. At the same rate of increase carried forward, it would overtake New York within twenty years. If six years be allowed for each future duplication, Chicago would overtake New York in thirty-three years. If the growth of Chicago should in future be measured by a duplication of every seven years, it would contain 5,622,000 in forty-two years.

In 1901, forty-five years from this time, the central plain, including the Canadas, will contain about eighty millions of people. Its chief city may be reasonably expected to contain about one-tenth of this population. Before the end of this century, the cities and towns of the central plain will contain, with their suburbs, not less than half of the entire population; that is to say,

forty millions. How these millions shall be apportioned among the cities of that day is a subject for curious speculation.

Some twenty-eight years ago it was predicted by the writer that one or more interior cities of North America would, within fifty years, become larger than New Orleans, and ultimately second only to New York. Cincinnati and St. Louis were then believed to be the favored points. About sixteen years ago canals and railways gave indications of their ability to transfer the seats of commerce of the interior plain from the river to the lake borders. It was then confidently asserted that the greatest cities would grow up at Chicago, Toledo, and other commercial points on the great lakes.

To most men, at that time, the idea that any lake city west of Buffalo could become larger than that chief receptacle of lake commerce seemed as preposterous as did the opinion, a dozen years earlier, that New Orleans could be rivalled by Cincinnati. To him it appeared as certain as the movement of time, that Chicago, Toledo, Cleveland and some other commercial points on the lakes, would become greater than Buffalo. Chicago leads the procession, having passed Buffalo the present year. Cleveland and Detroit are to follow next, to be succeeded by Toledo, which will certainly pass these, and be only second to Chicago, if indeed she becomes not a successful rival of that city in the long race for supremacy.

Between 1840 and 1850 the chief cities of the central plain, taken together, increased at the annual rate of 11 per cent. compounded. This rate was much exceeded by the most flourishing. St. Louis had an average annual increase of 18 per cent.; Chicago over 20 per cent.; and Milwaukie of 26 per cent. Since 1850, for six years to June, 1856, Chicago has continued to increase at the average rate of 20 per cent, compounded yearly. Toledo has a little exceeded that rate. Detroit and Cleveland have had a like annual increase of 16 per cent. Of the Canadian cities of the plain no one, except perhaps Montreal, can claim to be numbered among the future great marts of the world.

THOUGHTS FOR SUMMER.

Summer is the season, above all others, of beauty and enjoyment. Winter has its frosts and pelting storms; Spring, nothwithstanding her buds and birds, is yet changeable and chilly; and Autumn, with her cornucopia of fruits and her many colored mantle, is yet not without a tinge of sadness; for her beauty is the beauty of decay, and her abundance the immediate precursor of blasting and death. But summer is the season of equal warmth, of the perfection of vegetable growth and beauty, the season which calls man forth to commune with nature, the season of sensibility and poetry and of present enjoyment. We are shielded now from winter, on the one hand by spring, and on the other by autumn. There is now an abounding richness of foliage, a depth and beauty of colors, freshness and power of life, with no trace of decay and death. "All nature is covered with light and leaves; streams are bubbling, birds singing, the quiet quadrupeds feeding, everything is enjoyment."

Yet, all men do not see this beauty, nor share in this joy. Many are so engrossed with the practical concerns of life, that they care little for any thing which cannot be converted into dollars and cents.

> "The rill is tuneless to his ear, who feels
> No harmony within; the south wind steals
> As silent as unseen among the leaves;
> Who has no inward beauty, none perceives,
> Though all around is beautiful."

With the balmy air of this summer morning around us, we protest against such insensibility and coarse materialism. Who made this beautiful season? And *why* did He make it? Certainly, not for us to pass through it, blindfold. Not for us to be so bound up with petty cares and troubles, or so absorbed in business and frivolous pursuits that we should have neither time nor inclination to notice His works. It is both our privilege and duty to observe this beauty and to participate in this joy.

Piety presents one of her most winning aspects when she walks forth amid the works of nature, and at every exhibition of wisdom and benevolence, lifts her eye to heaven, saying—

> "My Father made them all!"

Indeed, it seems strange that any intelligent creature can open his eyes at this season, and not feel moved to adore and to worship. Look up at this blue sky, O man! and you look off into infinitude. Your eye fails, the telescope fails, aye, even thought fails, as you plunge into the abysses of space. Look abroad, then, on your own familiar landscape, and you are lost again, if you try to comprehend it in all its parts. Take up that little flower at your side. A short time ago, it was a seed blown about by the wind. Lodging here, it found its way into the soil, where, under favoring influences, it germinated, sending its radicle downward, its plume upward, until leaves, stalk, buds and blossoms were successfully produced. How many agencies in the ground and in the air have combined to build up that little plant! And how perfectly they have done their work! Could you construct such a vegetable mechanism? Could you raise its pillars, frame its braces, put in its water works, and roof over and varnish the whole so well? And with all the pencils and brushes and patterns in the world, could you paint such a blossom? And with all the arts of the apothecary, could you distil such perfume? Now, look abroad on the landscape,

and tell me how many just as wonderful plants lie between you and the horizon. And so, take the tree under which you sit; analyze it from root to topmost leaf; then count the trees of the field and forest within your view, each of which is as full of wonders, and then say if nature does not show a present Deity! When Linnæus was one day rambling in the fields with his pupils, "he laid his hand upon the green turf, and said he had that under his hand, whose consideration might justly occupy all of them a considerable portion of their lives. He verified this assertion by showing them that within that small space, there were thirty-four different species, either of grass, or moss, or insects, or animalcules, or varieties of minerals."

The microscope aids us greatly in our observations of nature. That insect floating in the sunbeam, when examined by this instrument, exhibits the colors of the rainbow and the highest finish in all its structure. The down on the surface of this leaf-stalk becomes a multitude of huge thorns; "its minute sap-vessels appear like the most perfect cut glass." That drop of dew sparkling on the end of a leaf, contains a multitude of happy animalcules who yet do not affect its transparency. Whatever you examine, you are surprised at the multiplicity of new objects discovered, and the perfection of their several parts. But what are those few objects under your eye, to the countless millions of just such objects immediately around you! Take in, then, the whole green earth, and see if the thought does not confound you. And yet, these sights God causes to pass before us every summer's day. How can we fail to regard them with devout admiration.

Summer, as we have said, is a season of enjoyment. No one can look over the earth now without feeling this. The scene daily before us is only one of the many evidences that God desires us to be happy. Life ought not to be a period of unremitting toil and care. O brother man, relax thy stern and too anxious brow, open thine eyes, unstop thy ears, and consent to be happy. And yet, life should not be deemed a season of enjoyment, merely. The harvest should not be gathered before it is ripe, nor should one be consumed while another is neglected to be sown. There are duties to be done, as well as pleasures to be enjoyed. Indolence, self-indulgence and youthful excesses of all sorts are drafts on manhood and old age; and drafts which, if the man lives to honor, will leave him a weak and miserable beggar.—*Country Gentleman.*

A quiet exposition of truth has a better effect than a violent attack on error. Truth extirpates weeds, by working its way into their place, and leaving for them no room to grow.

MORE CAMELS FOR TEXAS.

The United States steamship Surprise, now lying at the Brooklyn Navy Yard, is to be sent again in a few weeks for a reinforcement to the stock of camels brought in by her on her last trip, and landed in Texas for the United States Government uses. It has been found that the experiment succeeds admirably, and that for the transfer of the United States stores across the plains of Texas, the camel is perfectly fitted, and withstands the soil and climate of the country without any difficulty. Thus far only thirty-five have been brought. It is intended in the next trip to bring fifty.

THE BATTLE OF LIFE.

BY MARIA NORRIS.

O! not alone in tented field
Are armies pitched or battles planned;
The trusty sword and dinted shield
Are not in every hero's hand.
Soldiers in life's calm walks are found;
To-night the quiet moon hath shone
On many a worthier battle-ground
Than Waterloo or Marathon.

The fight for daily bread may be
As noble in the sight of God
As any march of victory
By kaiser or by emperor trod.
For mean or mighty, great or small,
Is not the heavenly Master's test—
The *motive* is the gauge of all
Who seek to win His servants' rest.

The battle-field is everywhere;
Our foes lie close about our way;
Temptation, Riches, Want, or Care
Provoke the contest day by day.
And he who in the deadly fight
Maintains his courage firm and strong—
Who keeps his armor pure and bright—
Shall win the victor's crown ere long.

Dear unknown friend, whose narrow life
Seems bounded by the things of sense;
Whose soul d sdains the petty strife,
And longs for wings to bear it hence—
I know full well thy weary way,
The toil-stained feet, the spirit spent,
The pang of each successless day—
Each cry to the Omnipotent.

I too have bave suffered and have fought,
I too have known the ills of life;
I know how dear is victory bought,
How sharp and sudden is the strife.
Yet pray and trust, relief is nigh;
And when the shock is overpast,
The friend who scrupled not to die
Will vindicate his love at last.

O! not alone in tented field
Are armies pitched and battles planned;
The trusty sword and dinted shield
Are not in every hero's hand.
Each struggle that has cost thee dear,
Though trifling in a mortal's eye,
Each sacrifice that cla med a tear,
Is registered beyond the sky.

Ladies' Companion.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamer Persia arrived at New York on the 23d ult., bringing Liverpool dates to the 12th. There is nothing new in relation to American affairs, except a milder tone of the London press relative to the Central American question.

A meeting was held in London on the 11th inst., for the purpose of furthering a general half-holiday on the Seventh day of the week, the earlier payment of wages, and the better observance of the Sabbath.

France.—The Regency bill has been unanimously voted by the Senate. That body has also voted a credit of ten millions of francs for repairing the damages caused by the inundations. The Lord Mayor of London has forwarded subscriptions amounting to 600,000 francs, and additional sums have been furnished by other English towns. The Viceroy of Egypt has given 30,000 francs.

The harvest had commenced in the south of France, and wherever the crops had not suffered from the inundations, the produce was abundant and of good quality. The fine weather had also been favorable to the vines.

Germany.—The Russian government has invited the Germanic Confederation to accede to the stipulations of the 23d protocol of the Congress of Paris relative to mediation in case of international differences. We have no account of any action on the proposition by the Diet.

Italy.—Parma continues in a disturbed state. A railroad has been opened from Rome to Frascati, and is to be continued to the Neapolitan frontier.

Russia.—A plan for the gradual extinction of serfdom is said to occupy the attention of the government. It is proposed to raise a loan, by means of which the government will purchase the serfs from their owners, and then liberate them on certain conditions.

An imperial decree extends the amnesty accorded to refugees of the western provinces of Russia, to those who took part in the events of 1830 and 1831.

The hopes entertained in Poland of a change in the government system, have not been realized. The old difficulties on the frontiers still remain, and notwithstanding the close of the war, recruiting is carried on as in former years.

The portions of the Crimea held by the Allies have been formally given up to Russia. It is said to be the intention of the government to settle the Greek military volunteers in the Crimea, on the land abandoned by the Tartars, exempt from taxes during fifty years. The state will also advance to each father of a family 200 silver roubles, and educate the children at its own expense.

Turkey.—The Porte has fixed the amount to be paid by its non-Mussulman subjects for exemption from military service, at 62,500,000 piastres, (more than $4,000,000) yearly. The number of males in the different communions is estimated at 7,000,000, but the price is fixed only temporarily, till a general census shall supply data for fixing it definitively.

Later.—The steamer Arabia arrived at Halifax on the 28th with Liverpool dates to the 19th, but the news is not important, except that a formidable insurrection had occurred in Spain.

Central America.—General Walker was inaugurated as President of Nicaragua on the 12th ult. Many of the natives consider his inauguration as a usurpation, and have declared against him.

British America.—The Provincial Legislature of New Brunswick has repealed the prohibitory liquor law, and restored the license law.

Domestic.—Advices from San Francisco are to the 5th ult. S. R. Hopkins, a member of the Vigilance Committee, having attempted to arrest a man, was stabbed, though not fatally, by D. S. Terry, Associate Judge of the Supreme Court. The latter took refuge in one of the State armories, but the Committee speedily rallied a large force, invested the building, and took the inmates prisoners. The other armories of the State troops were also invested, the troops forced to surrender, and the arms taken possession of by the Committee. The troops were subsequently released on parole. Two vessels freighted with arms for the State authorities, were seized in the bay by armed vessels belonging to the Committee. The commander of one of the latter was subsequently arrested by the Federal officers, on a charge of piracy. The Committee disclaim all intention of opposing the Federal authorities, but the State authorities have apparently given up all attempts at resisting the Committee, at least for the present.

John W. Geary, of Pennsylvania, has been nominated by the President to the Senate as Governor of Kansas, Wilson Shannon being removed.

Congress.—The Senate, on the 23d ult., passed a joint resolution authorizing Lieut. Maury, and other naval officers, to accept medals from foreign governments, for services to the cause of science and humanity. On the 24th, a bill passed for the protection of American citizens who may discover deposits of guano. Wilson, of Mass., submitted a resolution, on the 25th, requesting the President to inform the Senate whether the report of General Smith's refusal to protect the citizens of Leavenworth from armed bands of marauders, is true, and if so, whether it was in accordance with his instructions. The bill to amend the diplomatic and consular systems passed on the 28th. A resolution was adopted requesting the President to inform the Senate what information the government possessed relative to the proceedings of the Vigilance Committee of San Francisco.

The House of Representatives adopted in Committee of the Whole amendments to the Army Appropriation bill, declaring that, until the laws of the Territorial Legislature of Kansas shall be confirmed by Congress, and until Congress shall decide whether that body was properly chosen, the U. S. military force shall not be employed to enforce those laws, nor shall any citizen of Kansas be compelled to serve on the posse of any officer acting as Marshal or Sheriff of the Territory; and that it shall be the duty of the President to use those forces to preserve peace and protect the citizens against unlawful search and seizure, on the highways of Missouri and elsewhere, to disarm the present militia, recall the U. S. arms in their possession, and prevent armed men from entering the Territory to disturb the peace, or to enforce real or pretended laws. The bill thus amended, passed the House on the 29th. A bill for the re-organization of the Territory of Kansas, providing the usual machinery, protecting the rights of free speech, &c., liberating the persons imprisoned for alleged violations of the laws of the pro-slavery legislature, and restoring the Missouri restriction, also passed—yeas 88, nays 74.

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For Friends' Review.

THOMAS STORY.

(Continued from page 738.)

Returning to London after his religious visit, he received a letter from an unknown hand, referring to many prominent points of Christian doctrine, alluding respectfully to the people called Quakers, but considering their views on several of the points stated as erroneous, and desiring the reasons which induced the adoption of them.

The answer to the letter is a very full and extended essay on the doctrines in question, which will well repay the most careful and diligent perusal. Some brief extracts it is proposed to offer:

Treating on the subject of baptism, he thus describes the true one: "The baptism of Christ is an initiation into or beginning of the manifestation of his power and kingdom in the mind of man; which kingdom is not of this world, nor does it stand in any of the elements or powers of it, but is his eternal power manifested in man; and as we began to know this baptism, we began to die to the world, and to all the vain glory and evils of it, and became hated and persecuted of those who are after the flesh, and are not yet baptised and born of the spirit, but remain in the nature and spirit of this world. Yet we are by grace made able to suffer all things for the sake of Him who hath loved us, and into whose name and nature we were baptised by him."

He controverts the notion "That as Christ was baptised with water by John, we must be baptised with the same;" stating, "That Christ submitted to this and the rite of circumcision that he might fulfil all the righteousness of the law and end it. That all righteousness being fulfilled and concentered in him, he might become righteousness, and the dispenser of it to them that believe through all generations."

The circumcision of Christ without hands, is in the Scriptures stated to be "the putting off the body of the sins of the flesh;" the baptism of Christ (without hands also,) is that whereby we are buried with him, being dead to the glory and corruptions of this world, and "risen with him through the faith of the operation of God," by the name or power of the Father, Son and Holy Ghost.

"Now," continues T. Story, "observe from this doctrine, that circumcision, baptism with water, and such like ordinances are here ended and fulfilled in the Lord Christ, the ever living substance. So that neither circumcision nor uncircumcision, baptism with water or no such baptism, availeth anything, but a new creature; born of him, the Word of life, and complete in him, who is the perfection of beauty and the head of all principality and power; so that if we have Christ, we have all, and without Him there is nothing at all in religion."

After bearing this testimony to the immediate revelation of the word of God which had opened these doctrines to him, he says, "Upon this word have I ever depended since I was favored with the knowledge of God, and not upon my own reason as a man only; nor upon any supposed natural parts or acquirements, which, by themselves, ought not to intermeddle with the things of God."

"And now, dear friend, know that I am not a contemner of the Holy Scriptures, but do love them, and have searched them from my youth, and have often been much comforted, and my heart has often glowed within me, whilst the blessed and holy spirit of Christ, which was in the prophets and apostles, brought the Scriptures to my remembrance, and opened the mysteries thereof in me. And therefore, to the Word of God, which the noble Bereans received with all readiness of mind before they searched the Scriptures, do I refer thee; even to the engrafted Word which is able to save thy soul if thou believest therein; that by the light and power of it thou mayest read and understand, and have the Scriptures, as well as the divine law of God, written in thy heart, as the letter of the book

opened unto thee; and then thou shalt know the reason of my disuse of these supposed ordinances; till which, all that can be said by man is not able to inform thy understanding to the full.

"But in a plain assertion of the innocent truth, these shadows are not of God, as they now stand and are used. Being come to the immortal substance, I have no need of them, but have the authority of the Lord and giver of life, and the enjoyment of the divine and everlasting substance, for leaving them behind."

In closing this long and weighty epistle, he says, "I can assure thee, if thou canst believe me, that all true Quakers truly love the Lord Jesus Christ, and rely upon him alone for the completion of that salvation which he hath begun in us by the working of the Holy Spirit in our hearts; but say also, that we must be coworkers with him in our salvation with fear and trembling."

"By reason of that trembling arising from a true dread of his awful presence whilst not fully reconciled, we have received that name of contempt and scorn by such as have seen the effect sometimes when the cause has been hid from their eyes. And whatever may befal thee for want of obedience to thy convictions in time to come, I can sincerely wish the increase of that love in thee, and that thou mayest testify it before the world in God's appointed season, remembering that saying of our Lord Jesus Christ, 'whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me."

Peter the Great, Czar of Muscovy, being at this time in London, Thomas Story was requested by Gilbert Mollison to accompany him on a visit to his residence, in the hope that some opportunity might occur for the spreading of the truth, through the medium of a kinsman of G. M., who, he had heard, was in his service.

They met with the interpreter of the Czar, and were informed by him that the person whom they sought was deceased. While conversing with him, the Czar and Prince Menzikoff approached. The interpreter looked upon the floor with profound respect and silence; but Gilbert Mollison and Thomas Story having their hats on, retained them, and the same position as when conversing with the interpreter. The Czar spoke in the Russian language to the interpreter, who asked Friends "Why do you not pay respect to great persons when you are in their presence?" T. Story answered, "We do, when we are sensible of it, especially to kings and princes; for though we have laid aside and decline all vain and empty shows of respect and duty, and flattering titles, whereby they are generally deceived by insincere and designing men, who seem to admire them for their own ends; yet we yield all due and sincere respect and duty to such, and all in authority, by giving ready obedience to all their lawful commands. But when any of them, either through tyranny or ignorance, or ill counsel, command anything contrary to our duty to the Almighty and his Son, Christ our Lord, then we offer our prayers and tears to God, and humble address to such rulers, that their understandings may be opened and their minds changed towards us."

The Czar gave no reply, but proposed another question,—"Of what use can you be in any kingdom or government, seeing you will not bear arms and fight?"

Thomas Story replied, that in their days of ignorance, many Friends had borne arms and fought with courage and magnanimity, thinking it a duty and lawful, "But when it pleased God to reveal in our hearts the life and power of Jesus Christ, his Son, our Lord, who is the Prince of righteousness and peace, whose commandment is love, we were reconciled unto God, one to another, to our enemies, and to all men. He that commandeth that we should love our enemies, hath left us no right to fight and destroy, but to convert them."

"But," he proceeded, "Friends were useful and helpful to any government. The principle of their religion prohibits idleness and excites to industry, as it is written, 'They shall beat their swords into ploughshares and their spears into pruning hooks.' They readily and cheerfully pay such taxes as are required by the respective laws of the governments under which they live."

The Friends then offered two copies of the Apology in Latin to the Czar, which he desired to pay for, but they informed him their desire was he should accept them, and if any Friends came into his dominions to preach the principles contained in those books, he would be pleased to protect them.

The interview appears to have made a favorable impression, as the next First day, the Czar and Prince, with many attendants, came to the meeting in Gracechurch st.; at which time Robert Haddock was preaching on the subject of Naaman, the Assyrian general, going to the prophet for the cure of his leprosy. He was entirely ignorant of the presence of the Czar, but speaking of our blessed Lord and Saviour Jesus Christ as the cure for the leprosy of sin, he said, "If thou wert the greatest king, emperor, or potentate upon earth, thou art not too great to make use of the means offered by the Almighty for thy healing and restoration, if ever thou expect to enter his kingdom, into which no unclean thing can come."

To be continued.

To do evil that good may come, is for bunglers in politics, as well as morals.—*Penn.*

THE LOSSES AND GAINS OF THE RUSSIAN WAR.

We believe that commercial men are accustomed, at the close of any great mercantile venture in which they have embarked, to strike a balance of accounts, to reckon up their losses and gains, with a view to ascertain whether, upon the whole, the enterprise has turned out to their advantage or detriment. Unhappily, nations never seem to have the leisure or the inclination for the same prudent investigation of their affairs. When events of great moment, but of questionable policy, have once been transacted, instead of a calm attempt to estimate their value and significance, they are permitted at once to slip out of memory. New incidents arise, clamorously demanding popular attention, and in those instances—by no means rare in the history of a nation—where a severe scrutiny of the past is not likely to redound to the credit of those who have guided its counsels, fresh topics of excitement are employed, and sometimes created, in order to hurry the people away from too curious a consideration of what they may begin to suspect was nothing better than a costly and disastrous blunder. Something of this kind, it appears to us, is taking place in regard to the Russian war. Three months have scarcely elapsed since the conclusion of peace, and already the whole thing is "forgotten like a dead man out of mind." We are by no means sure that we shall succeed in sufficiently interesting even the readers of *The Herald*, to accompany us into a brief retrospect of that war for the purposes of moral appraisement. We intend, however, to make the experiment.

It is difficult to estimate, with any approach to accuracy, the amount of injury of various kinds that Europe has sustained during the recent conflict. So far back as June, 1855, Mr. Gladstone computed the number of lives lost at that time as little less than half-a-million. "If we have then," he said, "15,000 English, between 30,000 and 40,000 French, and 120,000 Turks, numbered among the dead as the consequence of this war, it is no consolation to think that 250,000 Russians have been killed. The total number of the slain is nearly half-a-million; so that during this war, on an average, the lives of 1,000 of our fellow-creatures have been extinguished daily." But this, it must be remembered, was before the fall of Kars and the sanguinary skirmishes, battles, and assaults that preceded it. And above all, it was before the fearful and wholesale butcheries of the Malakoff and Redan, and the destructive bombardment which led to the capture of Sebastopol. We have seen it recently stated, on Russian authority, that during the few days of that bombardment, they lost 30,000 men. Altogether, it can hardly be deemed an exaggeration, if we put down the total number destroyed during the war at 700,000 human beings. How much of suffering these figures present—how much of horrible physical agony, inflicted by every form of injury and mutilation of which the human frame is susceptible, and the still worse, because more protracted, torments of cold, famine, and pining disease—how much of secret, mental anguish endured by the poor victims, dying in terror and solitude, without the solace of domestic love or the support of religious consolation—how much of sharp and prolonged torture borne by affectionate hearts at home, while held for months and years in distracting suspense as to the fate of the sufferers—how much of black and terrible despair, quenching the very light of life in hundreds of desolate homes, when the decisive tidings of death came! What an aggregate of agony all this represents what imagination can conceive!

And as to the cost in money, that must have been enormous. On this subject a correspondent of the *Independence Belge* makes the following statement:—England, deducting the ordinary war-budget, has thrown into the struggle 100 millions sterling in loans and additional taxes. France has been obliged to expend 1,500 million francs, or 60 millions sterling, over and above her extraordinary war-budget. As regards Turkey, an outlay of nearly five millions sterling is known, but that must be a very small portion of her losses. It is well known that Russia has borrowed 21 millions sterling, without speaking of the exhaustion of all her financial resources. Austria, by merely keeping her armies on a war-footing, has expended the almost incredible sum of £45,600,000. Adding the extra expenses incurred by Prussia to meet eventualities, and the expenditure of Piedmont, he makes the total amount to be 280 millions sterling. But it is clear at a glance that some at least of these figures are greatly under-rated. It is ridiculous to compute the cost of the war to Turkey at only five millions, and equally so that of Russia at 21 millions. It is true that our Chancellor of the Exchequer has attempted to show that our proportion is not so large as is here set down. But this is done by a mere sleight of hand. We have not the smallest doubt, that, if we include all the sums expended from the first preparations for the war, to the final subsidence of our budget to its normal condition, it will be found that 100 millions will not nearly cover the outlay.

Such are the direct losses in men and money. But by what standard shall we measure the indirect mischiefs it has inflicted on the material interests of Europe—in the interruption of commerce—in the depreciation of public securities—in the enormous increase in the price of provisions? And above all, who shall compute the incalculable moral damage we have suffered, in the degrading and brutalizing process that has been carried on upon myriads of human hearts,

which it will require many years to counteract and retrieve?

And, now, what have we gained as a counterpoise for these prodigious sacrifices? Has Europe acquired any advantage on the side of liberty? The question itself sounds like bitter irony. What have become of the hopes of Polish, Hungarian, and Italian independence, confidently cherished by men of generous sympathies, but of no very sagacious judgments, and which lent so much of enthusiasm to their advocacy of the war? Withered like the autumn leaves. It is not merely, let it be observed, that those hopes have utterly failed of accomplishment, but that the condition of the countries in question, so far as their political emancipation is concerned, is far worse than it was before, and that as the direct consequence of the war, which was hailed as the means of their deliverance. In regard to Poland, so completely have the great governments recognized its political absorption as having become a part of the permanent settlement of Europe, that even England and France, who had hitherto been wont to keep up a sham protest in its favor, did not once mention the name in the Peace Conferences. And some of the liberal journals of this country, we observe, who up to this time had clung to its cause, in faint expectation that something in the chapter of accidents might occur to throw light on its destiny, now abandon it in final despair, and recommend the Poles to give heed to the stern counsel lately addressed to them by the Emperor of Russia, and "*cherish no more illusions.*" As for Hungary, we need only listen to the tones of profound and melancholy despondency, in which its great chief and champion has spoken of its prospects, as affected by the course and conclusions of the late war. While Italy is more completely and helplessly prostrate beneath the foot of despotism than it has ever been before, England and France having entered into a secret treaty with Austria, which not only adds to its European prestige by the sanction of so high an alliance, but, beyond all doubt, involves a virtual acknowledgment of its rights over Hungary and Italy, and all its other subject provinces.

But this is not all. In every sense and in every direction, we contend that the interests of European liberty have been damaged by the war. Whom has it most signally profited? Whose position has it strengthened at home? Whose influence has it rendered predominant in Europe? Beyond all doubt, those of Napoleon III. And without saying one syllable against this enigmatic personage, who, from having been overwhelmed only three years ago with every conceivable outrage and insult, and been branded a bandit and a monster, has, without the slightest change in his own policy, become so prodigious a favorite with England, we may yet be permitted to ask, not meaning any offence to the Alliance, in what respect *his* ascendancy is likely to subserve the cause of liberty, either at home or abroad? We are sometimes told, indeed, that Germany and Central Europe have experienced a great deliverance by the destruction of the overshadowing spell of Russian invincibility, which paralysed their aspirations after freedom. The reply to that is, that the spell in question was the merest fiction that ever existed. For when, in 1848 and 1849, the people of Germany arose to assert their liberties, no attempt was ever made by Russia to put them down. Even while the democracy had triumphant possession of Vienna and Berlin, and Dresden and Munich, no Russian intervention menaced those capitals. And if the projects of German freedom proved to be shameful abortions, it was owing to the perfidy of their own Princes, and, to speak the honest truth, the utter incapacity displayed by the people themselves to turn to wise and safe uses the advantages they had gained. And what is it that at this moment binds all Europe in chains? What is it that keeps it like a huge giant pinioned and prostrate, utterly unable to make use of its great strength to effect its own liberation? What but the enormous military power, ever the slavish instrument of despotism, to whose predominance the recent war has added immensely, not only in numbers, but still more in influence, by the halo of glory and admiration which it has thrown around the profession of arms. We have dwelt at some length on this point, because everybody will remember, except those who are anxious to forget, that nothing whatever so much contributed to the popularity of the war among the masses of the people, as the expectation that it was going, in some way, to subserve the cause of European liberty. Never was there a delusion so complete.

But let us now turn to another aspect of the question, and inquire how far the specific objects assigned for the war by statesmen and diplomatists have been secured. The one primary end always put forward in its justification was to maintain the integrity and independence of the Turkish empire. The means by which this end was to be attained were two-fold. First, the erection of an insurmountable barrier between Turkey and the powerful and ambitious neighbor, who, it was assumed, designed to swallow her up. Secondly, the introduction of such domestic reforms as would regenerate Turkey herself, and save her from the internal dissolution which threatened her even more eminently than external aggressions. Let us see, then, whether we have gained these objects, for the sake of which, we were told, it was worth while to make any exertions and sacrifices however exhaustive.

Let it be borne in mind, that the security that was deemed indispensable for Turkey against Russian encroachment, was an absolute material guarantee, that is, some provision that would

render it physically impossible for the latter to assail the former. Promises and engagements, embodied in treaties with whatever solemnity, were declared to be utterly worthless. Russian promises were like the *Punica fides*, nothing better than a mockery, a delusion, and a snare. Well, then, with this idea in our mind, let us turn to the articles of peace, and what do we find? We find that on the Asiatic side no change whatever is to be made. All the forts on the Eastern coast of the Black Sea are to be erected, and the right of Russia to her conquered Circassian provinces is virtually and for the first time recognized by the Western Powers. So far the *status quo ante bellum* is restored, or, if there is any change, it is in a sense favorable to Russia and unfavorable to Turkey. But then, we are told that the Ottoman Empire is rescued from the perpetual menace to which it was exposed from the other side, by that notable diplomatic device, known as "the neutralization of the Black Sea." But how is that secured? We will describe it in words borrowed from the *Morning Star*:—"Russia is not at liberty to have any large ships of war in the Euxine, Turkey pledging herself also to the same self denying ordinance. Yet by the special convention between her and the Porte, she may have six steam-vessels of 600 tons each, and four smaller vessels of 400 tons. She may have any number she pleases of armed transports; for though Lord Clarendon, in the first instance, objected to their being armed, that point was at length virtually conceded to the Russian Plenipotentiaries. Nicolaieff is expressly excluded from the operation of the article which forbids Russia having military-maritime arsenals, and there seems to be no security whatever beyond the bare promise of Count Orloff, that it may not be made as formidable a place as Sebastopol. It would appear, indeed, that even the latter is to be permanently closed against British ships." Now we entreat our readers' attention for a moment. Let it be remembered, that during the preliminary negociations which preceded the war, the Emperor of Russia repeatedly, and in the most solemn and emphatic manner, declared his full intention sacredly to respect the integrity of Turkey, and on the acceptance of the Vienna Note, had already prepared his order for the evacuation of the Principalities by his troops. Nay more, before the quarrel had broken forth, in those conversations with Sir Hamilton Seymour, of which so much unfair use was made in this country, he, in a manner perfectly spontaneous and unsolicited, made a voluntary engagement to that effect with our Government, and caused a written memorandum to be drawn up, in which he says, "I beg you to understand that what I have pledged myself to, will be equally binding upon my successor." And there can be little doubt, we think, that if it had been deemed necessary, he would have entered into a formal treaty to the same effect. But then, we were told that a treaty was a mere piece of paper, that we must have some better guarantee than that for the security of Turkey. And rather than accept the solemn engagements of Russia, we went to war, which cost some 700,000 human lives, and some 300 millions of money. And at the end of it, we obtain as security for Turkey—what? Why, a treaty. The promises of the Emperor of Russia and Count Orloff, and absolutely nothing else. Our readers, we dare say, will hardly accept our assertion on this point. Be it so. Let them hear then the testimony of others. Mr. Layard, who declared himself satisfied with the Treaty of Peace, adverting to the clause which limits the number and size of the vessels to be kept by Russia in the Black Sea, uses these words, "*If Russia adhered to that stipulation*, there would be no fear of the result of this treaty. *But, in reality, this clause of the treaty was of very little importance, because there were a thousand ways in which Russia might evade the terms of the treaty.* Large ships had been proved in this war of very little advantage. Now there was nothing in the treaty to prevent Russia from having a swarm of small boats in the Black Sea." So, also, Lord John Russell:—"No doubt Russia can have a number of gun-boats, unarmed, or even steamers, which, although built for commercial purposes, might be adapted for purposes of war." But the language of Lord Palmerston is still more remarkable. Alluding to the engagements of Russia in regard to the limitation of their naval force, and Count Orloff's promise respecting Nicolaieff, he says: "When it is said these promises are mere words, and that Russia may in secrecy, or by violating her promises, collect in her rivers or in the Sea of Azoff, a larger force, it only comes to this—that every treaty is liable to be evaded or violated by the bad faith of the party with whom you contract it. If you can not rely upon the good faith of nations with whom you make treaties, then you are reduced to the alternative of making all wars *a l'outrance*. There can be no peace without extermination". True enough, no doubt, my Lord. But then, the very ground on which you entered upon the bloody and desolating war, which you have closed by that treaty, was the assumption that you "could *not* rely upon the good faith" of Russia. Without that assumption you need not have gone to war at all. For the Emperor had frequently pledged his honor as a man and a monarch, and was, no doubt, ready to do so, in the most formal manner you could propose, to respect the independence and integrity of Turkey. You and your party laughed to scorn his assurance, and insisted on committing Europe to a desperate conflict, the end of which you could neither foresee nor control, in order to secure some imaginary

"material guarantee," for your client. But when the conflict is over, and all the incalculable moral and material mischiefs which it brought in its train, have been inflicted upon Europe, you make a treaty, for the faithful observance of which you have, according to your own confession no guarantees whatever but that very "good faith," which you had previously so imperiously spurned.—*The Herald of Peace* [*London.*]

ICE AND ITS CONSUMPTION.

Ice is no longer regarded as a luxury, but has come to be an indispensable article to most families—as necessary a part of their daily supplies as bread or vegetables. This change has been partly induced by the manner in which water is now introduced into dwellings in cities, coursing in many instances for miles from its fountain-head, in brick aqueducts or iron pipes, before it is discharged at the point where it is needed or used, and partly because of the healthy properties which medical men suppose ice to possess.

It has thus grown into a trade, and a very important one, commanding the services of a large number of men and a considerable amount of capital in its prosecution. The city of Boston, where this commerce may be said to have had its origin, is still the chief port for its exportation. The amount exported from there last year exceeded one hundred and fifty thousand tons, of which at least two-thirds was consumed in the southern cities, the remainder being sent to South American and West Indian ports, and a small quantity elsewhere. The annual domestic consumption of ice in the chief cities of the United States is estimated as follows:

	Tons.		Tons.
Boston,	60,000	Charleston,	15,000
New York,	300,000	Mobile,	15,000
Philadelphia,	200,000	New Orleans,	40,000
Baltimore,	45,000	St. Louis,	25,000
Washington,	20,000	Cincinnati,	25,000

In the smaller towns, especially in those where water is introduced by reservoirs, the consumption of ice is about two-thirds as great in proportion to their population as in the larger cities.

The ice consumed in Philadelphia, except upon very rare occasions, is secured in the immediate neighborhood. In Baltimore and Washington the amount thus secured in their respective vicinities is usually sufficient for their wants, but a season occurs every few years in which they are almost entirely dependent upon Boston for their supply. In the vicinity of these cities the cold weather which occurs about the middle of December coats the streams and ponds with from four to six inches of ice; and again the cold of the middle of February recoats them with a firmer covering of ice, an inch or two thicker than the former. Neither of these periods of cold lasts longer than one or two weeks, and they are followed by warm weather, which entirely dissipates the ice. It was formerly the custom to depend entirely upon the February cold for the supply of ice, but of late years the supply has been deemed so precarious that the first cold is taken advantage of as far as possible. In the vicinity of Baltimore several of the dealers have artificial ponds in highly picturesque positions, in the midst of high and abrupt hills, which keep off the sun's rays and enable them to secure a denser ice; but none of the ice formed in this latitude will at all compare with that of a more northern and colder climate. The more southerly cities are entirely dependent upon Boston for ice, and are its best customers.

New York, up to this time, has exported but little ice, being chiefly engaged in procuring an amount sufficient for its domestic supply. New York city and vicinity is, for the most part, supplied with ice by the Knickerbocker, the New York and Brooklyn, the People's, the Independent and the Passaic Companies; the latter is located in Jersey City. The amount of ice placed in storage last winter, for the present season's supply, by these various companies, is estimated as follows:

Knickerbocker Co,	tons	250,000
New York and Brooklyn,	"	40,000
People's,	"	20,000
Independent,	"	20,000
Passaic,	"	7,000
Total	"	337,000

The Knickerbocker Company, which engrosses by far the larger proportion of the business, is a consolidation of three separate concerns into one company, with a capital of nine hundred thousand dollars. Its supply of ice is derived from Rockland and Highland lakes. The New York and Brooklyn Company obtains its supply from the Hudson river at Athens, the Independent from the same place, the People's from the same river at Catskill, and the Passaic company from the reservoir of Jersey City.

The ice on the elevated lakes in the Highlands of the Hudson, and indeed upon the river itself, in the retired spots where it is selected, is dense in structure, free from impurities and excellent in quality. It is not only an excellent article for domestic use, but will compare favorably with that secured in the neighborhood of Boston for export.

Ice is sold in New York at retail at twenty-five cents per hundred, or five dollars per ton; at wholesale for two dollars per ton, and for shipping at one dollar and a half a ton. These prices are a fair average of those charged in northern cities elsewhere. In southern latitudes the wastage of the ice is so great from melting, that a much larger price per hundred must be received in order to make the business a remunerative one. Much, also, depends upon its

scarcity. In a year when the ice of the South has entirely failed, and a warm summer has succeeded, the price of ice has run up to five and six dollars per ton. In the early settlement of California, almost fabulous prices were paid for the cargoes of ice which were sent from Boston around Cape Horn upon a venture, which proved a remunerative one. We have been told by a gentleman, who engaged in a highly successful business as a merchant at Mount Auburn, in Placer county, that he had been often attracted by the snow-clad peaks of the Sierra Nevada, which rose in the distance, about fifty miles from Mount Vernon; and on one occasion, during the extreme heat of summer, he sent a heavy wagon to the mountains to bring back a load of the snow which appeared so inviting. After a few days' journey the wagon returned, with nineteen hundred pounds of snow partially melted into ice. The whole load was immediately sold for one dollar per pound, and yielded the proprietor nineteen hundred dollars. Ice is now obtained in San Francisco from the Sitka Islands, off the Pacific coast of Russian America.

The retail ice trade in New York, all of which has sprung into being within a few years, is not only the largest in the United States, but equals, and perhaps surpasses, that of the retail and shipping ice trade of Boston combined. Some idea of the rapidity of this increase may be formed from the fact that the companies composing the Knickerbocker, which now houses two hundred and fifty thousand tons, twenty years ago did not sell three thousand tons a year. The increase in consumption has been even more marked in winter, when it is ordinarily purely an article of luxury, than in summer, when it has come to be one of necessity, being at the rate of about twenty-five per cent. per annum. Independent of the companies to which we have alluded, there are a large number of individuals who own their own wagons, and supply a certain number of customers. As they procure their supply of ice from the large companies, usually the Knickerbocker, the estimate of consumption need not include them, to be accurate.

As an industrial pursuit, the ice trade of the United States is far from an insignificant one. From six to seven millions of dollars are employed in its prosecution, and the sales do not fall short of thirty millions dollars annually, amounting, even in its present imperfect development, to about one-third of the value of the cotton crop, and one-fourth of that of the wheat crop of the whole country. It is, moreover, an article exclusively of northern production. The laws of nature have given the monopoly of it to States lying north of 36 deg. 30 min., and its consumption at the present rate of increase, in a few years will equal, if not surpass the entire cotton crop of the southern States.

When it is taken into consideration that the expanse of water upon which it is formed requires no previous labor at the hands of the husbandman, that its surface does not require to be furrowed by the plough nor smoothed by the harrow, but that it furnishes a harvest ready prepared at his hands, requiring but a small amount of labor to garner it, it will readily be seen how important an accession it is destined to become to the general productive wealth of the country. In its transit from place to place, it furnishes employment for a large amount of shipping; in fact, in the exports from Boston a larger amount of tonnage is devoted to ice than to any other single commodity. In 1855, 520 vessels were employed in that business alone.

But, however important the use of ice may now be considered, either as an article of luxury or convenience, its application as a sanitary and hygienic agent in the preservation of health, and the treatment of disease, is of greater moment. There is no subject on which the medical mind has undergone a greater revolution than in the free use of ice in disease. Not many years since, fevers were treated by an entire abstinence from the ice-cold drinks, which are now found to be not only so beneficial but so grateful to the patient, and their place was supplied by warm and unpalatable fluids, in the form of teas and decoctions. The difficulty, at the present day, is not to find diseases in which the use of ice is applicable, but those in which it is contra-indicated. With the exception of exanthematous diseases, as measles and scarlet fever, where an eruption upon the surface lessens the intensity of the fever, and is sought to be promoted by inducing perspiration, affections of the mucous membrane of the bowels, combined with a nervous complication, as severe diarrhœa and cholera morbus, or in nervous prostration, where warm stimulants are used, ice in greater or less quantities, wherever it can be obtained, is an almost universal adjunct to medical treatment, and not unfrequently becomes the chief remedial agent in the removal of the disease.

The theory of its action upon the animal economy is simple. A refreshing draught of any ice-cold fluid, when taken in a state of health, produces relief by lessening the amount of animal heat, which the human body is constantly generating, first by absorbing a portion of it, and second, by allowing it to pass off with the surcharged fluids, in the shape of the perspiration it induces. Its relief in fever arises from precisely the same causes. In inflammation, either external or internal, it aids by reducing the size of the vessels carrying blood to the inflamed part, and if sufficiently long continued arrests it altogether. With this view, medical men advise, as a chief part of the treatment for inflammation of the stomach, the eating, at frequent intervals, of small pieces of ice, and for inflammation of the brain its constant application to the head. The subjoined anecdote, told by Mr. Everett, at a dinner table some years ago,

is illustrative of this point; and with this we conclude what we have to say to-day on this most seasonable topic, suggested by the mercury of the thermometer in our office rising to 88½:

"When I had the honor to represent the country at London, I was a little struck one day, at the royal drawing-room, to see the President of the Board of Control (the board charged with the supervision of the government of India) approaching me with a stranger, at that time much talked of in London—the Babu Dwarkananth Tagore. This person, who is now living, was a Hindoo of great wealth, liberality and intelligence. He was dressed in Oriental magnificence—he had on his head, by way of turban, a rich Cashmere shawl, held together by a large diamond broach; another Cashmere around his body; his countenance and manners were those of a highly intelligent and remarkable person, as he was.

"After the ceremony of introduction was over, he said he wished to make his acknowledgements to me, as the American minister, for the benefits which my countrymen had conferred on his countrymen. I did not at first know what he referred to; I thought he might have in view the mission schools, knowing, as I did, that he himself had done a great deal for education. He immediately said that he referred to the cargoes of ice sent from America to India, conducing not only to comfort, but health; adding that numerous lives were saved every year by applying lumps of American ice to the head of the patient in cases of high fever. He asked me if I knew from what part of America it came. It gave me great pleasure to tell him that I lived, when at home, within a short distance of the spot from which it was brought.

"It was a most agreeable circumstance to hear, in this authentic way, that the sagacity and enterprise of my friend and neighbor had converted the pure waters of our lakes into the means, not only of promoting health, but saving life, at the antipodes. I must say I almost envied Mr. Tudor the honest satisfaction which he could not but feel, in reflecting that he had been able to stretch out an arm of benevolence from the other side of the globe, by which he was every year raising up his fellow-men from the verge of the grave. How few of all the foreigners who have entered India, from the time of Sesostris or Alexander the Great to the present time, can say as much! Others, at best, have gone to govern, too often to plunder and to slay—our countryman has gone there, not to destroy life, but to save it—to benefit them while he reaps a well-earned harvest himself."—*Weekly Evening Post.*

Some men do as much begrudge others a good name, as they want one themselves; and perhaps that is the reason of it.—*Penn.*

VICE'S WIND MILL.

The Rochester Daily Advertiser of July 2, says: "It gives us much pleasure to announce the success of the Prairie Flouring Mills, propelled by wind, under the patent of our old townsman, T. C. VICE. W. D. Snow having purchased half the patent, has been industriously engaged on the Western Prairies in organizing companies for the erection of flour mills of two run of stone. The erection of one at Bromfield, Illinois, has fully tested their utility, and is visited by hundreds. It is just what is required for that section, and contracts for thirty-one mills, at $6,000 each, have been sealed, to be finished by January next. Several are being also erected in Canada. Several of our Rochester mechanics are engaged in their construction in Illinois, Wisconsin, Iowa, and Minnesota.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 9, 1856.

LOSSES AND GAINS OF WAR.—The general impolicy and unprofitableness of war, and its failure to accomplish the objects professed by the parties who engage in deadly conflict, are strikingly illustrated in an article entitled, "The Losses and Gains of the Russian War," which we have copied from a late number of the *London Herald of Peace.* Not only were the Allies unable to acquire for the cause of liberty any of the advantages which were confidently, yet blindly anticipated by many of the English advocates of the war, but they failed to accomplish what was represented as the grand, benevolent end of the invasion of Russia, a material guarantee for the security of Turkey against Russian encroachment. Nor is there anything in the present relations of the leading Powers in Europe to justify a hope that the elements of peace have been strengthened by the late sanguinary contest, or the rights of the weaker governments on the Continent more amply protected. If statesmen were inclined or permitted to administer the affairs of government on Christian principles, or even upon grounds of prudence and sound political economy, we might, indeed, entertain the belief that the results of this war would long prevent the occurrence of another.

Discouraging, however, as the aspect of affairs really appears, both in our own country and in Europe, it is not a time when the advocates of true Christian policy in government should relax their labors. Let them continue to impress

upon the people, not only the incompatibility of all war with the principles and foundation of the Christian dispensation, but also its impolicy as a means of deciding disputes between nations, and its fallacy as a guarantee of true national honor.

These views are clearly and forcibly exhibited in the history of the last war between Great Britain and the United States. That contest had its origin in certain Orders in Council, issued by the English government, and in the exercise of a claim by Great Britain to the right of impressing her native born subjects from merchant vessels of other nations on the high seas.

Before the news of the declaration of war by the United States reached England, the offensive orders were revoked; and the impressment therefore was subsequently the only ground for the conflict.

"To secure our seamen from impressment," says Judge Jay, "the whole country was subjected for about three years to the burdens, hazards and vicissitudes of war. Our commerce was swept from the ocean, our citizens oppressed with taxes, the villages on the Canadian frontier were laid in ashes, and the very metropolis of the republic captured, and its public edifices fired by foreign troops."

The "national honor" of the United States was confidently pledged to secure her seamen from impressment, and her negotiators for peace were instructed to insist upon an article in the treaty to that effect, "*or the United States had appealed to arms in vain.*" But Great Britain refused to relinquish the claim, and our government eventually agreed to a treaty in which there was no allusion to the subject, and no provision for the surrender of a single sailor who had been impressed into the British service!

And what was the result to Great Britain? Nearly 2500 of her vessels were captured by the Americans, an additional load of debt and taxes was imposed upon her people, and she avoided the formal relinquishment of a claim which, from that time to the present, *she has never thought it expedient or necessary to exercise!*

Obituary and Marriage Notices.—It is desirable that these should be forwarded to us with as little delay as possible, and that brevity should be studied in preparing obituaries. Notices of a death and a marriage, both of which occurred in the 8th month, 1855, have been received within a few days. Their publication now would be unseasonable.

Died, at Mamaroneck, New York, 7th month 29th, 1856, Richard Mott, in the 90th year of his age; a Minister nearly 70 years.

This beloved and honored Friend, being called in his youth to the work of the Christian ministry, travelled and labored extensively in this service, in most of the American Yearly Meetings. He was married in early life to our late dear and venerated Friend, Abigail, daughter of Uriah and Mary Field, who proved a true helper in all respects. This noble woman, whose decease occurred five years ago, and who for fifty-seven years usefully filled the station of Elder, is freshly remembered as a mother in Israel, and as one who, abiding in Christ the living vine, brought forth fruit in old age, and beautifully evinced how exempt from condemnation are those who are in Him, and who keep the faith, maintain the watch and walk after the spirit. These dedicated Friends commenced their married life with a united resolution to "seek first the kingdom of God and His righteousness," and they experienced the faithfulness of their Divine Master, who did not fail "with long life to satisfy them, and to show them his salvation." They were entrusted with four children, two of whom were soon gathered from the snares of life, and the other two being spared awhile to "adorn the doctrine of God their Saviour," were favored to realize the great object of existence.

Our beloved Friend was, through his whole life, a member of Purchase Monthly Meeting, and although with the unity of that meeting and of his Friends at Burlington, much of his time for the last few years was spent in the society of his relatives at the latter place, he attended, when ability permitted, (sometimes through great efforts,) his own Monthly and Quarterly Meeting, and being bound in the spirit to his own Yearly Meeting, he spent a considerable portion of each year within its limits, devoting his remarkable powers to the interests and services of the church. He was eminently gifted as a disciplinarian, and for many years he served as Clerk to New York Yearly Meeting, evincing, even to extreme old age, an extraordinary qualification for the arduous duties thus devolving upon him. He attended that Yearly Meeting in Fifth month last, his mental and spiritual faculties being bright, and his labors helpful and edifying.

From this time to his decease he continued to labor, as we are informed, with great acceptance in that vicinity, and chiefly within the limits of his own Monthly Meeting. About two weeks before his decease he was seized with paralysis. His mental powers being unaffected (except by intervals of stupor and unconsciousness near the close,) he perceived that his end was near; and having, through a protracted life, *looked unto Jesus* as "the author and finisher of his faith," he waited in calm serenity for the summons: "Enter thou into the joy of thy Lord!"

Died, in Guernzey County, Ohio, on the 23d of 5th mo. last, in the 47th year of her age, Mary Ann, wife of James Thwaite, and daughter of William and Ann Tew, of Halifax, England—an

esteemed member of Flushing Monthly Meeting, Ohio. She bore a trying illness with much patience and resignation. Not long before her decease, she said, "I am weak in body, but quiet and peaceful in mind, though it is not through any merit of my own—O no! It is all of mercy." To her family and friends is left the consoling and animating evidence, that she has been removed from this world of trials to one of everlasting rest and peace.

HAVERFORD COLLEGE.

The winter Term will commence early in the 10th mo. Terms $250 per annum, including Tuition, Board and Washing. Applications for admission should be made early. Address Jonathan Richards, Superintendent, West Haverford P. O., Pa., Thomas Kimber, 50 North 4th St, Philada., or Robert Pearsall Smith, 17 Minor St.

For Friends' Review.

DIFFICULTY OF BEING PLEASED.

There is a practice which persons, who on the whole are well disposed, sometimes fall into, which greatly impairs the pleasure of associating with them, and cannot fail to diminish the satisfaction which they may derive from the company of others. I allude particularly to the habit of finding fault with whatever may be done for them, especially by those who are under their control and dependent upon them. This habit is particularly liable to grow upon those whose situation in regard to wealth confers a sort of privilege of finding fault, with but little reply, with the services rendered them.

Now it is an obvious consideration, that all indications of dissatisfaction are particularly annoying when the condition of the parties is such on one side as to prevent self defence; hence the principle indicated by the psalmist in the declaration, that "He that ruleth over men must be just, ruling in the fear of the Lord," should be strictly observed by those who govern by influence as well as those who rule by authority. When parents, in particular, manifest to their children, a disposition hard to be accommodated, the effect unavoidably must be that the children become discouraged, and lax in their efforts to please; in general much more may be accomplished by judicious encouragement, than by the manifestation of disapprobation and censure. The child or the pupil whose efforts to render satisfaction have once proved availing, will be much more likely to renew those efforts, than one who has been met by frowns and indications of dissatisfaction. Those who would be well and cheerfully served, ought to show themselves satisfied when thus served. The disposition to which I have alluded, is often manifested to the particular annoyance of a certain dependent class. Some men, if a garment is made for them, however careful the workman may have been to perform his duty, are pretty sure to imagine that the garment is either too large or too small, that it presses too closely upon one part, or hangs too loosely from another; with such persons, a shoe is supposed either to pinch or to be too loose, and habits of this kind are sometimes extended to a very ridiculous length. I knew a man in this city, about sixty years ago, of unquestionably respectable character, but who had carelessly, perhaps imperceptibly, fallen into this habit, of whom the following anecdote, perfectly reliable, is related. Wishing on one occasion, to be furnished with a hat suited to his taste and convenience, he gave a workman the necessary instruction as to what he desired to be done. The hat was accordingly made, and sent home on seventh day afternoon, but the employer, upon putting it on, and making what he deemed the necessary inspection into its character, sent it immediately back, with the information that the hat was not such as he desired and intended. It was immediately placed on a shelf, and left there for a week. On the followng seventh day, the person sent for his new hat, but was informed that it was not done; this occasioned a suspense for another week, when the employer, probably grown a little impatient, called personally upon the workman. The latter upon seeing his customer enter his shop, took down the hat from the place in which it had been reposing for the past two weeks, and giving it such polish as his brush and hand afforded, delivered it as one recently made. It was placed upon the head, a glass probably consulted, and other necessary inspection made, when the employer declared that the hat was exactly to his mind, and asked the hatter, rather chidingly, "why he could not make such a one as that at first?" The workman supposing that if he should tell him the truth, he would never be employed to make another for him, accepted the reprimand in silence; he however did not cover up the transaction from others. Now what a salutary lesson would this hatter have taught his employer if he had had the magnanimity to disclose the truth at once, without consulting consequences.

Soon after the Revolutionary war, and just within the verge of my memory, a religious visit was paid to this country by a minister from England, who was unquestionably valued, by those capable of estimating his character, as an elder worthy of double honor, yet being wealthy, he had unfortunately fallen into habits difficult to accommodate; and although he travelled about exercising his valuable gift in the ministry, the peculiarities of his personal habits appear to have left a stronger impression behind him, than his labors in the gospel; at least there is reason to apprehend that the former were more vividly remembered than the latter. E. L.

He that ceases to be useful to others becomes a burden to himself.

RELIGION IN COMMON LIFE.

By John Caird, M. A.

(Concluded from page 741.)

As a last illustration of the possibility of blending religion with the business of common life, let me call your attention to what may be described as the *Mind's power of acting on Latent Principles.*

In order to live a religious life in the world, every action must be governed by religious motives. But in making this assertion, it is not, by any means, implied that in all the familiar actions of our daily life religion must form a *direct* and *conscious* object of thought. To be always thinking of God, and Christ, and Eternity amidst our worldly work, and, however busy, eager, interested we may be in the special business before us, to have religious ideas, doctrines, beliefs, present to the mind,—this is simply impossible. The mind can no more consciously think of heaven and earth at the same moment than the body can *be in* heaven and earth at the same moment. Moreover, there are few kinds of work in the world that, to be done well, must not be done heartily; many that require, in order to excellence, the whole condensed force and energy of the highest mind.

But though it be true that we cannot, in our worldly work, be always consciously thinking of religion, yet it is also true that unconsciously, insensibly, we may be acting under its ever-present control. As there are laws and powers in the natural world, of which, without thinking of them, we are ever availing ourselves,—as I do not think of gravitation, when, by its aid, I lift my arm, or of atmospheric laws when, by means of them, I breathe, so in the routine of daily work, though comparatively seldom do I think of them, I may yet be constantly swayed by the motives, sustained by the principles, living, breathing, acting in the invisible atmosphere of true religion. There are under-currents in the ocean which act independently of the movements of the waters on the surface; far down too in its hidden depths there is a region where even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an under-current beneath the surface-movements of your life—there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commotion of worldly business may mark your outer history.

And, in order to see this, it is to be remembered, that many of the thoughts and motives that most powerfully impel and govern us in the common actions of life, are *latent* thoughts and motives. Have you not often experienced that curious law—a law, perhaps, contrived by God with an express view to this its highest application—by which a secret thought or feeling may lie brooding in your mind, quite apart from the particular work in which you happen to be employed? Have you never, for instance, while reading aloud, carried along with you in your reading the secret impression of the presence of the listener—an impression that kept pace with all the mind's activity in the special work of reading; nay, have you not sometimes felt the mind, while prosecuting without interruption the work of reading, yet at the same time carrying on some other train of reflection apart altogether from that suggested by the book? Here is obviously a particular "business" in which you were "diligent," yet another and different thought to which the "spirit" turned. Or, think of the work in which I am this moment occupied. Amidst all the mental exertions of the public speaker—underneath the outward workings of his mind, so to speak, there is the latent thought of the presence of his auditory. Perhaps no species of exertion requires greater concentration of thought or undividedness of attention than this: and yet, amidst all the subtle processes of intellect,—the excogitation or recollection of ideas,—the selection, right ordering and enunciation of words, there never quits his mind for one moment the idea of the presence of the listening throng. Like a secret atmosphere it surrounds and bathes his spirit as he goes on with the external work. And have not you too, my friends, an Auditor—it may be, a "great cloud of witnesses,"—but at least one all-glorious Witness and Listener ever present, ever watchful, as the discourse of life proceeds? Why then, in this case too, while the outward business is diligently prosecuted, may there not be on your spirit a latent and constant impression of that awful inspection? What worldly work so absorbing as to leave no room in a believer's spirit for the hallowing thought of that glorious Presence ever near? Do not say that you do not see God—that the presence of the divine Auditor is not forced upon your senses, as that of the human auditory on the speaker. For the same process goes on in the secret meditations as in the public addresses of the preacher—the same latent reference to those who shall listen to his words dwells in his mind when in his solitary retirement he thinks and writes, as when he speaks in their immediate presence. And surely if the thought of an earthly auditory—of human minds and hearts that shall respond to his thoughts and words—can intertwine itself with all the activities of a man's mind, and flash back inspiration on his soul, at least as potent and as penetrating may the thought be, of Him, the Great Lord of heaven and earth, who not only sees and knows us now, but before whose awful presence, in the last great congregation, we shall stand forth to recount and answer for our every thought and deed.

Or, to take but one other example, have we not all felt that the *thought of anticipated happi-*

ness may blend itself with the work of our busiest hours? The laborer's evening release from toil—the school-boy's coming holiday, or the hard-wrought business-man's approaching season of relaxation—the expected return of a long absent and much loved friend—is not the thought of these, or similar joyous events, one which often intermingles with, without interrupting, our common work? When a father goes forth to his "labor till the evening," perhaps often, very often, in the thick of his toils, the thought of home may start up to cheer him. The smile that is to welcome him, as he crosses his lowly threshold when the work of the day is over, the glad faces, and merry voices, and sweet caresses of little ones, as they shall gather round him in the quiet evening hours—the thought of all this may dwell, a latent joy, a hidden motive, deep down in his heart of hearts, may come rushing in a sweet solace at every pause of exertion, and act like a secret oil to smooth the wheels of labor.

And why may not the highest of all hopes and joys possess the same all-pervading influence? Have we, if our religion be real, no anticipation of happiness in the glorious future? Is there no "rest that remaineth for the people of God," no home and loving heart awaiting us when the toils of our hurried day of life are ended? What is earthly rest or relaxation, what that release from toil after which we so often sigh, but the faint shadow of the saint's everlasting rest—the repose of eternal purity—the calm of a spirit in which, not the tension of labor only, but the strain of the mortal strife with sin, has ceased—the rest of the soul in God! What visions of earthly bliss can ever—if our Christian faith be not a form—compare with "the glory soon to be revealed"—what joy of earthly reunion with the rapture of the hour when the heavens shall yield our absent Lord to our embrace, to be parted from us no more for ever! And if all this be not a dream and a fancy, but most sober truth, what is there to except this joyful hope from that law to which, in all other deep joys, our minds are subject? Why may we not, in this case too, think often, amidst our worldly work, of the Home to which we are going, of the true and loving heart that beats for us, and of the sweet and joyous welcome that awaits us there? And, even when we make them not, of set purpose, the subject of our thoughts, is there not enough of grandeur in the objects of a believer's hope to pervade his spirit at all times with a calm and reverential joy? Do not think all this strange, fanatical, impossible. If it do seem so, it can only be because your heart is in the earthly hopes, but not in the higher and holier hopes—because love to Christ is still to you but a name—because you can give more ardour of thought to the anticipation of a coming holiday than to the hope of heaven and glory everlasting. No, my friends! the strange thing is, not that amidst the world's work we should be able to think of our Home, but that we should ever be able to forget it; and the stranger, sadder still, that while the little day of life is passing—morning—noontide—evening,—each stage more rapid than the last, while to many the shadows are already fast lengthening, and the declining sun warns them that "the night is at hand, wherein no man can work," there should be those amongst us whose whole thoughts are absorbed in the business of the world, and to whom the reflection never occurs that soon they must go out into eternity—without a friend—without a home!

Such, then, is the true idea of the Christian life—a life not of periodic observations, or of occasional fervours, or even of splendid acts of heroism and self-devotion, but of quiet, constant, unobtrusive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. Is it yours? Have you entered upon it, or are you now willing to enter upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle, much in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our day, the courage of the hero or the martyr, the fortitude that braves outward dangers and sufferings, and flinches not from persecution and death. But with the age of persecution the difficulties of the Christian life have not passed away. In maintaining a spirit of Christian cheerfulness and contentment—in the unambitious routine of humble duties—in preserving the fervor of piety amidst unexciting cares and wearing anxieties—in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love Christ so dearly as to be "ready to be bound and to *die*" for Him; but it is often a thing not less great to be ready to take up our daily cross, and to *live* for Him.

But be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we *be religious*. Life comes before growth. The

soldier must enlist before he can serve. In vain, are directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be constant or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human tenderness—and, believing in that love stronger than death which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into his hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much, that constitutes the main-spring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

But again, if you would lead a Christian life in the world, let me remind you that that life must be *continued* as well as begun with Christ. You must learn to look to Him not merely as your Saviour from guilt, but as the Friend of your secret life, the chosen Companion of your solitary hours, the Depositary of all the deeper thoughts and feelings of your soul. You cannot live *for* Him in the world unless you live much *with* Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world —of many a lonely and meditative hour. Thoughtfulness, self knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, "meat to eat which the world knoweth not of;" and even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair, serene countenance of the spirit, that we have something better than the world's pulse to feed upon.

But, further, in availing yourselves of this divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The Heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilizing shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times, on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succor you need. Swifter than by the subtle electric agent, is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the believing spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your path—when your spirits are ruffled, or your Christian forbearance put to the test, be this your instant resource! Haste away, if only for a moment, to the serene and peace-breathing presence of Jesus, and you will not fail to return with a spirit soothed and calmed. Or when the impure and low minded surround you—when, in the path of duty, the high tone of your Christian purity is apt to suffer from baser contacts, oh, what relief to lift the heart to Christ!—to rise on the wings of faith—even for one instant to breathe the air of that region where the Infinite Purity dwells, and then return with a mind steeled against temptation, ready to recoil, with the instinctive abhorrence of a spirit that has been beside the Throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to Common Life!

In conclusion, let me once more urge upon you the great lesson on which we have been insisting. Carry religious principle into every day life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific, becomes the Christian life. Live for Christ in common things, and all your work will become priestly work. As in the temple of old, it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps; so all your coarse and common work will receive a consecration, when done for God's glory, by one who is a true priest to His temple.

Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the

high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply it to the infallible test of experiment; and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

Carry religious principle into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business with all its cares and anxieties—the whole "unprofitable stir and fever of the world"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all of the results of the world's business that are worth the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our "diligence in business" will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance to your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a life-time devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honor, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have labored in vain and spent our strength for nought. But, while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labors. So live that your work, whether in the Church or in the world, may become a discipline for that glorious state of being in which the Church and the world shall become one,—where work shall be worship, and labor shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because "there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof."

A NEW SUGAR PLANT.

Mr. Wray, an American gentleman residing in Paris, in a communication to the London *Times* describes a new plant of the sugar-cane species, called the "Imphee," the culture of which seems destined to bring about a revolution in the production of sugar.

The Chinese variety of this plant, called the "Shorgo," is mentioned by Mr. Fortune in his work on China; and in 1844 Captain Swinborn imported into England some seeds of it; but in 1852 the Geographical Society of France received from M. de Montigny, consul-general at Shanghai, a parcel of these valuable seeds, which, with characteristic sagacity, were immediately distributed to the most distinguished agriculturists and agricultural societies of France, and by them carefully cultivated, with beneficial results.

A far more valuable species, however, is the "Zulu-Kafir," of which Mr. Wray has fifteen varieties, collected in Caffreland. Sugar manufactured from these plants was first imported into Europe in the beginning of 1854. These imphees vary in time of growth from seventy-five to one hundred and thirty days, the most precocious requiring only from seventy-five to ninety days to arrive at maturity, others, again, ninety to one hundred days, and so on up to the gigantic "Bim-bis-chu-a-pa," which requires one hundred and thirty days, and reaches a height of thirteen feet. The Chinese imphee, on the other hand, even in the luxuriant soil and climate of Algeria, does not ripen in less than one hundred and sixty days, and is less full of juice then the Caffre variety. To this it is principally owing that the great efforts made by the French chemists and agriculturists to obtain crystallized sugar from the juice of the Chinese variety, have hitherto so signally failed, and that they are obliged to convert its juice into alcohol instead. Perfect maturity, and a peculiar process of manufacture, which Mr. Wray has already patented in many countries, insure the most complete crystallization of the concentrated juice, and the sugar obtained from it cannot be distinguished from the cane sugar of the West Indian colonies, which it equals in every respect. The imphee yields from one to two and a half tons of sugar

per acre, according to the quality of the soil and the character of the climate, besides excellent grain and molasses; and in some departments of France the earliest varieties yield two crops in the year from the same sowing. The grain furnishes a good meal, and the stalks excellent fodder for cattle, while its rapidity of growth (at the rate of about twelve inches a week) is marvellous. Mr. Wray has for a long time been laboring to introduce the culture of this plant into France, and has now considerable plantations in four of the southern departments, which fortunately have not been much injured by the recent inundations. Official information has just been received from Guadaloupe, showing that the imphee introduced by him into that island, has yielded four full crops in one year, from the same sowing.

Mr. Wray has just received a communication from the Viceroy of Egypt, offering him ten thousand hectares of land for experimenting with this new plant, within his dominions.—*N. Y. Evening Post.*

RAPID MOVING MACHINERY.

Of the rapidity with which some portions of the machinery employed in the manufacture of cotton operate, we may form an idea from the fact that the very finest thread which is used in making lace, is passed through the strong flame of a lamp, which burns all the fibres without the thread itself. The velocity with which the thread moves is so great that it cannot be perceived that there is any motion at all—the line of thread, passing off a wheel through a flame, looking as if it were perfectly at rest.

VANITY OF VANITIES.

The stream that hurries by yon fixed shore
Returns no more;
The wind that dries at morn yon dewy lawn
Breathes and is gone;
Those withered flowers to summer's ripening glow
No more shall blow;
Those fallen leaves that strew yon garden bed
For aye are dead;
On shore, or sea, or hill, or vale, or plain,
Naught shall remain;
Vainly for sunshine fled, and joys gone by,
We heave a sigh.
On, ever on, with inexhausted breath,
Time hastes to death;
Even with each word we speak a moment flies—
Is born and dies:
Of all for which poor mortals vainly mourn,
Nought shall return.
Life hath its home in heaven and earth beneath,
And so hath death;
Not all the chains that clank in Eastern clime
Can fetter Time:
For all the phials in the doctor's store
Youth comes no more;
No drugs on Age's wrinkled cheek renew
Life's early hue;
Not all the tears by pious mourners shed
Can wake the dead.
If thus through lesser nature's empire wide
Nothing abide—
If wind, and wave, and leaf, and sun, and flower,
Have all their hour—
He walks on ice whose dallying spirit clings
To earthly things;
And he alone is wise whose well-taught love
Is fixed above;
Truths firm and bright, but oft to mortal ear
Chilling and drear;
Harsh as the raven's croak the sounds that tell
Of pleasure's knell;
Pray, reader, that the minstrel's strain
Not all be vain;
And when thou bend'st to God the suppliant knee,
Remember me.

Griffin.

SUMMARY OF NEWS.

Foreign Intelligence.—By the steamer Atlantic, Liverpool dates to the 23d ult. have been received. An interesting debate on Italian affairs had taken place in the British Parliament, in which Lord Palmerston declared that the reply of the Neapolitan government to the representations of France and England is regarded as entirely unsatisfactory, by those governments. A dreadful explosion occurred on the 15th ult. in a colliery at Cymmer, South Wales, by which one hundred colliers were instantly killed.

France.—The Senatus consultum concerning the regency of the Empire, has been sanctioned and promulgated in the Moniteur.

The French Senate has voted the erection of a column near the Pantheon, "to celebrate the glory of the French army in the late war, and of the Emperor in making peace." The sinking of the submarine cable, which is to complete the telegraphic communication between France and Algeria, was to commence on the 20th ult. The growing crops in France are said to present the most luxuriant appearance, except in those parts of the country lately inundated by the overflowing of the rivers.

Spain.—The disturbances in Spain are stated to have commenced in the compulsory resignation of Espartero and the other Ministers, and the appointment, by the Opposition, of a new Ministry, with Gen. O'Donnel, at its head. This was immediately followed by the breaking out of an insurrection in Madrid, the National Guards joining the citizens. A fight took place between the citizens and troops, and, although Gen. O'Donnell had anticipated the outbreak, and had surrounded the city with 18,000 troops, it was only after thirty hours of hard fighting that the revolt was suppressed. Two hundred of the insurgents were killed in the conflict. The insurrection had been thoroughly crushed at Madrid, but it is still active in the provinces. The headquarters of the revolutionists are now at Saragossa, where the partisans of Espartero have a garrison, and where, it is reported, more than a legal quorum of the Cortes were assembled, proclaiming Liberty and the Constitution. Other accounts state that the Cortes had removed to Aragon. Gen. Narvaez, and other adherents of the Ex-queen, Christina were hastening to the frontiers, whither also the Emperor Napoleon had ordered troops to proceed.

Italy.—Serious disturbances have broken out at Cesena, in the Papal States, the dearness of provisions serving for pretext.

The position of the Austrian General Crenneville, in the Duchy of Parma, daily becomes more painful, and it is said that he has several times written to Vienna to solicit his recall. The Emperor Francis Joseph has addressed an autograph letter to the Duchess, to justify the conduct of his generals.

On the 6th of July, a popular demonstration took place at Naples, with cries of *Vive la Constitution! vivent les allies!* Several persons were wounded, and the police made numerous arrests.

A republican conspiracy has been discovered at Tarentum, and a number of arrests have been made.

Denmark.—By accounts to the 12th ult., we learn that most of the proposals for alterations in the government, in conformity with the newly established constitutional principles, have been confirmed by the King and Council.

Russia.—The Emperor Alexander has authorized young nobles to exercise civil professions without losing their nobility. Hitherto nobility has been lost by a son of a noble when he did not devote himself to the national service; but henceforth, in consequence of the new arrangement, it is hoped that a good many nobles will embark in financial and manufacturing enterprises.

India.—Advices have been received from Calcutta to 6th mo. 3d, and from Bombay, to 6th mo. 10th. A revolt had broken out in Kimedy among a tribe who occupy the hills to the eastward.

It is not as yet known whether the attack is directed against the Europeans or against the local authorities; but it seems probable that the savages have been irritated by native officials.

Considerable apprehension is entertained of another rising in Bengal also. Despite all efforts of the government, large bodies of Santals continue in arms in the recesses of the jungles.

Domestic.—The special elections in the districts of South Carolina lately represented by Brooks and Keitt, have resulted in the election of both by a unanimous vote. That State, by thus endorsing the assault upon Senator Sumner, has made that act her own.

A terrible storm occurred at Green Island Straits, Belle Isle, on the 1st ult., driving twenty-nine vessels ashore at that place. Three vessels were also lost off Dog Island, with all on board. The shores were strewn with the wrecks and merchandize, and three-hundred and fifty men were living in tents on Green Island.

A destructive fire occurred in Boston, on the 29th ult., destroying the Jefferson block in North Street, and several tenements at the rear. The buildings were principally occupied by Irish families and as sailors' boarding-houses. By this disaster, eighty poor families were rendered houseless, with the loss of all their household effects; nine persons were killed by the falling of the walls.

J. W. Geary has accepted the appointment of Governor of Kanzas.

Congress.—The bill to regulate the compensation of members of Congress, was taken up by the Senate on the 30th ult. Senator Collamer proposed as a substitute, that members shall receive twenty-five per cent. in addition to what they are now entitled to by law. The bill was then referred to the Committee on Finance. Senator Yulee, from the Post-Office Committee, reported back the bill authorizing the Post Master General to contract with Cornelius Vanderbilt for carrying the mail between New York and Southampton, with amendments to extend the trips to Bremen, Havre, or Antwerp, without additional charge, which was made the special order for the 4th inst. On the 1st inst., the bill directing the manner of paying the California War Bonds was passed. A memorial from Lieut. Bartlett, relative to the action of the Naval Board in his case and that of the Senate Naval Committee thereon, was presented. On motion, the papers were ordered to be printed, with the view of doing justice to Lieut. Bartlett. The Senate then proceeded to the consideration of the report of the Committee on Indian Affairs, and a debate ensued, which continued to adjournment.

On the 4th, Senator Wilson offered a resolution, which lies over, directing the Judiciary Committee to report forthwith a resolution authorizing the President to direct a *nolle prosequi* to be entered on the indictments for treason in Kanzas. Several river and harbor bills were passed.

On the 5th, the House bill providing for running the boundary line between Washington Territory and the British possessions, was taken up and passed. A petition from the prisoners in Kanzas charged with treason, was referred to the Committee on the Judiciary.

House of Representatives.—The bill providing for the settlement of the claims of officers of the Revolution and the widows and orphans of those who died in the service, was taken up, debated at length, and passed on the 30th ult. On the 31st, the Kanzas contested election case was taken up and an animated debate ensued, after which the reading of Gov. Reeder's statement was commenced amidst many interruptions. The House adjourned before the reading was completed. On the 1st inst., after the Clerk had finished reading the statement, the vote was taken upon the resolution that Whitfield was not entitled to a seat. The resolution was passed by a vote of 110 yeas to 92 nays. Upon the resolution that Reeder be admitted to a seat, the vote stood—yeas 88, nays 113. Both candidates were therefore rejected. On the 2d, the Fortification Appropriation bill was reported to the House by the Committee, with a recommendation tantamount to its defeat, but it was passed, notwithstanding.

On the 4th, a bill was passed providiug for the appointment of a Commission to run the boundary line between Washington Territory and the British Possessions, under the Oregon treaty; also, the bill from the Senate appropriating $100,000 for the improvement of the Patapsco river, and rendering the port of Baltimore accessible to war steamers. A motion for the suspension of the rules to allow the introduction of a resolution similar to that of Senator Wilson in relation to the Kanzas treason cases, was lost for want of a two-thirds vote in its favor. Ayes 106, Nays 74. A bill from the Senate was passed, authorizing two Judges of the Court of claims to act as a quorum, and providing for the appointment of an assistant solicitor and an additional clerk. On the 5th, the House went into Committee of the whole on the Legislative, Judicial and Executive appropriation bill, and an amendment was adopted providing that no part of the money appropriated for Kanzas shall be drawn from the treasury until a bill shall be passed and approved by the President for the pacification of the troubles in Kanzas, which shall contain the slavery restriction for Kanzas and Nebraska. An amendment was also added that no money shall be paid until the stoppage of the pending prosecutions for treason.

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For Friends' Review.

THOMAS STORY.

(Continued from page 754.)

His visit to America.

The prospect of a religious visit to the western part of the world, had impressed the mind of Thomas Story for several years before its accomplishment. He thus introduces it into his journal:

"In the year 1693, toward the latter end of autumn, as I was riding alone in an evening in Cumberland, the power of divine truth moved upon my mind, and my heart was greatly tendered before the Lord; and the Word of the Lord opened in me, saying, 'Behold, my visitation cometh over the western parts of the world towards the sun setting in the time of winter.' And I was greatly comforted in the words of his holiness.

"From henceforth I was often tendered in spirit in remembrance of the western world, in a sense of the love and visitation of God to a people there whom I had never seen, which was more and more renewed upon my mind, with frequent tenderings and brokenness of heart under the holy influence of the divine presence, until the year 1695, when, looking upon a map of the world, especially upon the south-westerly parts from England, the power of the Lord suddenly seized my soul, and his love melted me into a flood of tears. But hitherto I knew not that the call of the Lord was to me to visit those parts, though from henceforth I began to be afraid of it.

"In the time of the Yearly Meeting at London, Aaron Atkinson, being concerned in prayer, among other petitions to the Lord, prayed for the western countries, and places beyond the seas, that the Lord would please send forth his ministers in the power of his word, to publish the day of glad tidings more and more among them. Upon which the power of divine life moved sensibly in my heart, and the concern secretly begotten in my soul now began to appear; and after that great heaviness and fear came over me.

"The same day after meeting, some of those countries being mentioned by one of the company after dinner, the Word of Life moved powerfully in my soul, with open assurance of the call of the Lord to me to visit some of the American countries."

His friends were sensible of his being under great spiritual exercise, but as yet he concealed the nature of it, pleading before the Lord his youth and want of strength in the ministry as a cause for delay. Continuing some time in London to attend to such business as was necessary for his subsistence, he suffered much in spirit, and "though loath to leave all, for it was no less than life, and all that was near and dear in the world, yet finding the concern remain and increase, he yielded at length in the secret of his mind to answer the call of the Lord to that part of the world."

Being in company with Roger Gill, he opened to him something of his concern for America, and asked him if he knew of any ministering Friend similarly concerned, as he wanted a companion; when Roger, after some time of silence replied, "It is now long since I was first concerned that way, and the last night, in my sleep, was as if making all things ready for my voyage;" to which T. Story replied, "Is it no more but a dream yet."

Soon after, they met going to a meeting, when Roger informed him that it would be several months before he could be prepared to leave home, as his wife and family must be put in a way of living, as he knew not whether he might ever see them any more.

The solemnity of this feeling will be better understood, and the costliness of his sacrifice be better appreciated, if here the order of time is anticipated, to shew that the parting of husband and wife, of father and children, was, for the sake of the gospel of our Lord and Saviour Jesus Christ, final as to this world.

It was in the autumn of 1699, about a year

after their embarkation from England, that the city of Philadelphia was visited by an awfully pestilential fever. While in the neighborhood of New York, the friends were informed of it, and Roger Gill, in a public meeting, was concerned to warn Friends "to be prepared to meet the Lord, if peradventure the stroke of his hand might reach those parts." Another Friend reminded those assembled "that it was no new or strange thing for the people of God to suffer in common calamities; but the love and favor of God being assured to them, whether life or death ensued, as it might best please the Lord, there was no occasion to fear, or to be dismayed at such things, especially to those who were prepared, as the apostle, when he said, 'For to me to live is Christ, and to die is gain.' And since a translation through death to life is the exceeding great gain of the saints, we have no ground to repine at the loss of their society here, though most grateful; but rather patiently and diligently wait upon the Lord till it may become our lot."

From this time Roger Gill's concern was for Philadelphia, and though not yet at liberty to part from Thomas Story, he said, "if he had wings he could fly to Philadelphia to the distressed Friends."

Arriving at Burlington, and the concern of Roger Gill still resting upon him, he left alone for Philadelphia on First-day morning, arriving in time for part of the morning meeting, "though riding twenty miles and having to cross the great river Delaware by a ferry."

He visited many sick Friends and prayed with great earnestness in the Yearly Meeting, which was held at that time, "that the Lord would be pleased to accept of his life as a sacrifice for the people, that a stop might be put to the contagion." Soon after this he was attacked by the fever, and conversing with Thomas Story about this religious service, informed him that he did not see his way to any other meeting.

His illness increasing, he was confined to his bed, his companion still continuing to attend the neighboring meetings and returning to see him.

But the time approaching for Thomas Story to attend the Yearly Meeting in Maryland, he was obliged to take what proved a final leave of his companion. "This," he says, "proved to be an occasion of greater tenderness than I expected; for I had not been so much affected since I came from England, weeping exceedingly and irresistibly, so that my tears ran down upon the floor. He then desired me to leave him, for he had not been fully willing before, and that the Lord might be with me; 'For,' said he, 'thou breaks my heart, I cannot bear it any longer;' and in a short time after, I left him, uneasy and restless in body, but otherwise well and comfortable."

A few days after, Thomas Story received in Maryland the afflicting news of the death of his companion, at which he says: "My soul was greatly bowed and my heart tendered, and the ground whereon I sat was watered with my tears. I was fully satisfied he had obtained a crown of everlasting peace with the Lord, and that his memory should not rot, nor his living testimony fall in those American parts where we had labored together.

"Souls were comforted and convinced, and all through that divine power by which he is now raised to glory to sing praises to Him who sitteth upon the throne and ruleth and reigneth, and is alone worthy for ever and ever. Amen.

"This afforded me matter of deep humiliation, considering how long and how often the Lord had spared me, and to what end, since I have no interest in this world, nor any thing for the enjoyment whereof I could desire to live; but that it may please the Lord and Giver of life to spare mine, that I may be more fit to appear with my accounts before him."

A remarkable fact connected with this solemn visitation of fever in Philadelphia was, that though the distemper was raging all the week before, not one was taken ill during the time of the Yearly Meeting, either of those who came, or of the people of the town, though afterwards many were, and several died.

"Great was the presence of the love of God with his people in the midst of this trying visitation, which gave us occasion to say, good is the Lord and greatly to be feared, loved and obeyed; for though he suffers afflictions to come upon his own chosen people, in common with other men, yet that which otherwise would be intolerable is made as nothing, by how much the sense thereof is swallowed up in his divine love."

"Oh the melting love! O the sweetness I enjoyed with several as they lay under the disease, being unspeakably comforted in the Lord; let my soul remember it and wait low before the Lord to the end of my days! Great was the fear that fell upon all flesh! I saw no lofty or airy countenance, nor heard any vain jesting to move man to laughter; nor witty repartee to raise mirth; nor extravagant feasting, to excite the lusts and desires of the flesh above measure; but every face gathered paleness and many hearts were humbled, and countenances fallen and sunk, as those who waited every moment to be summoned to the bar and numbered to the grave.

"But the just appeared with open face and walked upright in the streets, and rejoiced in secret, in that perfect love that casteth out fear; and sang praises to Him who liveth and reigneth and is worthy for ever, being resigned unto His holy will in all things, saying let it be as thou wilt in time and in eternity, now and for evermore. No love of the world nor fear of death hindered their resignation, abridged their con-

fidence, or clouded their enjoyments in the Lord."

[To be continued.]

For Friends' Review.

A WORD TO THE CHURCHES.

The Protestant Episcopal Society, of New York, for the promotion of Evangelical knowledge, have recently re-published a tract written by J. C. Ryle, rector of Helmingham, Suffolk, England, containing more spiritual views than we are accustomed to hear from Episcopalian writers, and of especial interest to those who can rejoice in beholding any denomination of Christian believers coming nearer and nearer to that pure standard of worship, set up by the one great High Priest, with these memorable words: John iv. 23, 24, "But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."

The tract was originally entitled, "A word to the Churches," on the text "He that hath an ear let him hear what the Spirit saith unto the churches." Rev. iii. 22. The following are extracts from it: "Seven times over is this verse repeated in the second and third chapters of the Book of Revelation. Seven different letters does the Lord Jesus there write to the seven churches of Asia. Seven times over He winds up his letter by the same solemn words, 'He that hath an ear let him hear what the Spirit saith unto the Churches.' Come now and let me try to point out certain leading truths which these seven epistles seem to me to teach. They are truths for the times you live in; truths which we cannot know too well; truths which it would be good for us all to know and feel far better than we do.

"I ask you to observe, in the first place, that the Lord Jesus in all the seven epistles speaks of nothing but matters of doctrine, practice, warning and promise.

"But I want you to observe that you will not find the Lord, in any of the epistles, dwelling upon church government or ceremonies. He says nothing about sacraments or ordinances. He makes no mention of liturgies or forms. He does not instruct John to write one word about baptism, or the Lord's supper, or the Apostolic succession of ministers. In short, the leading principles of what may be called the 'sacramental system' are not brought forward in any one of the seven epistles, from first to last.

"Now why do I dwell on this? I do it because many professing Christians in the present day would have you and me believe these things are of first, of cardinal, of paramount importance.

"There are not a few who seem to hold that there can be no church without a bishop, and no godliness without a liturgy. They appear to believe that to preach the value of the sacraments is the first work of a minister, and to keep their parish church the first business of a people."

The author of the tract proceeds then to say, that he does not wish to be considered as attaching no importance to these observances, while at the same time, from his admissions, it would appear clear to any untrammelled reader they were of no real value, not being commanded by our Saviour, and must come under the condemnation expressed by the apostle, "Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; (touch not, taste not, handle not, which are all to perish with the using,) after the commandments and doctrines of men."

Leaving these things, therefore, we should take heed to the apostle's exhortation in another place, "Let us go on to perfection."

"I never can believe," says the writer, "if a certain form of church government was so very important as some say, that the great Head of the church would have said nothing about it here. I should have expected to have found something said about it to Sardis or Laodicea. But I find nothing at all, and I think that silence is a great fact.

"I cannot help remarking just the same fact in Paul's parting words to the Ephesian elders. Acts xx. 27–35. He was then leaving them for ever. He was giving his last charge on earth, and spoke as one who would see the faces of his hearers no more. And yet there is not a word in the charge about the sacraments and church government. If ever there was a time for speaking of them, it was then. But he says nothing at all, and I believe it was an intentional silence."

In an apologetic paragraph as to why those clergy, called evangelical, do not preach more about bishops, prayer book and ordinances, he considers them as the "mere outward part of religion," and then says, "That he is not a Christian who is one outwardly; that you must be born again; that you must have a faith that worketh by love; that there must be a new creation by the Spirit in your heart. We urge you to remember this, because this seems to us the mind of Christ. These are the kind of things He dwells upon, when writing seven times over to seven different churches. We feel that if we follow Him we cannot greatly err."

Condemning the confidence which many feel because they are members of an ecclesiastical body, our author says, "Such membership will not wash away one sin or give you confidence in the day of judgment. There must be personal faith in Christ; personal dealings between yourself and God; personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt

work of the Spirit in your soul? This is the grand question. If not, you will be lost.

"Reader, once more I say, look carefully over the seven epistles to the churches. Read and reflect. I ask you to observe that in every epistle the Lord Jesus says, 'I know thy works.' That repeated expression is very striking. It is not for nothing that we read these words seven times over.

"To one church the Lord Jesus says, I know thy labor and patience; to another, thy tribulation and poverty; to a third, thy charity and service and faith. But to all He uses the words I now dwell on, 'I know thy works.' It is not, I know thy profession, thy desire, thy resolutions, thy wishes, but thy works; 'I know thy works.'

"The Lord Jesus knows the works of his own people and weighs them. By Him actions are weighed. He knows the why and the wherefore of the deeds of all believers. He sees their motives in every step they take. He discerns how much is done for the sake of praise. Ah! reader, not a few things are done by believers which seem very good, but are rated very low by Christ.

"His eye can discern excellence in the least thing which is the fruit of His own spirit. He can pick out the grains of gold from amidst the dross of your performances, and sift the wheat from amidst the chaff in all your doings. Your tears are put into His bottle. Your endeavors to do good to others, however feeble, are written in His book of remembrance. The least cup of cold water given in his name, shall not lose its reward. He does not forget your work and labor of love, however little the world may regard it.

"In the third and last place, I ask you to observe that in every epistle the Lord Jesus makes a promise to every man that overcomes.

"Seven times over Jesus gives to the churches exceeding great and precious promises. Each is different and each full of strong consolation, but each is addressed to the overcoming Christian. It is always 'he that overcometh,' or to him 'that overcometh.'

"Victory is the only satisfactory evidence that you have a saving religion. You like good sermons, perhaps. You respect the Bible and read it occasionally. You say your prayers night and morning. You have family prayers and give to religious societies.

"But how goes the battle? How does the great conflict go on all this time? Are you overcoming the passions, tempers and lusts of your own heart? Are you resisting the devil and making him flee from you? How is it in this matter? My dear brother or sister, you must either rule or serve sin, and the devil, and the world; there is no middle course. You must either conquer or be lost.

"I know well it is a hard battle that you have to fight, and I want you to know it too. You must fight the good fight of faith and endure hardships, if you would lay hold on eternal life. You must make up your mind to a daily struggle if you would reach Heaven. There may be short roads invented by man; but ancient Christianity —the good old way—is the way of the cross; the way of conflict. Sin, the world and the devil must be actually mortified, resisted and overcome.

"This is the road that saints of old have trodden in, and left their record on high. When Moses refused the pleasures of sin in Egypt, and chose affliction with the people of God, this was overcoming; he overcame the love of pleasure. When Daniel refused to give up praying, though he knew the den of lions was prepared for him, this was overcoming; he overcame the fear of death. When Mathew rose from the receipt of custom at our Lord's bidding, left all and followed Him, this was overcoming; he overcame the love of money. When Peter and John stood up boldly before the council and said, 'We cannot but speak the things we have seen and heard,' this was overcoming; they overcame the fear of man.

"Reader, the same kind of thing which these men did, you must also do if you would be saved. They were men of like passions with yourselves, and yet they overcame. They had as many trials as any of you can possibly have, and yet they overcame. They fought; they wrestled; they struggled. You must do the same.

"What was the secret of their victory? Their faith. They believed on Jesus, and believing were made strong. They believed on Jesus, and believing were held up. In all their battles they kept their eyes on Jesus, and he never left them nor forsook them. They overcame by the blood of the Lamb and the word of his testimony; and so may you.

"Let me warn every one who wants to be saved, not to be content with the world's standard of religion. Surely no man with his eyes open can fail to see that the Christianity of the New Testament is something far higher and deeper than the Christianity of most professing Christians. The formal, easy, do little thing which most people call religion, is evidently not the religion of the Lord Jesus. The things that He praises in these seven epistles are not praised by the world. The things that He blames, are not things in which the world sees any harm.

"But where is your repentance? Where is your faith? Where are the evidences of a new heart? Where is the work of the spirit? Where are the evidences of resignation? Oh! formal Christian! consider these questions. Tremble, tremble and repent." M.

Whoso thinks himself wise enough, or virtuous enough, is in a fair way never to be either.

For Friends' Review.

THE FREE STATES VERSUS THE SLAVE STATES.

The discussion of the great question of our national duty on the subject of slavery, has become a leading topic. An interesting view of the subject may be had, in connection with the diversified illustrations that have been abundantly given of the origin, history and present position of the great anti-slavery and pro-slavery parties of our nation, in tracing the organic law and fundamental policy of the United States, and of the several States, as set forth in their bills of rights and in the provisions of their constitutions.

In accordance with the preamble to the Declaration of Independence, 1776, the States of Maine, New Hampshire, Vermont, Massachusetts, New Jersey, Pennsylvania, Delaware, Virginia, Indiana, Illinois, Iowa and Wisconsin, say in about the same language, that "*All* men are born *equally* free and independent, and have certain natural, inherent and inalienable rights, among which are those of enjoying and defending life and liberty, and acquiring and protecting property, and of pursuing and obtaining safety and happiness."

Connecticut declares "that all men, where they form a social compact, are equal in rights, and that no man or set of men are entitled to exclusive public emoluments or privileges from the community." And New York provides that colored people possessed of real estate to the value of $250 above indebtedness, may vote; and Michigan acknowledges equality of rights to all.

All the States, both free and slave, declare themselves in favor of freedom of the press and of speech, and speak unreservedly of the freedom of conscience in matters of faith and worship as a *natural right.*

North Carolina, Georgia and Louisiana say but little on the subject of natural or inalienable rights. South Carolina says, "No *freeman* of this State shall be taken, or imprisoned, or dissiezed of his freehold, liberties or estate, or outlawed, or exiled, or in any manner *destroyed* or deprived of his life, liberty or property, but by the judgment of his peers or the law of the land."

Florida, Arkansas and Texas say, in nearly the same language, "That all *freemen*, when they form a social compact, are equal, and have certain inherent and indefeasible rights, among among which are those of enjoying and defending life and liberty, of acquiring, possessing and protecting property and reputation, and of pursuing their own happiness."

Alabama and Mississippi say that "All freemen, when they form a social compact, are equal in rights."

Tennessee says, that "All power is inherent in the people, and all free governments are founded on their authority, and instituted for their peace, safety and happiness; for the advancement of these ends, they have, at all times, an inalienable and indefeasible right to alter, reform and abolish the government in such manner as they may think proper.

Kentucky makes its constitution that *all its citizens* may enjoy the right of life, liberty and property, and be undisturbed in the pursuit of happiness, but admits that only *freemen* are *equal.*

Maryland, whose early history is an anomaly among the American colonies, and whose policy was in favor of freedom, evidently from necessity rather than from choice, has incorporated into its Constitution the following provision:

"The relation of master and slave in this State shall not be abolished, unless a bill so to abolish the same shall be passed by a unanimous vote of the members of each branch of the General Assembly, and shall be published at least three months before a new election of delegates, and shall be confirmed by a unanimous vote of each branch of the General Assembly, at the next regular constitutional session after such new election, nor then without full compensation to the master for the property, of which he shall be thereby deprived."

Virginia, North Carolina, South Carolina, Georgia, Louisiana and Tennessee, in their constitutions are silent on this subject.

Florida and Alabama say that their legislatures shall have no power to pass laws for the emancipation of slaves, and Mississippi makes a similar declaration, but puts in the exception, when the slave may have rendered to the State some distinguished service.

Kentucky, Missouri, Arkansas and Texas, declare that emancipation shall not take place without the consent of their owners.

From the examination which a superficial observer will make of this subject, he cannot fail to discover that Maryland stands pre-eminent among the older States in laying a sure and permanent foundation for the support of slavery. That however much North Carolina, South Carolina and Georgia may have shown a desire to guard that institution in modern times, in the earlier history of their sovereignty, they seem not to have turned their particular attention to its perpetuity. That Virginia and Delaware, in their original, fundamental law, acted decidedly on the policy of universal freedom as a natural right of *all men*, and that the modern slave States have laid effectual guards around their Constitutions and General assemblies, to prevent all action in favor of emancipation. That the United States, all the present free States and the slave States above named, in their separate organic law, make the same general declaration of rights, and lay the pillars of government in the same civil policy. That the earlier legislative policy of the nation generally was in favor of the freedom of all men, and of equality

of rights to all, and that the present struggle to render slavery national and to spread its area, is the result of a policy that has originated since the earlier days of the republic.

Annapolis, Ia., 7th mo., 1856. B. C. H.

For Friends' Review.

SELF-RESTRAINT.

The power of self-restraint is a most important acquisition, and ought to be considered a necessary part of an enlightened and virtuous education. If its value was properly appreciated, it cannot be doubted that it would be an object of more solicitude, and would be more earnestly pressed upon the attention of young persons, than we find to be the case in our common experience.

Self-restraint was recognized as a duty, even in heathen philosophy. It was so regarded by Socrates, Plato, Cicero and Seneca, in their dissertations on morals, and their excellent maxims are finely illustrated by some of the noblest poets of antiquity. Although a false religion constitutes but an indifferent medium for the discovery of truth, yet its worst form, among any people that have attained civilization, has sufficed to discover, or, at least, has not availed to conceal the existence of a moral obligation imposed on every human creature to subject his appetites and passions to the control of a superior principle.

By some of those ancient moralists we are stimulated to the performance of this duty, by the consideration that it is essential to the formation of a manly character; by some, that it enlarges the capacity for rational enjoyment, and wins general esteem; and by others, that it furnishes a just claim to the special favor of heaven.

> "Quanto quesque sibi plura negaverit,
> A diis plura ferat."
>
> "Whoever shall deny himself many things,
> Shall receive more from the gods."

A sublimer code of ethics than was known to the philosophers of Greece or Rome, enjoins a denial of self, as a daily sacrifice, necessary to the completion of the Christian character. It becomes, by the authority of Christ, not only a practical duty, as enjoined by Socrates, but an imperative religious obligation, by obedience to which only can the crown of righteousness be obtained.

It is not, however, in the higher aspects of the subject that we now propose to consider it. There are many circumstances in which the proper subjection of self may seem, to most minds, not to rise to the dignity of a religious obligation; and yet they may be such as to call for its exercise by every one who would cultivate those qualities of character which contribute most largely to the enjoyments of domestic and social life. Habits disagreeable to others are sometimes formed by mere selfish indolence in failing to observe that there is any thing disagreeable in them. The feelings of friends or neighbors are sometimes wounded by indulging a disposition to ridicule, more to obtain a momentary triumph by a display of wit, than to gratify a malignant temper; and yet the effect is but little different, whether the purpose be sport or malice. A hasty spirit, uncurbed by discipline, excites causeless enmity, and makes itself dreaded at home and abroad. One, who would else be a pleasant companion, renders himself offensive by an habitual assumption of superiority. Another, whose wit and vivacity would make him acceptable as a social visitor, spoils the whole effect of his conversation by making himself the hero of every story. A third, remarkable for his vigorous sense and varied learning, would be the delight of every circle, did he not seem, by his manner, to demand perpetually the applause of his hearers. Some grave men suffer themselves incautiously to slide into practices, that detract much from the respect that would otherwise be paid them, and which a slight effort of self control would avail to correct. Some, in their families, allow themselves a license of manner that would not be tolerated in general society, and thus afflict those whose affection is their richest treasure, with continual annoyances. A lady of beautiful face and figure and splendidly accomplished, may altogether fail to please, because of her too visible consciousness of her charms. She will provoke the self-love of all who approach her, by exhibiting too prominently her own, and thus signally fail to obtain the admiration she most covets. One, who in her parlor or boudoir never allows a peevish disposition to get the better of her politeness, gives free rein to her unamiable temper the moment she enters her kitchen, or meets her chambermaid out of the hearing of strangers; if she would exercise *habitually* the same control over her unfortunate temper that she does *occasionally*, she would diffuse a perpetual sunshine around her; but failing in that reasonable duty, she is an unceasing torment to her household, and becomes most despised where she ought to be most respected.

A person accustomed to observation, can hardly have failed to observe with how much superior comfort to themselves some men tread the mazes of life, above others possessing equal temporal advantages, by merely holding their passions in check and gracefully yielding something to the weaknesses and peculiarities of those with whom they come in contact. The "soft answer which turneth away wrath" can rarely be unaptly spoken, and the exigency is rare that demands "the grievous words which stir up anger." By accommodating ourselves

as far as possible to the dispositions of others, we usually benefit ourselves as much as we do them, and lay up, as it were, a safety fund of kindly feeling in their hearts which will not fail us in the hour of need.

The power of self-restraint is only to be acquired by daily exercise and habitual circumspection. Julius Cæsar, who might have been a great man could he have controlled his inordinate ambition, made it a rule, upon receiving a provocation, to repeat the Roman alphabet before he suffered himself to speak, that his naturally placable disposition might not be overborne by the tumult of sudden resentment. Plato, it is said, raised his hand to chastise a servant, when, perceiving himself angry, he kept his arm uplifted, and said to a friend, who, surprised at his posture, asked him what he was doing, "I am punishing a passionate man." The late Mr. Brewer, of Stepney, acquired great self-control. He adopted certain maxims which he scrupulously observed, and by such means obtained the utmost harmony and union in all his relations in life. He used to say "he was deaf, when he could hear, blind, when he could see, dumb, when he could speak, and that he extinguished all the fires he could, and never kindled any." Cornaro led a life of sensual indulgence till he was upwards of forty years of age, when, finding his constitution impaired and death threatening, he changed his mode of living, imposed a strong curb upon his appetites, and by adopting and observing rigid dietetic rules, regained his health and attained extreme longevity. Dr. Chalmers, when a young man, had to lament his occasional excesses at table, and their consequences, with deep humiliation and self reproach. But by placing a strict guard over his appetites, he was enabled to conquer the tendency to self-indulgence, and to undergo an amount of mental labor for which otherwise he would have been incompetent.

A man conspicuous in the Society of Friends lately remarked, when within a few hours of his decease, in retrospection of an active and well spent life, "I have finished my work." He was remarkable, throughout a long life, for his self-abnegation of every thing that had the appearance of over-indulgence, and maintained from youth to old age the strictest guard upon his language and conduct. Unless he had so done he could hardly have triumphed in the assurance of the perfect completion of his work. For whatever else we may have to do in the world, it is certainly the duty of every one, as a moral being, to subject his appetites and passions to the control of reason and religion; and if at the close of life he has done less than this, though he may have erected by his labors the most enduring monuments of his genius or his power, he has left unaccomplished a most important part of the work that was given him to do.

L.

PEACE ADDRESS TO THE ENGLISH PEOPLE.

The following is a copy of the address lately sent by the committee appointed at a meeting of the citizens of Philadelphia, in reply to the addresses of the citizens of Manchester and Liverpool to the people of the United States:

[COPY.]

Address from the Citizens of Philadelphia to the Citizens of Manchester and Liverpool, and to the other Inhabitants of Great Britain:

We have received, with profound satisfaction, the letter addressed by you to the people of the United States, in relation to the difficulties existing between the two countries. There is not a sentiment, not a word, in that truly fraternal address, which we do not make our own. We feel, as you do, that Englishmen and Americans are substantially one. No two nations of equal extent are now, or ever have been, so closely bound together. No two nations, really independent of each other, ever had so many causes for being at amity; so few causes for alienation even, much less for war. We speak the same tongue, we are of one faith, we are of one blood. For every feeling, interest, custom, habit, mode of thinking or acting, in which we are at variance, there are a hundred, and those of a hundred-fold weight and importance, in which we are as one.

War between two such nations cannot possibly seem more horrible and unnatural in your eyes than it does in ours. We desire, therefore, to assure you, with all the emphasis and solemnity which it is possible for words to give, that the government and people of the United States have no desire to be at war, or even at feud, with Great Britain.

It is for this reason that we have received with such special satisfaction the demonstrations of friendship and brotherhood, contained in your address, and we desire to respond in the same spirit, without reserve and with our whole hearts.

Our aims, our interests, our sentiments of humanity, the principles of our religion all look to peace. War with any nation, and most of all with the people of Great Britain—which would be war with our own flesh and blood—is abhorrent to every cherished sentiment of the American heart. Friends and brethren, we go farther. It is our desire not only to avoid the dreadful extremity of war, but to live on terms of the most cordial friendship with you. If there is any one sentiment on which Americans are all of one mind, it is the wish expressed by our minister, Mr. Dallas, that between the government and people of Great Britain, and those of the United States, every cause of misunderstanding, and with it every shadow of alienation and distrust, should be at once and forever banished.

Signed in behalf of the citizens of Philadel-

phia, convened in public meeting, at the Merchants' Exchange, July 3d, 1856.

RICHARD VAUX, Mayor of Philadelphia.
A. J. LEWIS,
EDMUND A. SOUDER,
WM. C. PATTERSON,
JOHN S. HART,
MORRIS L. HALLOWELL.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 16, 1856.

FRIENDS' REVIEW—ITS PAST, PRESENT AND FUTURE.—We record, with great satisfaction, some of the testimonials sent us, to the character and labors of our beloved friend, the late Editor, and believe a response will be found in the hearts and judgment of our readers generally.

A friend in the North writes:—"It was with feelings of sorrow and regret that I read the decease of our esteemed and well beloved friend and brother, Enoch Lewis. I also was comforted under the sense afforded that his end was sweet, abiding peace. 'Precious in the sight of the Lord is the death of his saints,' and may the language of our hearts be,—let us live the life of the righteous, that so our last end may be like his. I believe it may be said of this dear friend, that he labored long and faithfully for the welfare of the Society of which he was a concerned and exercised member, and that he advocated in their purity the precious doctrines held by our forefathers in the Truth. I have long observed with pleasure—having taken the *Review* from its commencement,—the sweet spirit of charity with which his communications have been clothed, and the query arises, upon whose shoulders hath his mantle descended? I have much desired that *Friends' Review* may still continue to visit weekly the homes of many, to the strengthening and comforting of their hearts."

An esteemed correspondent in the East says: "I apprehend there are many others beside myself who can adopt the striking language used of old on the death of a prominent individual, 'Know ye not that a great man has this day fallen, and a prince in Israel?' I hope and trust you will be enabled to continue the *Review* on the same praiseworthy foundation. I have been forcibly struck many times at the gentleness of our friend's strictures on the course of others, with whom he could not unite, maintaining at the same time an uncompromising firmness in what he believed to be right. If ever there was a man honestly contending for the right, dying with his harness on, faithful and bright unto the last, I believe the meed may justly be awarded to our friend, Enoch Lewis."

Deprived as we now are of the wise and prudent counsel, the deep religious experience, and the high literary ability which have hitherto imparted great value and interest to the Review, and secured the confidence of its readers, we may, nevertheless, assure them that in no respect will our efforts be relaxed in endeavoring to conduct it on the principles which have thus far distinguished it, that it may continue an important means of promoting the true interests of the Religious Society of Friends. The paper was established by a number of individuals, who, associating under the name of "Contributors to Friends' Review," furnished the necessary capital, and through their "Publishing Committee" assisted the Editor in his duties; and it will remain under the supervision of this Committee. For the present, therefore, we will close the subject by introducing to the careful attention and kind consideration of our agents and subscribers, the following communication, which has been received from a beloved friend and correspondent in a distant State.

"The present is an eventful period in the world, and in our own religious society. It is a time when it becomes us all to seek for that wisdom which is profitable to direct, and under the clear and gentle guidance thereof to find safety. The Church of later time has been deprived of some of those who have been especially distinguished as the dignified and faithful followers of its adorable Head, qualified through Him to counsel, comfort and strengthen its individual members.

Among those who have thus stood prominent in the army of the Lamb, veterans in His service, valiant in His cause, and who have recently entered into that life which has no end, the names of Stephen Grellet, Richard Mott, and Enoch Lewis, will at once present themselves as dearly loved and honored by us all. Their lives were devoted to the cause of Christ; they confessed Him before men, and to them, we doubt not, have been extended the gracious words 'Come ye blessed of my Father.' To them it is far better to depart and be with Christ, but the plaintive query arises, who shall fill their places in the Church Militant? He who is Head over

all things unto His Church knoweth, and unto Him let us look in confiding faith.

Will the Contributors accept from me the assurance of my deep sympathy for them, in the removal of the venerable Editor of the Review, who, from its incipiency, has presided over its columns with a Christian ability rarely witnessed in any similar publication. By you his loss must be severely felt, but be not dismayed.

I am one of those who believe the periodical with which you are connected, was instituted under right direction, that it has been conducted to the honor of truth, and that as it is continued on the same principles, advocating the same Christian doctrines, the same church order, the same social and moral practices in civil society, it will not fail still to be eminently serviceable.

To all who receive it into their families, to all who were favorable to its establishment, I would earnestly say, now is the time for you to give it your support; now is the time for you to lend a helping hand; now is the time for you to exert yourselves to increase the number of its subscribers. The Contributors (who derive from it no pecuniary benefit to themselves,) may well look to you not only for *sympathy* in their disinterested labors, but for *aid* in the extension of its circulation, that they may be enabled to secure such contributions to its columns, as will make it the same interesting and instructive publication, whose stated arrival at our homes we shall still hail with delight, and place it in the hands of our children, with confidence that its contents will tend to make them wiser and better. It is now no time for relaxation in our efforts on its behalf, and I confidently ask, who that has been in the habit of gathering from it every week the varied information it contains, would be willing to forego this satisfaction, to be deprived of this benefit? Let us then see to it that by no neglect or supineness of ours, the Friends' Review be permitted to lack that support and encouragement which are essential to its continuance, but that we may be engaged to cheer and strengthen those who are giving so much thought, and care, and toil to a weekly messenger, which is so filled with interest, which has done for the cause of Truth, so great an amount of good."

A DISTANT SUBSCRIBER.

ENOCH LEWIS.—The death of this able and eminently useful man, although at an age when strength becomes "labor and sorrow," is no ordinary event. He was in truth no ordinary man. There are features of his course and character which cannot be overlooked without great loss. His natural endowments were great; his intellect was scrutinizing and it was capacious; few men have been gifted with a greater power of conducting a process of reasoning independently of aid from books. His mind was singularly logical. From early life he devoted much time to mathematical studies, nor did he ever weary of them; certainly they greatly influenced his habits of thought. But with such power of abstraction he combined considerable versatility; he was a shrewd observer; his reading was various, and such was the extraordinary tenacity of his memory, that few events, and scarcely a date, escaped him. His profound interest in moral and religious subjects, however, more especially modified the natural features of his intellect; he brought to the investigation of the multifarious topics included under this head, a power of analysis and a habit acquired in his mathematical studies, of going to the bottom, of basing all his conclusions upon some axiom or unquestionable truth; and so closely was his argument built up on this foundation, that it was rarely any point was left undefended. It was indeed well for him, as it certainly was for the cause of Truth, that his mind was led into these inquiries, for he lost that narrowness of vision which the exclusive habit of reasoning upon absolute or mathematical demonstration produces: he was introduced into a wider field of thought, and though the circumstances by which he was surrounded in early life were not favorable to the cultivation of literary tastes, his reading was extended to a variety of topics. His historical knowledge was very considerable: he so constantly applied his acquisitions, he so habitually drew, from what he read or observed, lessons of great practical value in morals, or in the ordinary intercourse of life, that if he had read fewer books than many, he knew, for all useful purposes, far more than most men.

Of what he was in earlier life others must speak. It is well known that while to the inveterately dull and indolent he was an unacceptable teacher, to the faithful, and especially to the intelligent student, he greatly attached himself by his lucid instruction, his fatherly interest and his varied illustration. But in mature age none could be with him without observing the shrewdness of his remarks, his store of anecdote, of historical fact, and the happy application of passages from the older poets; sometimes surprising them by the exhibition of tastes not generally associated with habits of thought so severely logical.

Deeply interested in whatever tended to pro-

mote the moral improvement of mankind, all his acquirements were devoted to this end. Accurate, (his readers were sometimes almost ready to think to a fault,) thoroughly convinced of the truths he maintained, and accustomed to illustrate them by references historical or poetical, his style became the mirror of his thoughts. It was clear, condensed and varied; his language was "English undefiled," for he had drawn it from our older writers; and for the objects for which he wrote, it may well be questioned whether there are many better models of composition than his papers afford.

On his numerous labors this is not the time or the place to dwell. He had, as has been intimated, while yet a young man, made far greater progress in mathematics than was common at that period. Among the earliest teachers at Westtown, he brought to that important seminary a zeal for these studies which through his efforts was imparted to many young men; and it is not too much to say, that the extent to which they have been pursued, was greatly owing to his labors at a time when their value was scarcely understood. To the interests of that institution he continued to be greatly attached; for it and the cause of education he labored assiduously, self-sacrificingly, and so far as pecuniary compensation or the appreciation of others was concerned, without those rewards to which he was justly entitled. But he sought and obtained his reward where none, who humbly seek, ask in vain.

Others will narrate his early and earnest devotion to the cause of our colored population; his keen sense of the sinfulness of slavery; his efforts to ameliorate the condition of the Indians; his ever deepening interest in all movements which promised to relieve the suffering or to elevate the degraded; to these prominent traits we can only allude. Nor shall we assume here to depict his religious character; yet to omit his devotedness to the truth, as it has always been held by Friends, and which was the key to the whole tenor of his life, were to deprive his bright example of much of its force and value. Born a member of our Society, its doctrines and testimonies were, from the time that he came under the influence of religious conviction, to the latest period of his life, most precious to him. They commended themselves to his clear intellect, and were confirmed by all his Christian experience. He was throughout his long life a consistent Friend. It was his high estimate of the value of its principles which produced that devotion to the interests of Society for which he was so remarkable. He had carefully studied its history; he wrote from settled conviction in defence of its doctrines; and few men have better illustrated them by an earnest, laborious and self-denying life. He adhered to its principles under many and various trials. Through evil report and good report, at the sacrifice of early friendships, amidst open or secret opposition, through calumny and prejudice, he "held the even tenor of his way;" more earnest to exemplify the fruits of Christianity in his life than to obtain influence or applause; more anxious that no stain should be cast on the Truth, than that his own name should be free from aspersion; more concerned for the promotion of the cause of his Divine Master, than to enhance the appreciation of his own labors.

With what tempered zeal, what ceaseless watchfulness, what true charity, he bore his part in the unhappy controversies which have afflicted that body of Christian professors with whom he was associated, the pages of this journal abundantly testify. But truly to estimate the depth and sincerity of his Christian character was reserved for those who were permitted to be private witnesses of the exercise of these virtues; to see how carefully his thoughts, as well as his words, were guarded, and to sympathize with that sorrow which clouded his declining years, by reason of those strifes he had so earnestly sought to heal, and the injury to that cause for which he had so long labored.

C.

DIED.—At Cincinnati, Ohio, on the 5th ult., LYDIA S. PALMER, aged 49 years, a member of Cincinnati Monthly Meeting.

——, On the 19th ult., at Cotuit, Mass., HEMAN CROCKER, in his 48th year, a member of the Society of Friends. This dear friend's illness was of short duration, but he evidenced to his relatives and friends that *all was well*; greater resignation or sweeter tranquillity seldom surrounds the bed of the Christian than accompanied our brother to the last.

——, On the 31st of 7th mo., in Jonesboro, Grant co., Indiana, JOHN PEMBERTON, in the 45th year of his age, an elder of Back Creek Monthly Meeting. Sincerely attached to the principles of our religious Society, he was concerned to maintain a walk consistent therewith. His last sickness was short and

violent, which he bore with Christian patience, expressing a hope that his end would be peace. His friends entertain a consoling belief that he has entered into the rest prepared for the righteous.

Died, At Bellefonte, Centre co., Pa., on the 13th of 7th mo. last, in the 68th year of his age, George Valentine, a valuable member of Centre Monthly Meeting of Friends.

This dear friend was remarkable for his humility and child-like reverence for Divine things, as well as for his loving, tender spirit.

His last illness, which was a long and suffering one, he bore with much patience, and though never entirely confined to his bed, he seemed to feel, from the first, that he should not recover.

A few days before his death, he expressed with much calmness, that he was favored to believe that his sins were blotted out, and to feel that there was nothing in his way, adding, that for the last seven years of his life he had made it his chief object to serve the Lord.

——, On the 27th ult., near Salem, Columbiana county, Ohio, Esther French, widow of the late Thomas French, a much esteemed member and elder of Salem Monthly Meeting of Friends, in the 77th year of her age. In the decease of this dear and valued friend, not only do her relations and the community in which she moved sustain a loss, but the church is deprived of an ornament and pillar; one whose life has, in an eminent degree, been devoted to the Redeemer's cause. She was indeed a mother in Israel. She went about doing good; visiting the sick, administering to their necessities, and comforting those in affliction; and when objects of charity applied to her for aid, they were not sent empty away.

In the Christian doctrines and testimonies held by the Society of Friends from their rise, she was a firm believer, and, as such, labored much for their support, bearing whatever of trial fell to her lot, with the meekness which characterises the humble follower of the Lamb. During her illness, which was attended with much physical suffering, her heart seemed filled with love, with prayer and praise to her Heavenly Father: often speaking of His mercy and goodness to her, and praying that His presence might be round about her, and preserve her in patience and resignation to His divine will.

We have the consoling belief that she died in peace, and has, through the mercy of God, in Christ Jesus, her Lord, whom she loved, and on whose merits she relied, entered into that rest which remaineth to the people of God.

RELIGION IN COMMON LIFE.

By John Caird, M. A.

Henry Longstreth, Bookseller, No. 347 Market st., Philadelphia, has published the above discourse, which he will send, *post paid*, to any address, (on receipt of the money,) for 12½ cents single copy, or one dollar per dozen. He will also furnish Tract Associations with them at the low price of five dollars per hundred.

NOTICE.—Albert K. Smiley will re-open his school for boys, at No. 84 North 10th st., on the 1st of 9th month next. Circulars containing fuller information can be had at the drug store, corner of 10th and Arch st.

For Friends' Review.

COMPROMISE WITH ERROR AND INJUSTICE.

We often hear abundance of declamation on the subject of compromises, but too often forget how those compromises are made, and upon what principle they stand. When interests merely are compromised, the transaction may be regarded as an exchange of equivalents, and such exchanges ought to be faithfully observed; but there is a species of compromise very common in the world, which can scarcely be binding when made, and which ought certainly never to be made. I allude to a compromise between right and wrong. This seems to be particularly and pointedly alluded to by the proverb, "my son, if sinners entice thee, consent thou not." Every encroachment upon that which is strictly right ought to be carefully avoided in the commencement, for such encroachment is pretty sure to lead the way to other and more fatal compromises. One striking characteristic of compromise between right and wrong, is the tendency of the latter to pursue its encroachments until it eventually gains all it required, and even more than it ventured at first to ask. This is clearly observable in the compromises between slavery and freedom.

A Spanish proverb declares, that a nobleman was tempted by the arch enemy of mankind to commit one crime of three, leaving the selection to the nobleman himself. Two of these crimes were of the most atrocious character, and such as the editor would not wish to present to his readers, even in description; the third was the relatively innocent one of merely getting drunk. The nobleman considering the comparatively venial character of the last, resolved to yield to it; and what was the consequence? Maddened by the intoxicating bowl, he committed both of the others before his reason had resumed its sway.

Probably the most striking illustration of the consequence of a compromise between right and wrong, is furnished by the New Testament history. When our blessed Saviour was arraigned as a criminal before the Roman governor, the charges exhibited, and the manner in which it was attempted to support them, showed but too plainly the envious spirit which prompted the prosecution. Pilate, therefore, justly declared that he had found no fault in the man, but instead of simply performing his duty as an upright judge, by immediately discharging the prisoner, he seems to have thought he could satisfy the envions Jews by a compromise. He accordingly proposed to *chastise* him and let him go. But why chastise him, if, as he declared, he found no fault in him? It is certain it was his duty, as an impartial administrator of the law, to attest his innocence by an immediate and unconditional release. His plan of proceeding was an evident concession to the envy

and clamor of his accusers, and that concession evidently encouraged the Jews to increase their clamor, until they eventually obtained from the reluctant governor, in opposition to his declared convictions of justice, the cruel decision which they demanded.

My readers will here please to observe that the question is considered merely in the light of a judicial proceeding, as it was no doubt regarded by Pilate himself, without any reference to the great work of man's salvation, in which the Roman Governor was a reluctant but ignorant instrument. E. L.

For Friends' Review.

NICHOLAS NEWLIN'S CERTIFICATE.

The following certificate of removal was copied from the original, in the hand-writing of William Edmundson. The name, Newland, was either mis-spelled in the certificate or changed in this country, as Nicholas Newland was the ancestor of a numerous family of the Newlins in the United States. The document shows the care exercised by Friends in the early period of the Society, over its members, and is interesting as a specimen of honest plain-dealing.

"At the request of Nicholas Newland, we do hereby certify that the said Nicholas Newland acquainted our Men's meeting with his intention of removing himself and family out of this nation into New Jersey or Pennsylvania, in America; and we have nothing to charge against him or his family, as to their conversation in the world, since they frequented our meetings, but hath walked honestly among men for aught we know, or can hear of by inquiries which hath been made. But our Friends' meeting is generally dissatisfied with his so removing, he being well settled with his family, and having sufficient substance for food and raiment, which all that profess godliness in Christ Jesus ought to be content with; for we brought nothing into this world, and we are sure to take nothing out. And he hath given us no satisfactory reason for his removing, but our godly jealousy is, that his chief ground is fearfulness of sufferings here for the testimony of Jesus, or coveting worldly liberty; all which we certify from our Men's Meeting at Mount Mellick, [Ireland,] 25th of 12th month, 1682; and we further certify that inquiry hath been made concerning the clearness of Nathaniel and John Newland, sons of said Nicholas Newland, from all entanglements of marriage, and that they are released, for aught we find.

Signed, by the advice and in the behalf of the meeting,

TOBIAS PLADWELL,
WILLIAM EDMUNDSON,
CHR. RAPER, and others."

LARGE PASSENGER SHIPS.

For many years I have advocated a largely-increased use of iron ships, with a view to speed, safety and freedom from sea-sickness. For long voyages such vessels are needed, but much more for what may be called the sea-ferries. The uses of the great ship at Blackwall are still problematic—whether her present owners will finish her or sell her is uncertain; but the most important, the most paying use to which she could be applied, would be as a ferry-boat between Dover and Calais. So long as sea-sickness shall be a lot of humanity, so long will the transit across the Channel be a minimum. Once make the ferry between the two shores the trip of an hour, with absolute safety and freedom from sea-sickness, the traffic will become as incessant as between London and Blackwall, and Dover and Calais will become two of the greatest commercial emporiums in the world. The ship exists subject to the verification of her moving power; and there needs but the completion of the Dover harbor, with a fitting depth and a corresponding pair of piers on the opposite shore, to accomplish the end in view. Time was when our American cousins were accustomed to say in mercantile Arithmetic, "*Sixteen* steamboats make one mile." We may now rate them, or shall shortly, about *five* to the mile, and of a material not used in American calculation.

So large a vessel on the sea-ferry between England and France will serve many purposes. Invalids, needing sea-air, may obtain it more advantageously by living afloat than in dwellings ashore. With transit at a shilling to half-a-crown a head, and day-tickets or season-tickets, the English Channel may be as much frequented as the Hudson River, where people in hot weather live on board, and board in living; buyers and sellers would frequently rather wait and carry their goods with them. In China, whole families find it advantageous for many purposes, to live on board their junks; and this large craft might serve as a floating storehouse for commodities, facilitating the loading of smaller craft for distant regions. Great size gets rid of the difficulties of rough water and rough weather. In short, the same result would be obtained as though there were a causeway a mile in width with a railroad on it between England and France.

Such a craft established between Dover and Calais, it would not be long before Southampton and Havre would follow the initiation, and then perhaps England and Ireland, by a similar arrangement, would become as contiguous shores.

But till this mechanical question of transit between England and France shall be satisfactorily solved by the removal of all difficulties to a mere crossing to dine with a friend, or to a

family shopping for a morning, as they now do along a railway, France and England will not be satisfactorily united.— *W. Bridges Adams.*

VEGETABLE POISONS.

At this period, when so much attention has been directed to the subject of vegetable poisons, from the frequent deaths that have occurred, I have thought that my readers might be interested in learning which of the showy inhabitants of our English gardens are most inimical to human life. Unfortunately, there is nothing in the outward appearance of these plants to indicate their deadly nature. They are generally bright in color, and sometimes very elegant in form; and the greater part of them are common in every flower-garden. Among these last may be mentioned the Aconite, also called Wolfsbane, or Monkshood, of which there are various species, all ornamental. The common Monkshood is well known from the amusement children find in pinching the flowers, so as to make the curiously-folded petals start from beneath the hood like two great eyes. These petals look like gigantic and crested stamens, and the hood, which is only a calyx, is generally supposed to be formed of the petals of the flower. The real stamens are, however, the centre of the flower, and they surround a little group of three or five seed vessels or follicles, which, when ripe, burst open at the top to discharge their seeds. The leaves are deeply cut, and the stem, which is tall and upright, is thickened at the base, where it joins the root, so as to give it the appearance of celery; and persons have been poisoned by eating it in mistake for that vegetable. The part of the root which is buried in the ground is also thickened, and resembles horse-radish so much, that a party of friends dining together at Dingwall, in Scotland, were poisoned by the cook fancying it was a root of horse-radish she was scraping, when she was, in fact, offering to her master's guests a most deadly poison. There is nothing in the taste of this plant to warn the eater of it of his danger. It is slightly acrid, but not more so than many plants that are perfectly harmless. The Aconite is very nearly allied to the Larkspur, which is also poisonous, the seeds acting as a violent emetic. The Anemone is another poisonous plant, from its acridity and its emetic qualities; and the juice of its leaves will raise blisters. This is also the case with various kinds of Clematis and Ranunculus. The juice of the common Buttercup is extremely acrid, and the species with a creeping, fleshy root is a deadly poison to human beings, though pheasants seem to eat it with impunity, as its tubers have been found in the crops of birds that have been shot.

The seeds of Peony will occasion symptoms resembling cholera, with violent sickness; and the juice of the Poppy is, as everybody knows, highly narcotic. Opium is prepared from the capsule, or seed-vessel, of the large White Poppy, which is cultivated for that purpose to a great extent in the East, particularly in Turkey, Persia, and some parts of India.

The capsule of the Opium Poppy is much larger and more fleshy than that of the Corn Poppy, and this fleshy substance is full of a milky juice, which hardens by exposure in the air into the kind of gum which we call opium. In countries where opium is cultivated as an article of commerce, the Poppies are grown in large fields, and planted in rows to enable the people to reach their heads easily. When the petals of the flowers have fallen, and while the Poppy-heads are yet green and full of juice, the cultivators of opium wound the capsules with a kind of lancet having two blades, so that two cuts are made with each stroke. The milky juice which exudes hardens in the course of the night, and is scraped off the next morning with a blunt knife, before the sun has had time to melt it. It is afterwards kneaded into cakes, and packed in leaves for sale. Laudanum is opium steeped in spirits of wine; and paregoric is laudanum with aniseed and camphor added to it; morphine is the sedative part of opium separated from its intoxicating quality. In England all Poppies are more or less narcotic, and of course poisonous; but the milky juice is not secreted in sufficient quantities to render it worth while to cultivate the Poppies for their opium.

Nearly all the umbelliferous plants are poisonous in a wild state. Even Celery is only rendered wholesome by cultivation. Wild Chervil is also poisonous, but the cultivated kind is eaten in salads. Of all the umbelliferous plants, Water Hemlock, or Cowbane is, perhaps, the most deadly. It grows in marshy land in several places in the neighborhood of London; and, as it has no bad smell, it is sometimes eaten by cows, who die immediately. Children are also frequently poisoned by chewing it. It is an acrid poison, and destroys life by burning the coats of the stomach. Fool's Parsley is very dangerous, as it often comes up in gardens with the other parsley— and when both are quite young, it is not easy to tell the difference between them. When in flower, it is distinguished by two long beards hanging from each flower, while the common parsley has none. But even when not in flower, the two kinds may be distinguished by the leaves of the Fool's Parsley being of a darker and bluer green, and having a smell of garlic. Hemlock is also often mistaken for Parsley.

Water Parsnip is sometimes mistaken for Skirret, the tubers of which are often eaten in Scotland under the name of Crummock. The Water Parsnip, however, may be known by its always growing in water, which the Skirret does not. The Water Dropwort is still more dangerous from its strong resemblance to Celery; and this last plant is so poisonous that many persons feel giddy only from smelling it. *Loudon.*

FRUIT GROWING, ETC., IN OREGON.

Milwaukie, Oregon Ter., June, 1856.

Our winter, like *yours*, was very severe. For two weeks in January we had cold weather, the thermometer showing as low as two degrees below zero; very cold for Oregon, where vegetation is prolonged till New Year's, and when then cut down all at once, it is very destructive, and so it proved this time. No snow to shield, the grass and brambles were killed, and cattle got poor, as we have no winter feed, or but little. One thousand bushels of potatoes, dug or undug, rotted; and worse than all, many fruit trees, mostly in the nursery, were killed. But February was warm and dry, and started nature afresh. March and April were cool and wet. May, warm and dry.

February here is always warm, and causes the peach trees to bud and leaf out; then cold March stops the sap and causes a blight in the leaves. The sap then stagnates, and swells them to an enormous size. This often makes the fruit fall, and sometimes kills the trees, and almost checks peach-growing. But in apples, pears and plums, who can equal us?

Last autumn I visited all the principal bearing orchards in the valley; they are all of the best cultivated kinds, except a few seedling trees of the very first settlers—1,000 up to 3,000 trees are not uncommon in an orchard. I have gathered from five year old Smith's Cider tree, four barrels of apples. Many orchards, four years old, trees one year old when planted, average two barrels to the tree. Most kinds bear every year. This is true of plums, pears and cherries. About 3,000 barrels of apples were exported last year to California, for which $10 per bushel were paid on an average, in the orchard. This year perhaps 4 or 5,000 bushels will be exported—price, perhaps, $5 in the orchard.

The following are the most approved kinds, named according to rank: Wine Sap, Yellow and Green Newtown, Winter Pearmain, Baldwin, Esopus Spitzenburgh, but a rare bearer, Smith's Cider, Am. Golden Russet, White June-eating; and some other sorts, latterly introduced, promise well; but the July Bough is here an entire failure; it blights every spring. The Alexander proves worthless; Rambo here, like every place, one of the best.

All these and many other kinds were introduced by Messrs. Luelling & Meek, brought in wagons across the plains nine years ago. Their extensive nursery, and particularly their orchard of 8,000 apple, pear and plum trees, are now paying them for the heavy expense and trouble. This orchard is situated on the banks of the Willamet river, and steamboats pass daily. Their crop consisted last year of 1,000 barrels of fruit, which was all sent to San Francisco on steamers, in boxes that hold a bushel; the expenses are from $2 to $3 per box—$15,000 is not a big estimate of their receipts of last year. This orchard covers 40 acres, and occupies the ground all to itself; very little or no root crops are raised therein. Most all orchards are thus treated; on account of our dry summers, no small grain is ever raised in an orchard. Four or five times deep plowing, and hoeing and manuring the trees, keeps the soil in good tilth.

Some fruits grow to enormous size; for example, the Mammoth apple often weighs two pounds, pound pears nearly as heavy; the Bartlet often produces a second crop of medium good pears. Of Cherries, the Royal Ann stands pre-eminent; of the largest kind, yellow with a red cheek, firm and very sweet and juicy; it ripens after Mayduke, about 4th of July. I do not find this cherry described in the fruit books. It was sent here under the name of Cluster, from some New York nursery.

Grapes *appear* to do well. A vineyard of about 4,000 plants was set out last spring near Milwaukie, of Catawba, Isabella, and California grapes; the latter an old Spanish sort.

Thus I have given you a few broken remarks about Oregon, the land of much rain and more sunshine—of fruit, fulness and plenty; and if you should again be imposed upon by a few more such notes about things with us, would you chide us?—*Country Gentleman.*

THE ART OF KEEPING COOL.

The Newark Advertiser, ridicules the idea of travelling at this season of the year, for the purpose of keeping cool, and makes these suggestions:—

Our recipe is moral and mental. First, you must have a good conscience. We do not commence, as recipes usually do, by saying you must *take* a good conscience. This must be in possession beforehand, you cannot *take* it, it must come from a past of honest occupation, wherein you have intended injury to no man. Thus a good conscience towards *man* will be yours; we go no further—the rest belongs to the preacher. You must next give up all anxiety about profit and loss, as well as the great election, till cool weather. Be calm and you will be cool. Let not your bodily appetites run away with you while the dog star rages. They must be kept in leash. The passions must be kept under; they are whips to the blood. Choler may bring on cholic. Anxiety is too often the herald of fever; and an irritable temper descends into the stomach, and becomes the cause as well as consequence of dyspepsia. Preserve the mind serene, the honor clear; throw off the anxious cupidity of gain, and the depressing fear of loss. Do not be lamenting, that you are not somewhere, except the place where you happen to be. Worry not yourself and others about an ideal place, or a means of happiness you will never attain. The

sooner you are convinced of this, the better. Obtain this comfortable frame of mind, and then you will be in the neighborhood of contentment, which is only another name for happiness—all that man will ever realize.

A TRUTH FOR PARENTS.

Dr. Duff remarks—"I am prepared from experience to say that in nine cases out of ten, the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove in point of fact, rather a curse than a blessing. I am prepared to substantiate that as a matter of fact, not merely from my own knowledge of the subject, but from the statements of men who have been of watchful and observant habits, cultivated not in Great Britain, but in America. Yet it is melancholy, that so little do parents know of the mass of misery they are accumulating for their children, in heaping up these hoards for them, as little do they think how big with misery these hoards are." The remark is worthy of the best consideration of parents; and the truth it inculcates should constrain them to use their wealth in doing good, and not hoard it up to injure their children.

FOREIGN TRADE AT NEW-YORK.

The summary for the fiscal year ending with June last, shows that the imports of foreign merchandise, entered at N. York, where about 66 per cent. of the entries of the whole country are made, are, $198,022,000, or, an excess of $43,600,000 over the previous year, of which excess about one-half, or $22,990,000 was in foreign dry goods. The total presents, as compared with the heavy import of 1853–4, an excess of $7,292,000. The export tables show the largest movement of domestic produce ever known from this port, being $21,653,000 in excess of last year, and $8,542,000 in excess of the fiscal year ending June 30, 1854, which, like the present, embraced a large movement of breadstuffs and provisions. There is shown by the same tables, a reduced export of specie, by $15,723,000 as compared with last year and $12,120,000 as compared with 1854, and also a reduced movement in the re-exportation of foreign goods by $5,152,000 as compared with last year.—*Country Gentleman.*

THE FIRST STEAMBOAT.

We have an extraordinary genius in this city, in the person of a young colored man named Ben, a slave of John T. Hammond, Esq., employed in the Laboratory of the Naval Academy, who has recently planned and built a small steamboat, and on Wednesday afternoon last made a trial trip to the great satisfaction of Capt. Goldsborough and others, who witnessed the working of the engine. He came into the dock from the Academy, with six passengers, at the rate of seven miles an hour, much to the surprise and delight of a number of citizens, who had assembled there to witness the operations of the first steamboat built at the ancient city.

He is an unpretending colored man, and has labored under many disadvantages in endeavoring to accomplish that which he has had for several years so much at heart, and he deserves great credit for his perseverance and final success. He is of opinion that he will be able, in a short time, to make important improvements upon steamboat engines. We wish him success. —*Annapolis Republican, 28th inst.*

MINERALS WE EAT.

"All know," says the Portland Transcript, "that many men have a great deal of brass in their composition, but perhaps all are not aware of the variety of minerals that enter into and form a part of the human system." A writer in Dickens' Household Words thus tells the story:—

These minerals, which are interwoven with the living structure of the plant, are taken up into the fabric of the animal. And, to us, they are as important as to the meanest vegetable that grows. I, who write this, boast myself living flesh and blood. But lime strengthens my bones; iron flows in my blood; flint bristles in my hair; sulphur and phosphorus quiver in my flesh. In the human frame, the rock moves, the metal flows, and the materials of the earth, snatched by the divine power of vitality from the realms of inertia, live and move, and form part of a soul-tenanted frame. In the very secret chamber of the brain there lies a gland, gritty with earthy mineral matter, which Descartes did not scruple, with a crude scientific impiety, to assign as the residence of the soul. You could no more have lived and grown, and flourished without iron, and silica, and potash, and sodium, and magnesium, than wheat can flourish without phosphorus, grass without silica, cress without iodine, or clover without lime. We are all of us indeed of earth, earthy.—*Dickens's Household Words.*

CHASTENING IN LOVE.

O Saviour, whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way,
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still, in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright—but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze—but it whispered of woe,
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the Refuge thy pity displayed,
And still did this eager and credulous heart
Weave visions of promise that blooomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou showedst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which waits on the brave;
I asked for the palm branch, the robe and the crown;
I asked—and thou showedst me a cross and a grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O give me the heart that can *wait* and *be still*,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

GRANT.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—English dates are to the 2d inst. Parliament was prorogued on the 29th, by the Queen in person, who expressed in her speech the hope that the differences with the United States would soon be satisfactorily adjusted. The ministers stated that no steps had been taken towards the appointment of a Minister to the United States. The Special Committee of the House of Commons have made a report in relation to the Danish Sound dues. They do not suggest any precise mode of adjustment of the question, but they urge the immediate and final settlement of the matter by negotiation, if possible. The prospects of crops are good, and the price of breadstuffs has declined in consequence.

FRANCE.—The harvest has commenced in various parts of France, and appearances indicate a more than average yield.

The Emperor has ordered that the Protestants be allowed the free and undisturbed exercise of their religion throughout the Empire. A corps of observation has been established on the Pyrennean frontier.

SPAIN.—On the 24th ult. the royal troops commenced the bombardment of Saragossa, whereupon the insurgents demanded and obtained an armistice of five days. All the provinces, except Saragossa, are said to be quiet.

ITALY.—A telegraphic despatch announces that a revolt has broken out in the Duchy of Massacarra, but no particulars have been received. The King of Naples has replied to the representations of the English and French governments, that he wishes to act with clemency and to introduce reforms, but that he believes himself the best judge of the time and mode of doing so, and that at present it would not be proper to recall those who are banished, or liberate those who are imprisoned.

SWEDEN.—Advices from Stockholm mention that great excitement prevails in the diplomatic circles, in consequence of the reclamations made by Norway against the Russian encroachments on the Norwegian territory, and her planning to build fortifications along the coasts of the Baltic.

DOMESTIC.—A treaty has been formed with the Creek Indians by which they are to receive $1,000,000 in payment for their Alabama land claims.

Accounts from Lawrence, Kanzas, state that from the borders of Missouri to within two miles of that place, the reign of terror is complete. Houses are burned, horses stolen and men waylaid by bands of armed ruffians, shot at, beaten and left for dead, the United States troops making no effort to put a stop to these outrages.

The lighthouse on Plum island, near Newburyport, was set on fire by lightning and totally destroyed, during the storm of the 8th inst. The storm is said to have been the most severe experienced there for several years. The Merrimac river rose eleven feet, and much damage was done in New Hampshire.

CONGRESS.—The House proviso to the Army appropriation bill, securing protection to the settlers in Kanzas, has been stricken out by the Senate and the bill passed. A bill providing for a change of venue in the Kanzas treason cases, was referred to the Judiciary Committee. A bill for a wagon road to the Pacific and a number of river and harbor improvement bills were passed on the 6th inst. A substitute for the bill regulating the compensntion of members of Congress was reported on the 9th inst. It gives $2000 salary to members and disallows the supply of books. On the 11th, Senator Douglass, from the Committee on Territories, reported back the House bill to re-organize the Territory of Kanzas, with a written report, taking the ground that the Senate bill, now before the House, is the best plan of pacification that the Senate can devise, and recommending that the bill be laid on the table, which was accordingly done, yeas 35; nays 12. The provisoes relative to Kanzas, in the Civil Appropriation bill, were struck out, and the bill was returned to the House.

The Legislative, Judicial and Executive Appropriation bill was passed by the House of Representatives, on the 6th inst. with an amendment providing that no part of this money shall be expended for prosecuting or detaining any person charged with treason or any other political offence in Kanzas. The amendment which provides that no money shall be paid until the prosecutions against persons charged with treason be withdrawn, and the prisoners set at liberty, was also passed. The Naval Appropriation bill was passed on the 7th, and the bill making appropriations for lighthouses, coast and land surveys, &c., on the 9th. Among the latter are appropriations for the Post Office, Custom House and Court House at Philadelphia; for six revenue cutters on the lakes, and an appropriation of $75,000 for the purchase of cuttings and seeds for distribution through the Patent Office. The bill also abolishes the military superintendency of the public buildings. The bill for the improvement of the Des Moines Rapids was returned by the President on the 11th, with his objections, but was again passed by a vote of 130 to 54, being considerably more than two-thirds. The Post Office and Lighthouse appropriation bills were passed. The Civil appropriation bill, as returned by the Senate, with Sherman's proviso stricken out, was taken up and the House receded from the proviso, but inserted an amendment prohibiting the President from employing the army to enforce the laws of the bogus Legislature of Kanzas.

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For Friends' Review.

THOMAS STORY.

(Continued from page 771.)

The embarkation for America was on the 10th of 9th month, 1698, and was attended by many evidences of their calling to this service being from above. The love of the brethren one toward another at this season, was most consoling and cheering, and the religion that produces and fosters such precious feelings as are recorded in the following paragraph, cannot be bought at too dear a price.

"Being together in the great cabin, the good presence of the Lord commanded deep and inward silence before Him, and the Comforter of the just brake in upon us by his irresistible power, and greatly tendered us together in his heavenly love, whereby we were melted into many tears. Glorious was his appearance to the humbling of us all, and the admiration of some there who did not understand it. In this condition we remained for a considerable season, and then William Penn was concerned in prayer, for the good and preservation of us all, and more especially for us then about to leave them; with thanksgivings also for all the favors of God, and for that holy and precious enjoyment as an addition to his many former blessings. When he had finished, the Lord repeated his own holy effusion of divine, soul-melting love upon the silent, weeping assembly, to the full confirmation of us more immediately concerned, and further evidence to the brethren of the truth of our calling. In this love unfeigned, and tender condition of soul, we embraced each other to our mutual satisfaction; for the same powerful love of truth, that makes us loath to depart from the friends and brethren of our native land, drawing us to remote parts of the world, and remaining in our hearts, gives courage and strength to leave all and follow the Lord wheresoever he will. We looked after them so long as we could see them; not with minds to go backwards, or with any desire now to return, but in the comfort of divine love, which neither distance of place nor number of years shall ever be able to obstruct or deface, as we keep true to the Lord in ourselves."

After a voyage of three months they landed at a point on Chesapeake bay, at the house of their friend Edward Thomas, who with hearty goodwill invited a meeting the same day of their arrival to be held at his house, being zealous for the truth, and the good of his neighbors. This proved a comfortable season in the goodness of the Lord, and some, not Friends, were tendered, "the first fruits of their ministry" in the western world.

In North Carolina the colored people attended the meetings, and Thomas Story remarks, he "was glad to find them so near the truth and so teachable." He enquired of one of the men how long they had come to meetings, who replied, "They had always been kept in ignorance and disregarded, as persons who were not to expect anything from the Lord, till Jonathan Taylor, who had been there the year before, discoursing with them, had informed them that the grace of God, through Christ, was given also to them, and that they ought to believe in, and be led and taught by it, and so might come to be good Friends and saved as well as others; of which they were glad." Being afterward visited by other ministers, they went to meetings, and several were convinced. "Thus one planteth and another watereth, but the Lord giveth the increase."

"I called one of the negroes aside after the meeting, and exhorted him to be inward with the Lord; and that he and the rest should wait to know the power of God in themselves to change their minds from a state of nature and sin to an heavenly condition."

The man was very attentive, and said that those convinced among them had endeavored to instruct their people in those things which they had come to understand and believe, and that some were inquisitive after truth. The neglect of others he hoped would not discourage

them to press forward in that which they were persuaded was the best.

To a negro woman who was tendered by the words spoken, and stood weeping by the way-side, Thomas Story gave his hand as he passed her on horseback, and finding "the day of the Lord's tender visitation and mercy upon her," he spoke encouragingly to her.

Thus "to the poor the gospel was preached," and that doubtless continues even to this day to be, as it was in the bright dawning of that dispensation which brought "peace on earth and goodwill to men," one of the evidences of the genuineness of the ministry of the "Word of God," which is yet the precious gift of our Heavenly Father to his church.

Arriving at a house in the neighborhood of James River, he says, "We had not been long there till I perceived a concern in my mind for the truth; and seeing two Indian men servants and a negro woman about the house, I found it was on their account, for the love of God was towards them."

Being disturbed by the conversation of their host, Thomas Story "took an opportunity to retire into the woods, for a more free exercise of his mind in the gifts of God alone, and to see what might be the issue of his inward concern."

"Finding no way for it that night, the next morning I sent for those servants, and had the family and them together in the hall, where I published to them the day of the visitation of God, directing their minds to the light and grace of God in their own hearts; that as it reproved sin in them and in all men, so it teacheth all that will receive it, 'to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world,'—thereby men escaping the corruptions that are in the world through lust, are received into everlasting joys in the world to come. But such as are not led and governed by the grace of God here, are to be condemned to everlasting fire in the great day of judgment of Almighty God, which is coming upon all the world: and that though men should desire to die, they could not; neither is there any end of their torment; with some other things importing both the judgments and mercies of God. Perceiving them touched in some degree, I did my best, according to that understanding that the Lord gave me, to set their minds upon the present truth as an inward object."

"I also exhorted them to wait upon the Lord in stillness; who being a holy, invisible spirit, appears in the hearts of men; and that whatsoever things are reproved in men's hearts here in this world will be condemned at the day of judgment; but if they repent of their former evil deeds, and for the time to come join and unite with the spirit of Christ, which discovers and condemneth all evil in them, the Lord will not only forgive and forget their former sins, but be their exceeding great comforter in this life, and in the world to come they shall sing everlasting songs of joyful praises to the great God, in the kingdom of his glory, in the sweet company of innumerable angels, and the spirits of just and good men, in a state of perfection, where there is divine pleasure, unutterable and ever-verlasting. After this I prayed, and Robert Gove having spoken something among them, we concluded; and I had great peace in the Lord."

One of the Indians wept much, and the Friends having a meeting the next day about two miles distant, they both came to it.

How true it is that "God is no respecter of persons." We have seen that alike to the learned doctor, to the wealthy baronet, to the highborn countess, to the great Czar of an extended empire, to the lowly oppressed slave, and the "poor Indian," was the Word sent as a comforter and as a reprover, and that church is blessed which contains ministers so faithful to that Word, that neither heights nor depths, as respects the condition of men, can move them from delivering the whole truth of the Gospel when commissioned by the great Captain of Salvation.

Soon after, they were at an Indian town, the chief of which was at first distrustful of them. But becoming more calm and settled, Thomas Story's companion spoke to them "concerning the immortality of the soul; and that God has placed a witness in the heart of every man, which approves that which is good, and reproves that which is evil."

"The chief then pointed to his head, and said that was treacherous or fallacious, but pointing to his breast said it was true and sweet there. Then he sent forth his breath, as if he had poured out his soul unto death, and signing up toward Heaven with his hand, raised a bold, cheerful and loud 'hey,' as if the soul ascended thither in a triumphant manner; and then pointing to his body, put his hand toward the earth, to demonstrate his opinion that the body remains there when the soul is departed and ascended."

It was reported of this chief that he was never seen to be drunk but once, and that was when young; which had proved so troublesome to his mind and virtuous inclination, that he always thereafter shunned every occasion of the like evil. Friends parted with them by shaking hands, one by one, beginning with the chief, and the Indians seemed well pleased with their visit.

To be continued.

Selected for Friends' Review.

FULL DEDICATION OF HEART.

"I have been interested with reading the early part of 'No Cross, No Crown,' and especially the chapter on lawful self, where the receiving back again, as Abraham did Isaac, the lawful pleasures which had been resigned to the

Divine will is so nicely spoken of, and I do believe it explains the cause of half the gloom of would-be Christians. They do not quite refuse, nor quite resign their hearts, and so they are kept, not only without true peace, but without the enjoyment of those earthly goods which have been called for, not to deprive their owners of them, but to be restored in this life 'an hundred fold.' How is it to be wished that these half measures were abandoned, and that if we have put our hand to the plough, we might not look back, as we so often have done to the unfitting ourselves for that kingdom which is not only righteousness, but peace and joy. 'That your joy may be full' is plainly the purpose of our Saviour towards his children; and yet how many, says a celebrated author, 'have just religion enough to make them unhappy when they do wrong, and yet not enough to induce them to do right.'

"I do believe, that if people did but accustom themselves to view small things as parts of large, moments as parts of life, intellects as parts of men, lives as parts of eternity, religion would cease to be the mere adjunct which it now is to many. I am convinced that till it be made the one object of our earnest love and endeavors; till we have an upright heart; till the leader of the fir tree points direct to heaven, and all lateral shoots not merely refrain from interfering, but mainly grow in order to support, nourish and minister to it; we shall never have that perfect peace, that rest of spirit, that power to breathe freely,—conscious we are as, if not all, we ought to be—which constitute the happiness of a Christian. But enough of this; don't think I pretend to any such attainments, though I can sometimes say 'I follow after.'"—*Diary of E. S.*

On the Progress of Religious Liberty, in connexion, especially, with the History of England.
By JOHN HODGKIN.

In accepting your invitation to give the introductory lecture, on the opening of the Friends' Reading Society, this session, I labor under considerable disadvantage, not only from having never before delivered any such address, but also from not having even been a member of any similar institution.

Whilst, however, on this and on other grounds, I feel the duties of my present position both difficult and responsible, I yet regard your having placed me in it, as a kind and gratifying proof of your confidence; and I can but esteem it a privilege and a pleasure to mingle with you on such an occasion, and thus to share the interests of my younger friends; for I rejoice in being able to say that the older I grow, the more do I delight in the healthy joy, the intellectual pleasure, and, within due bounds, even the sportive fancy and playful wit of the young.

I am not one of those who think that the religion of the true Christian, whether older or younger, is to be confined to one particular day, to one particular place, to one particular class of duties, or, if I may so speak, to one particular part of the mind. Much as the feelings, and pre-eminently one class of the feelings, have to do with the work of true religion, yet I hold that the intellect and the taste also, in a word the entire man, body, soul and spirit, are to be under the control of Christian principle, to be dedicated to it, and to be sanctified, regulated, brightened, and, I was going to say, glorified by it. In the language of the parable, each of the three measures of meal, and every individual grain of the whole mass, is to be leavened by it. The error opposed to this truth "we see in its grosser form," as has been remarked by a modern author, "among persons who set aside one day in seven, or one season of the year, or one or two years at the close of their lives, when they acknowledge themselves miserable sinners; but spend the rest of their time as if God were for a season dethroned, or at least as if they found no solid satisfaction in becoming day by day more conformed to his holy will. Perhaps also a more subtle form of the same error may be traced in the separation so frequently established between the religious element in a man and the rest of his being, either as regards practical religion or doctrinal faith. It is at least not unusual to find persons thoroughly aware that the service of the Almighty is a thing to be approached in a serious frame of mind, and even with earnest reverence. They are perfectly sincere," continues the author, "in the respect which they pay to the Holy Scriptures and Sundays, and other such aids or embodiments of piety. Yet all this occupies a distinct and rather a small corner of their heart. The larger portion of that inner world is overrun with thoughts or desires which, whether directly contrary to true religion or not, are at least never brought into contact with its tests, or in short subjected to its judgment, but are allowed to occupy an independent domain of their own. Thus our Lord and Master is allowed to reign with absolute power in a certain limited province of his rightful dominions, but upon the tacit condition that neither his word nor that of his messengers shall disturb the slumber or control the anarchy of the remainder. Such a division of the inheritance leads to many painful inconsistencies in the practice and the life of Christians."

Very different, I trust, are the views of most who hear me; of which the very existence of this Association is itself an evidence. In forming it, you have, in my opinion, done well, not only in the interest of general knowledge and of taste, but in that of religion also. For though we know from painful experience that a man, or a nation, or an age of the world may be intellectual without being religious, yet those ages and those countries in which ignorance has pre-

vailed have generally been those in which vice and superstition, with its natural correlative, unbelief, have also most abounded. And where, as in this and some other kindred institutions, the intellect and the taste are cultivated by persons who have also a common religious bond, and especially where their leaders and encouragers, whether of the youthful class or a little older, are men whose religious principles and habits are sound, it will, I believe, ever be seen that the same pursuits which make the intellect and taste more healthy and vigorous, will tend also to make the religious views more intelligent. Literature, science and art will thus become the handmaids of religion, and religion the true rectifier and ennobler of literature, science and art.

Allow me to add the practical hint, that in every thing to which we set our hand, or apply our head, (in the pursuit of gain or amusement, as well as in the performance of what we may regard as duty,) the more we can ask the divine blessing upon it, the more reasonably may we expect success, and the more likely will it be that that success will really promote our present and future happiness.

I will here mention to my young friends a truth which was fixed at a very early period upon my own mind by the remark of a friend who was paying a visit of Christian love in my father's family, viz: That few things more enlarge and strengthen the intellectual powers than genuine religious experience. I am sure that there is much wisdom in it, and I would say, if any of you doubt it, test it, like true philosophers, by experiment, and may divine grace bless the issue.

In looking at your rules, and considering your practice as exhibited in the annual Reports, I have been glad to see that you combine facilities for *reading*, encouragement to literary *composition*, and opportunities for free and open *conference* or discussion on the subjects of your study. By making provision for these three objects, you would seem to have had in view the three results so skilfully delineated by that great master of Philosophy, Lord Bacon,—"Reading maketh a full man, conference a ready man, and writing an exact man." Let me then encourage you steadily and perseveringly to cultivate all these three great departments of pursuit; not neglecting one to give undue prominence to the others; but moreover with this especial admonition, that whichever of them you are most disposed to shrink from or find the most difficult to attain—to that you be sure to give your chief care and zeal. I can recommend this course, on the one hand, from some experience of its benefit, and on the other from the consciousness that had I yet more resolutely addressed myself to surmount the difficulties which I found in that description of mental labor in which I was least successful, I should have greatly increased my powers both of usefulness and enjoyment.

There are some circumstances connected with the mental elements of this vast metropolis of manufacturing skill and enterprise, which give a peculiar value and importance to an institution like yours. The wonderfully rapid growth of material prosperity in this town and neighborhood is constantly throwing up into the wealthier classes, men of very limited education, and, in some instances, even of natural powers of mind by no means of a superior order, except in the peculiar quality of turning (Midas like) all they touch to gold. Under such circumstances, the aristocracy of knowledge is especially needed in order to modify and neutralize the sordid aristocracy of wealth; and although even the worst educated among the Society of Friends would probably be found better drilled, at least in rudimental learning, than many of the new men, "bound in calf and gilt, but not lettered," to whom I have alluded, yet it has long been a settled conviction in my mind that, compared with the educated classes around us, the literary standard of our young men is relatively not so high as that of our young women.

I have observed that the hours which the young women of the Society of Friends rescue from music and dancing and other frivolous amusements, they so often devote with eminent success to mental culture, that their average in sound learning is higher than that of other females in their own class in life. But our young men, on the contrary, are often less educated in literature and science, than those of their own class who have been brought up at college, at the public schools, or even at the common grammar schools. Let me then encourage the studious and talented among my younger brethren to go forward; and let me (if I may be so permitted) stimulate those of them, if such there be, who are holding back, to remember that unless they give increased diligence to private study, in addition to availing themselves of the opportunities afforded by institutions like this, they are in danger of being left behind in the race by their sisters, and also by the better educated of their own sex, and of thus missing the privilege of contributing their full quota to raise the mental standard of the circle or the neighborhood to which they belong, and of the generation of which they form a part.

In considering what subjects should be included within your range of reading, lectures, and discussion, I have no doubt that it is sometimes not easy to determine what to admit, and what to reject. I will, with your permission, before proceeding to the special subject which I have chosen for the evening, mention an idea which has latterly struck me very forcibly. If required to point out the two branches of secular knowledge which it most behoved a well educated man not to be ignorant of, (always of

course excepting the commonest rudiments of learning and the specific knowledge essential to his own trade, profession or calling in life,) I think I should say—the knowledge of the structure of his own bodily constitution, and the knowledge of the constitution of the government under which he lives. And yet I will put it to you: Are there any two branches of a sound and liberal education of which men are so generally, I had almost said universally, ignorant?

I am aware that the first, Physiology, requires care and judicious selection and handling to render it fit for a mixed auditory; but with care and judgment the outlines of it may very well be given in even a popular course, whilst the needful details can be readily filled up by a moderate portion of private study. The second, the British Constitution, is still better adapted to a public lecture; and would be found extremely interesting, a material assistance to the right understanding of English History, and an important aid in the discharge of many of the duties of life.

The subject which I have chosen for this evening's lecture, viz: the Progress of Religious Liberty, especially in connexion with the History of our own Country—whilst not so professional as Constitutional Law, is yet so closely connected with it, that if I should succeed in treating it at all popularly, it may, I trust, serve as an encouragement to some one else to give you a lecture on that subject also; a result indeed which I am more disposed to anticipate, from having observed in examining your Reports, that historical reading is on the increase, and that, at least in some of your discussional meetings, questions connected with the suffrage, with state trials, with the laws of descent, and with the purposes of civil government, have already found a place among you.

In proceeding to the main theme of the evening, I shall not weary you with definitions of liberty, civil or religious. On liberty in general, I may however remind you of the beautiful saying of William Penn, that that nation is free, where the laws rule and the people are a party to those laws; and on religious liberty, I shall content myself with remarking, that reason and religion alike proclaim that conscience should be free.

But though this now seems to us an elementary axiom, which it is at once preposterous to dispute and needless to prove, such is very far from having been the case always, or from being even now the case in all places.

I need not remind you of the faithful martyrs amongst the Old Testament saints who suffered from ungodly rulers and from heathen persecution, both in their own land and in the lands of their captivity; whose triumph of faith and suffering for the law of their God the apostle condenses into these few burning words—"they stopped the mouths of lions, quenched the violence of fire . . . were tortured, not accepting deliverance, that they might obtain a better resurrection: they had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy." I need not remind you of the "suffering persecution for righteousness' sake," on which our Lord pronounced the blessing, and under which He himself poured out his life for us, or of the noble witnesses for the truth who sealed their testimony with their blood in the apostolic age, commencing with the martyrdom of Stephen. You must also be familiar with the great Roman persecutions of the Christians between the close of the Book of Acts and the reign of Constantine, and which, although some writers classify them differently, are generally known by the names of the emperors under which they respectively occurred:

The 1st under Nero; the 2nd under Domitian; the 3rd under Trajan; the 4th under Adrian; the 5th under Antoninus and M. Aurelius; the 6th under Severus; the 7th under Maximin; the 8th under Decius; the 9th under Valerian; and the 10th and most tremendous of all, under Dioclesian.

I shall, in passing, remark how manifestly untenable is the notion that Heathens have generally been tolerant, and professing Christians alone bigoted and persecuting, a notion entertained indeed (as it would seem) by Lord Bacon himself, since he says in his Essay of Unity in Religion, "The quarrels and divisions about religion were evils unknown to the heathen;" and the theory is more formally stated by Gibbon, with the view, no doubt, of casting odium on Christianity.

That there may be a spice of truth in this calumny (as is mostly the case with calumny, if it is to have any chance of success,) I will not entirely deny, since the very existence of a positive faith in a clear and distinct truth, like that of the existence of one God, as opposed to the infinite imaginations of polytheism, or of the efficacy of one sacrifice for the sins of the whole world, as opposed to the endless varieties of pagan worship, would necessarily exclude that latitudinarian compromise which heathen conquerors sometimes made with subject nations by adding the deities of the vanquished to those already worshipped by the victors. But genuine Christianity combines with this earnestness for the one true faith, charity for those who differ, and liberty of conscience even for those who are in great error in matters of opinion. And as a complete refutation of the assertion so rashly hazarded, that religious intolerance was unknown to the heathen, I need only refer to

the law under which Socrates was put to death on the free soil of Attica, and to those persecutions of Imperial Rome, which I have just enumerated, and in which it has been asserted by some, that from a million and a half to two millions of Christians perished. Indeed this appears to have been the very practice which Mæcenas counselled Augustus to adopt at the commencement of the empire. For, according to Dion Cassius, he recommended the Emperor to worship the gods himself according to the established form, and to force all others to do the same, and to hate and to punish all those who should attempt to introduce foreign religions.

[To be continued.]

A WALK TO GETHSEMANE.

Following now a path which turns a little to the south, at the distance of eight or ten rods beyond the bridge, we reach the north end of the garden of Gethsemane. The ground begins to rise here, and we stand at the western foot of Olivet. It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before any other, on my arrival at Jerusalem, and the one of which I took my last formal view on the morning of my departure. The tradition which places the agony and betrayal of our Saviour here, has a great amount of evidence in its support. Eusebius, Bishop of Cæsarea, who lived almost early enough to have taken by the hand some aged Christian who had seen the companions of the apostles, speaks of the garden as well known; and Jerome, about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. There is no proof that the tradition has ever wavered. The indications of the New Testament favor entirely the same view. When it is said that "Jesus went forth with his disciples beyond the brook Kedron, where was a garden," (John, 18: 1,) it is implied that he did not go far up the Mount of Olives, but reached the place which he had in view soon after crossing the bed of that stream. The garden is named in that passage which refers to the brook, and not the mountain.

The space enclosed as Gethsemane contains but about one third of an acre, and is surrounded by a low wall, covered with white stucco. It is entered by a gate, kept under lock and key, under the control of one of the convents at Jerusalem. The eight olive trees here are evidently very aged; most of them, though they are still verdant and productive, are so decayed that heaps of stones have been piled up against their trunks, to keep them from being blown down by the wind. Trees of this kind are remarkably long-lived, and it is not impossible that those now here may have sprung from the roots of those which grew in the days of Christ. Other olive trees, apparently quite as old, occur just beyond the limits of the enclosure. It may be allowed that the original garden may have been more or less extensive than the present site, or have stood a few rods further to the north or to the south; but far, certainly, from that spot it need not be supposed to have been. We may sit down there, and read the affecting narrative of what the Saviour endured for our redemption, and feel assured that we are near the place where he prayed, "saying, not my will but thine be done;" and where, "being in an agony, he sweat, as it were, great drops of blood, falling down to the ground."

The garden has a reservoir, which supplies water for moistening the ground, and cultivating a few flowers. A series of rude pictures may be seen on the interior face of the wall, representing the different scenes in the history of Christ's passion, such as the scourging, the mockery of the soldiers, the sinking beneath the cross, and the like. As I sat beneath the olives, and observed how very near the city was, with what perfect ease a person there could survey at a glance the entire length of the eastern wall, and the slope of the hill toward the valley, I could not divest myself of the impression that this local peculiarity should be allowed to explain a passage in the account of the Saviour's apprehension. Every one must have noticed something abrupt in his summons to the disciples—"Arise, let us be going; see, he is at hand that doth betray me." (Matt. 26: 46.) It is not improbable that his watchful eye, at that moment, caught sight of Judas and his accomplices, as they issued from one of the eastern gates, or turned round the northern or southern corner of the walls, in order to descend into the valley. Even if the night was dark, he could have seen the torches which they carried, and could have felt no uncertainty respecting the object of such a movement at that unseasonable hour. This view is not necessary to the explanation of the passage, but it is a natural one, and supplies a connection between the language and the external circumstances, which augments exceedingly the graphic power of the narrative.

As I was passing near Gethsemane one day, I saw, at a little distance, a shepherd engaged in the shearing of his flock. The animal lay stretched before him on the ground; submitting, without resistance or complaint, to the operation which he was performing. It seemed as if every movement of the shears would lacerate the flesh; the feet were bound; the man's knees were pressed rudely against the sides of the captive. This posture, so irksome, had to be endured for a considerable length of time, before the ample fleece was removed. Yet during it all, it was wonderful to observe how patient the creature remained; it struggled not,—opened not its mouth. Under ordinary circumstances the incident might not have attracted attention; but,

being seen in such a place, it spoke to my heart with touching power. How could I forget the prophet's use of that emblem, in describing the spirit of unshrinking submission to appointed suffering, which was to distinguish the Saviour of men, and of which he gave such matchless proof in the agony of the garden! Isaiah said, with reference to his character, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (Isaiah, 53 : 7.)—*Hackett's Illustrations.*

For Friends' Review.

THE DIGNITY OF LABOR.

Sentiments of the right kind, and in the right direction, should be added to every young man's mental treasury for use, and as capital in the business of life. The starting point should be well considered and wisely fixed, not so much for the attainment of ambitious ends as for the realization of a higher and nobler purpose, to be a good and useful citizen of the community in which we live, and to let our "sphere shine with our fair example."

The object of this article is to present some extracts from the work of F. L. Olmstead, entitled 'Seaboard Slave States,' which, as may readily be supposed, spring from a view of that great wrong fostered by the slave system, which renders manual labor disreputable, and would make those professions which are esteemed free from it the only ones compatible with the dignity of man.

They are given here in the hope that they may influence some to the choice of what the world may term humble occupations, but in which a man being useful may best fulfil the true purpose of life, though not widely known.

"Stillest streams
Oft water fairest meadows; and the bird
That flutters least, is longest on the wing;
Ask him indeed what trophies he has raised,
Or what achievements of immortal fame
He purposes, and he shall answer—None."

But, as the Christian poet well describes it, however humble, he may be a brave soldier:—

"His warfare is within. There unfatigued
His fervent spirit labors. There he fights,
And there obtains fresh triumphs o'er himself,
And never withering wreaths, compared with which,
The laurels that a Cæsar reaps, are weeds."

Those occupations which the world deems "less respectable," are often found to be most fruitful in Christian virtues, and what can more ennoble a man than these?

* * * * "And though small
His influence, if that influence all be spent
In soothing sorrow and in quenching strife,
In aiding helpless indigence, in works,
From which, at least, a grateful few derive
Some taste of comfort in a world of woe;
Then let the supercilious great confess
He serves his country, recompenses well
The State, beneath the shadow of whose vine
He sits secure, and in the scale of life
Holds no ignoble, though a slighted place."

Our author says, "Certain I am, that in my experience, the young men of good sense, sobriety and industry, who have been educated as artizans, have been more successful in every view than the young men of similar quality who have been educated as clerks. Where, too, so much capital as is necessary to prepare a man for the learned professions, has been used to prepare workers in the industrial fields of science, it has been better, sooner, and with more honor repaid in the results. There is greatly more need for the genius of Michael Angelo in a garden, or a ship yard, a blacksmith, or carpenter shop, than in the sales room, the counting house, the pulpit or the court house. Nor need the cobbler's stall, if a man have, by nature, great endowments for statesmanship, be the smallest restriction on their developement. I believe, in fact, it yet is not, and that it is still easier for a great mind to direct itself to great things, and to gain a position to work great things, in hammering leather, than in engrossing pleas and filing declarations.

"And I consider the skilled workman to be always more independent of charity, to be in a more reliable and respectable position, actually, in society, than the skilled clerk, or the professional man; so far, that is to say, as the mere callings of each are concerned. A larger proportion of the clergymen, lawyers, doctors, salesmen, tradesmen, merchants, speculators in land, and planters in the United States, are involved in debt, and will never pay their debts, than of the laborers, yeomen, farmers, mechanics and artizans.

"In every way, I repeat it, the idea that a muscular or handicraft occupation, if directed with the genius and thought it always may and should be, is lower or less fortunate, and less likely to be attended with honor in a free country, than the occupations of transfer, scheming, copying, and adapting of forms and precedents, is a most false and pernicious one. It is true, only, that a man without any education may be a bad workman, while he cannot well be a bad clerk, lawyer, or physician. But genius, taste, energy, and dexterity, as well as culture of the mind, are even more valuable, and are at this time more wanted in our market, and are better paid for in the artizan and mechanic, than they are in the tradesman or in the professional man."

M.

DISINFECTING AGENTS.

The best and most simple disinfecting agent known is the chloride of zinc. It is made by dissolving zinc in muriatic acid, and is applied in a diluted state to foul and offensive drains, cess-pools, &c. The sulphate of zinc, however, is nearly as good, cheaper, and is more easily managed. It can be purchased at any druggist's in the form of a salt. A pound of it dissolved in two pails of warm water and thrown into an

offensive cesspool, will soon deodorize it. During the hot weather, this disinfecting agent should be applied pretty freely in thousands of places in New York and other cities. Copperas (sulphate of iron) may be applied in the same manner and for the same purpose. It is not such a good disinfectant as the chloride of zinc, but it is much cheaper.—*Scientific American.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 23, 1856.

FRIENDS IN KANSAS.—Having several subscribers to the *Review* in Kansas, we were aware, previous to the receipt of the communication from Richard Mendenhall, which we publish this week, that a number of Friends had settled in that territory. Our sympathies were strongly awakened towards them, knowing that great trial and difficulty must attend them, whether they stood firm in the maintenance of their religious principles, or were drawn aside by popular clamor and excitement. It is earnestly to be hoped that nothing may induce them to yield their faith in the power and efficacy of the principles of peace. These have been happily tested on various remarkable occasions in the history of our religious society; and, surrounded as the inhabitants of Kansas are by dangers, their position is not more threatening or fearful than was that of many Friends in the early settlement of America, or of those who were so wonderfully preserved in Ireland during the rebellion of 1798. Bancroft says of William Penn, "He came without arms; he declared his purpose to abstain from violence; he had no message but peace; and not a drop of Quaker blood was ever shed by an Indian."

The preservation of Friends in Ireland in the midst of the most appalling scenes of violence and bloodshed, was not less remarkable. The frenzy of political excitement, and the rage of bigotry and fanaticism, were alike disarmed by the spirit of peace, meekly exhibited under all the frequently changing circumstances of the contending parties.

"During that terrible conflict," says a late writer, "the Irish Quakers were continually between two fires. The Protestant party viewed them with suspicion and dislike, because they refused to fight or to pay military taxes; and the fierce multitude of insurgents deemed it sufficient cause of death, that they would neither profess belief in the Catholic religion, nor help them fight for Irish freedom. Victory alternated between the two contending parties, and, as usual in civil war, the victors made almost indiscriminate havoc of those who did not march under their banners. It was a perilous time for all men; but the Quakers alone were liable to a raking fire from both sides. Foreseeing calamity, they had, nearly two years before the war broke out, publicly destroyed all their guns and other weapons used for game. But this pledge of pacific intentions was not sufficient to satisfy the government, which required warlike assistance at their hands. Threats and insults were heaped upon them from all quarters; but they steadfastly adhered to their resolution of doing good to both parties and harm to neither. Their houses were filled with widows and orphans; with the sick, the wounded and the dying, belonging both to the loyalists and the rebels. Sometimes, when the Catholic insurgents were victorious, they would be greatly enraged to find Quaker houses filled with Protestant families. They would point their pistols and threaten death, if their enemies were not immediately turned into the street to be massacred. But the pistol dropped when the Christian mildly replied, 'Do what thou wilt, I will not harm thee or any other human being.' Not even amid the savage fierceness of civil war, could men fire at one who spoke such words as these. They saw that this was not cowardice, but bravery very much higher than their own."

Both parties found that *the houses of the men of peace were the only places of safety*, and at the close of the bloody contest it was ascertained that the life of but one member of the Society of Friends had been sacrificed. He was a young man who, losing his trust in pacific principles, put on a military uniform and went for protection into a garrison, which was taken by the insurgents, and he was killed. "His dress and arms spoke the language of hostility," says the historian, "and therefore invited it."

It seems appropriate to the present occasion to introduce an extract from Jonathan Dymond's essay on "the probable practical effects of adhering to the moral law in respect to war;" and our readers may accordingly find, in another part of this paper, his clear and convincing remarks on the subject.

PROGRESS OF RELIGIOUS LIBERTY.—We have been favored with a copy of an Address on this subject, delivered before the "Friends' Reading Society," Birmingham, England, at the opening of its session, 1855—6, by John Hodgkin, of London, who is well known and esteemed in England as a minister amongst Friends, and has been unwearied in his efforts to promote the literary improvement and the religious welfare of young men connected with our religious society. A portion of the address is given this week, and the whole will run through four or five numbers. The author gives evidence of much research in its preparation, being "learned in the law," but he has avoided dry details, and we trust it will be found both interesting and instructive.

Friends have not only acted a prominent part, but have suffered deeply in procuring the degree of religious liberty now enjoyed in several countries, particularly Great Britain and the United States; and, if they continue faithful in the support of their principles, it may be found that their share of labor and suffering is not yet accomplished. The full enjoyment of the rights of conscience and the perfect equality of all men in respect to religious liberty, without interference, and free from every attempt at regulation by the State, by public opinion, by political influence, or by ecclesiastical domination, are subjects not yet clearly understood, nor duly regarded, even in this country.

PRISCILLA GREEN AND MARY NICHOLSON.—Late accounts from England state that these Friends expect to embark for America in the early part of next month, on a religious visit, the former having been liberated for the service by London Yearly Meeting of Ministers and Elders, and the latter by the Morning Meeting.

MARRIED,—On the 25th of Sixth month last, at White Lick Meeting, Morgan County, Ind., Dr. JOHN PICKARD to SARAH, daughter of Joseph and Anna Hunt.

——, At Friends' Meeting, Somerton, Nansemond Co., Va., on the 10th of last month, ELIJAH HARE to HARRIET M. HARE, both members of the Lower Monthly Meeting.

DIED,—Near Harveysburg, Warren Co., Ohio, on the 1st of Fifth month last, SARAH T. LEWIS, daughter of Jesse and Hannah Lewis, in the 27th year of her age—a member of Miami Monthly Meeting. She bore her protracted affliction with much patience; and from many expressions, during her illness, her friends entertain the consoling hope that her end was peace.

DIED, On the 27th of Sixth month last, at the residence of her brother, Elijah Hare, in Nansemond Co., Va., ELIZABETH FAULK, relict of Wm. Faulk, in the 83d year of her age—a much esteemed member and elder of the Lower Monthly Meeting of Friends.

——, On the 28th ult., MARY, wife of Abraham Morris, in the 62d year of her age, a well beloved Elder of Gilead Monthly Meeting, Morrow Co., Ohio.

She was enabled to bear a protracted and painful illness with much Christian patience and resignation, and died as she had lived, in the hope of salvation through Jesus Christ our Lord, ejaculating with her latest breath, "merciful Saviour take me to thyself."

——, On the 5th inst., at her residence in this city, ELIZABETH W. THOMSON, widow of Peter Thomson, in the 84th year of her age.

Having, through submission to the cross of Christ, become early prepared for usefulness in our Religious Society, she devoted the meridian of her day and the powers of a superior mind to its services and interests, and was constrained to uphold its principles in their purity and fulness, to the close of a long life. Her Heavenly Father in inscrutable wisdom, appointed her years of bodily suffering,—through all, her confidence in a merciful Saviour sustained her, enabling her to show forth a beautiful example of Christian patience and resignation, and as the end approached to say, "My prospect is clearer, and sweeter, and brighter every day—all my sufferings are as nothing, when I think of the rest before me."

"Blessed are the dead who die in the Lord."

——, At her residence in Farnham, Canada East, on the 3d of 4th mo., last, PHILA D. BULL, wife of Aaron Bull, in the 68th year of her age.

She was married to Aaron Bull in 1814, and removed to reside with him in Farnham, he being the only member of the Society in that place until she joined him. In a few years, quite a number of Friends moving in, and many being received into membership, their numbers increased so that a Monthly meeting was allowed them, and for a few years past the Quarterly meeting has been held there once in the year. Thus this dear friend lived to see the wilderness of the country and of society in that place grow into a fruitful field. She long served as Overseer, and for some years filled the important station of Elder in the church. As her disorder increased, she imparted much good counsel to her children and to most or all that visited her, endeavoring to impress upon the young the necessity of an early dedication to the Master's service; and as her dissolution drew near, she said to those around her, "tell all that I have no merit of my own to lean upon, but all is of the mercy and merit of Him that died for us." Thus she passed away, leaving the consoling evidence that her end was peace.

——, on the 27th ult. at the residence of Harriet Steer, Cincinnatti, Dr. ABRAM STANLEY, a member of Redstone Monthly Meeting, Washington Co. Pa., in the 52d year of his age. The removal of this dear friend is deeply felt, not only by the religious Society of which he was a useful member, but amongst his numerous acquaintances, by whom as a friend and physician he was much beloved.

His death was superinduced by an unsuccessful attempt to reduce a dislocated shoulder of several month's standing, occasioned by a railroad accident. An artery giving way, he was suddenly prostrated, and soon lost all hopes of being restored. He was mercifully favored to resign himself altogether into the hands of the Heavenly Physician,—saying "they had done all they could;" and bore his suffering with patience and quiet resignation, expressing at times the peaceful assurance that was granted him, of soon being united to that countless multitude who have washed their robes and made them white in the blood of the Lamb.

PRACTICAL EFFECTS OF ADHERING TO THE PRINCIPLES OF PEACE.

It is never to be forgotten that our apparent interests in the present life are sometimes, in the economy of God, made subordinate to our interests in futurity. Yet, even in reference only to the present state of existence, I believe that we shall find that the testimony of experience is, that forbearance is most conducive to our interests. There is practical truth in the position, that, "When a man's ways please the Lord," he "maketh even his *enemies to be at peace with him.*"

The reader of American history will recollect, that in the beginning of the last century, a desultory and most dreadful warfare was carried on by the natives against the European settlers; a warfare that was provoked—as such warfare has almost always originally been—by the injury and violence of the Christians. The mode of destruction was secret and sudden. The barbarians sometimes lay in wait for those who might come within their reach, on the highway, or in the fields, and shot them without warning, and sometimes they attacked the Europeans in their houses, "scalping some, and knocking out the brains of others." From this horrible warfare the inhabitants sought safety by abandoning their houses, and retiring to fortified places, or to the neighborhood of garrisons; and those whom necessity still compelled to pass beyond the limits of such protection, provided themselves with arms for their defence. But amidst this dreadful desolation and universal terror, the *Society of Friends*, who were a considerable portion of the whole population, were steadfast to their principles. They would neither retire to garrisons, nor provide themselves with arms. They remained openly in the country, whilst the rest were flying to the forts. They still pursued their occupations in the fields or at their homes, without a weapon either for annoyance or defence. And what was their fate? They lived in security and quiet. The habitation, which, to his armed neighbor, was the scene of murder and of the scalping knife, was to the unarmed Quaker a place of safety and of peace. *Three* of the Society were however killed. And who were they? They were three who abandoned their principles. Two of these victims were men who, in the simple language of the narrator, "used to go to their labor without any weapons, and trusted to the Almighty, and depended on his providence to protect them, (it being their principle not to use weapons of war to offend others, or to defend themselves;) *but a spirit of distrust* taking place in their minds, they took weapons of war to defend themselves, and the Indians, who had seen them several times without them and let them alone, saying they were peaceable men and hurt nobody, therefore they would not hurt them—now seeing them have guns, and supposing they designed to kill the Indians, shot the men dead. The third whose life was sacrificed, was a woman, "who had remained in her habitation," not thinking herself warranted in going "to a fortified place for preservation," neither she, her son, nor daughter, nor to take thither the little ones: but the poor woman, after some time, began to let in a slavish fear, and advised her children to go with her to a fort not far from their dwelling. She went; and shortly afterwards, "the bloody, cruel Indians lay by the way, and killed her."

The fate of the Quakers during the rebellion in Ireland was nearly similar. It is well known the Rebellion was a time, not only of open war, but of cold-blooded murder; of the utmost fury of bigotry, and the utmost exasperation of revenge. Yet the Quakers were preserved even to a proverb; and when strangers passed through streets of ruin, and observed a house standing uninjured and alone, they would sometimes point and say, "That, doubtless, is the house of a Quaker." So complete indeed was the preservation which these people experienced, that in an official document of the Society they say, "no member of our Society fell a sacrifice but one young man; and that young man had assumed regimentals and arms."

It were to no purpose to say, in opposition to the evidence of these facts, that they form an exception to a general rule. The exception to the rule consists in the *trial* of the experiment of non-resistance, not in its *success*. Neither were it to any purpose to say, that the savages of America, or the desperadoes of Ireland, spared the Quakers because they were *previously* known to be an unoffending people, or because the Quakers had *previously* gained the love of these by forbearance or good offices. We concede all this: it is the very argument which we maintain. We say, that a *uniform, undeviating* regard to the peaceable obligations of Christianity, *becomes the safeguard of those who practice it.* We venture to maintain that no reason whatever can be assigned, why the fate of the Quakers would not be the fate of *all* who should adopt their conduct. No reason can be assigned why, if their numbers had been multiplied ten-fold, or an hundred-fold, they would not have been preserved. If there be such a reason, let us hear it. The American and Irish Quakers were, to

the rest of the community, what one nation is to a continent. And we must require the advocate of war to produce (that which has never yet been produced) a reason for believing, that although individuals exposed to destruction were preserved, a nation exposed to destruction would be destroyed. We do not, however, say, that if a people, in the customary state of men's passions, should be assailed by an invader, and should on a sudden choose to declare that they would try whether Providence would protect them—of such a people we do not say, that they would experience protection, and that none of them would be killed. But we say that the evidence of experience is, that a people who habitually regard the obligations of Christianity, in their conduct towards other men, and who steadfastly refuse, through whatever consequences, to engage in acts of hostility, *will experience protection in their peacefulness.* And it matters nothing to the argument, whether we refer that protection to the immediate agency of Providence, or to the influence of such conduct upon the minds of men.

Such has been the experience of the unoffending and unresisting, in individual life. A *National* example of refusal to bear arms, has only once been exhibited to the world; but that one example has proved, so far as its political circumstances enabled it to prove, all that humanity could desire and all that skepticism could demand, in favor of our argument.

It has been the ordinary practice of those who have colonized distant countries, to force a footing; or to maintain it with the sword. One of the first objects has been to build a fort, and to provide a military. The adventurers became soldiers, and the colony was a garrison. Pennsylvania was, however, colonized by men who believed that war was absolutely incompatible with Christianity, and who, therefore, resolved not to practice it. Having determined not to fight, *they maintained no soldiers* and *possessed no arms.* They planted themselves in a country that was surrounded by savages, and by savages who knew they were unarmed. If easiness of conquest or incapability of defence, could subject them to outrage, the Pennsylvanians might have been the very sport of violence. Plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. *But these were the people who possessed their country in security, whilst those around them were trembling for their existence.* Theirs was a land of peace, whilst every other was a land of war. The conclusion is inevitable, although extraordinary; they were in no need of arms, *because they would not use them.*

These Indians were sufficiently ready to commit outrages on other States, and often visited them with desolation and slaughter; with that sort of desolation and that sort of slaughter which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbearance. "But whatever the quarrels of the Pennsylvania Indians were with others, they uniformly respected and held, as it were, sacred, the territories of William Penn." "The Pennsylvanians never lost a man, woman, or child, by them; which neither the colony of Maryland, nor that of Virginia could say, no more than the great colony of New England."

The security and quiet of Pennsylvania was not a transient freedom from war, such as might accidentally happen to any nation. She continued to enjoy it "for more than seventy years," and "subsisted in the midst of six Indian nations, without so much as a militia for her defence."

I cannot wonder that these people were not molested, extraordinary and unexampled as their security was. There is something so noble in this confidence in the Supreme Protector, in this utter exclusion of "slavish fear," in this voluntary relinquishment of the means of injury or of defence, that I do not wonder that even ferocity could be disarmed by such virtue. A people generously living without arms amidst nations of warriors! Who would attack a people such as this? There are few men so abandoned as not to respect such confidence. It were a peculiar and an unusual intensity of wickedness that would not even revere it.

And when was the security of Pennsylvania molested, and its peace destroyed? When the men who had directed its counsels, and *who would not engage in war, were outvoted in its legislature;* when *they who supposed that there was greater security in the sword than in Christianity, became the predominating body.* From that hour the Pennsylvanians transferred their confidence in Christian principles, to a confidence in arms; *from that hour to the present, they have been subject to war.*

Such is the evidence, derived from a national example, of the consequences of a pursuit of the Christian policy in relation to war. Here are a people who absolutely refused to fight, and who incapacitated themselves for resistance by refusing to possess arms; and these were the people whose land, amidst surrounding broils and slaughter, was selected as a land of security and peace. The only national opportunity which the virtue of the Christian world has afforded us of ascertaining the safety of relying upon God for defence, has determined that it is safe.

Dymond.

THE ELECTRIC TELEGRAPH.

In speaking of the electric telegraph, we suppose that there is, in every message transmitted by its agency, a sort of journey accomplished by the current, as far as the wires may reach; and to us it is a matter of astonishment that some ele-

mental substance, set in motion at London, shall travel in the brief space of one minute to Glasgow. But the reality is far more wonderful than this idea. There is no actual current or passage of power. There is already provided by nature a connecting substance between the two termini; the electricity has not to travel, for it reaches all the way; and just as I could change the position of the hands of a clock, without going to the clock, supposing I had a long, light rod in my hand; so by touching and guiding one end of the long and subtle chain of fluid, I can change the hands of the electric dial at a distance of ten, a hundred, or a thousand miles.—*English Paper.*

For Friends' Review.

FRIENDS IN KANSAS.

Believing that it would be acceptable to the readers of the Review to know something of the situation of Friends in Kansas, I have been induced to offer a brief sketch. There are about twenty families of Friends in this Territory, who are scattered in various localities, embracing a wide extent of country. Five families, including about twenty-five members, are on the waters of Stranger Creek, nearly ten miles in a westerly direction from Fort Leavenworth, on the Missouri River. They hold a meeting for worship on First days. There are six families, and thirty members, on the Potawatomie Creek, a branch of the Osage River, near the 38th parallel of north latitude, and about seventy miles nearly south from the settlement on Stranger Creek, and fifty miles south from Kansas City, the nearest point on the Missouri River. A meeting for worship is held here on First days. The other Friends in the territory are widely scattered, there being one, two and three families in a place.

We feel our position to be a peculiarly trying one. Under the present excited and unsettled state of things in Kansas, it is not likely that other Friends will soon join us by immigration, and we do not feel at liberty to leave the territory, critical as the state of things around us may seem to be. Under the gross outrages and grievous wrongs which are imposed upon the people of Kansas, it requires close exercise of faith for a man of peace to maintain his principles. It is not in human nature to maintain the right kind of feelings towards the wicked perpetrators of the wrongs we suffer. It is only by a close exercise of Christian faith that this can be done; and supposing one to have gained the victory over wrong in his own breast, his work is but half accomplished. If defensive warfare *could* be justified in any case, it would seem to be so in the present one; and while the people in Kansas, generally, are preparing for defense, and calling upon all to do the same, the advocates of peace can but feel themselves placed in a trying position, not knowing at what hour they may be called upon to test their faith in the principles of peace. We know not but that we may be required to seal our testimonies with our blood. Some of our number have been threatened with violence, but so far as we are certainly informed, none has yet been offered, though it is rumored that one Friend in a distant part has been shot, but not mortally wounded. We are sensible that our position is one liable to trial, and calling for the sympathies and judicious counsel of our brethren. Doubtless it is only by a strict adherence to Christian faith, and dwelling near the Father of Mercies, that we shall be enabled to pursue the right course. RICHARD MENDENHALL.

Crescent-Hill, near Osawatomie, Kansas, 7 mo. 27, 1856.

From Friends' Intelligencer.

Review of the Weather &c., for Seventh Month.

	1855	1856
Rain during a portion of the 24 hours	11 d's	8 d's
Do. the whole or nearly the whole day,	2	0
Cloudy without storms,	5	9
Ordinary clear,	13	14

Average Temperature of the month as per three different hours of the day.

1855			1856		
9	12	3	9	12	3
76.18	82.77	86.88	77.13	85.03	85.98

	1855	1856
Average mean temperature of the month,	78.50 deg.	79.68 deg.
Amount of rain falling during the month,	6.40 in.	1.50 in.
Deaths in Philada. during the four current weeks of the mo.,	1117	1416

The mean temperature of this month has been about *four degrees* higher than the average for *sixty-seven* years past (though only a little more than a degree above that of last year) and has been *exceeded* only *eight* times during that period;—in 1791, 1793, 1798, 1822, 1825, 1828, 1830 and 1838. The excess is very small, being only about a quarter of a degree, except 1793 and 1838, when the mean reached 81 degrees!

In reference to RAIN, it will be observed that only *one and a half inches* has fallen during this month of the present year. The writer has not in his possession records of the *quantity* of rain that has fallen in each month, further back than 1825, but he believes no *Seventh* month has furnished as little since 1790 inclusive.

He has consulted "*Pierce,*" who commenced with the last named year, and finds *severe* droughts *of this month* recorded by him only three times, viz.; 1793, 1811 and 1822, until 1825, as before mentioned. Below will be found a table containing the only years since 1790 (unless the three specified by Pierce form additional exceptions) when *less* than *three inches* have fallen during the month under review:

1825	2 inches	1839	2½ inches
1832	2½ inches	1845	2⅞ inches,
1838	2¼ inches	1848	2¾ inches.

The quantity this month, usually varies from *four* to *six* inches; while in 1835 it reached *ten* inches, and in 1842, TWELVE inches! believed to be the greatest quantity in any one month on record. At the close of this month in 1832 it was stated, "only four inches of rain fell during the last nine weeks."

This remark induced the writer to make a comparative research, and he finds that the *present year*, only *three and a half inches* have fallen during the *Sixth* and *Seventh* months combined, and only *six inches* for the *Fifth*, *Sixth* and *Seventh* months combined—a period of *thirteen weeks!*

We much doubt whether a corresponding drought for these months can be found on record, for this vicinity. It is hoped, however, that the rain that has fallen so copiously since the preparation of this article for the press, will soon change the appearance of things.

Philada., 8th mo. 9th, 1856. J. M. E.

A CHRONOLOGY OF PAPER AND PAPER MAKING.

This is the title of a very elegantly printed pamphlet of some 60 pages, just issued for private circulation, by that indefatigable bibliographist, J. Munsell, of Albany. Mr. M., with the aid of his valuable and unique library, has condensed in his present brochure what might almost be deemed a compendious history of ancient and modern paper-making; beginning at the year 600 B. C., and informing us that "Manufactories of Egyptian paper from papyrus, are supposed to have existed at Memphis. But papyrus manuscripts are found in the Catacombs, apparently several thousand years old." From this he traces down to 95 B. C.., in which year it is mentioned by Du Halde, "that a Mandarin manufactured paper of the bark of different trees, of old rags, silk and hemp." We are also informed that paper-making was first introduced into France in 1340. The first paper mill in England is supposed to have been erected by John Tate, about 1498.

In 1714 a paper mill was erected upon Chester Creek, Delaware Co., which is now in operation. The owner is a Mr. Wilcox, whose father made paper that was used in Franklin's printing office. The paper at this mill is still made by hand, pretty much by the same process used nearly a century and a half since.

The first paper mill in Massachusetts was erected at Milton, Mass., in 1730.

The first attempt to manufacture paper from straw was in Germany, in 1756, and was induced by the scarcity of rags.

James Whatman, the celebrated English paper maker, whose name is still connected with the best drawing papers, commenced operations in 1760.

In 1770 there were forty paper mills in the States of Pennsylvania, New Jersey and Delaware, which were supposed to manufacture about £100,000 worth of paper annually.

In 1781 the scarcity of paper in New York was so great, that the Journal of the second session of the Assembly was not printed, the printer being unable to procure the necessary paper.

In 1790 the practice of coloring paper blue had its origin in a paper-maker's wife accidentally dropping her "blue bag" of powdered indigo into some pulp in a forward state of preparation.

The first paper mill erected in the northern part of New York was at Troy, in 1793, by Messrs. Websters, Ensign & Seymour.

In 1804 the Messrs. Fourdrinier, of England, made such improvements upon Louis Robert's machine, that it has ever since gone by their name.

[The uninitiated may not understand that the Fourdrinier machine carries the pulp upon a sort of endless belt, which is constantly vibrating, while the regular "cylinder machine" takes the pulp directly upon a cylinder.]

In 1805 the rice paper of the Chinese was introduced into England. This was not a manufactured article, as was generally supposed, but a vegetable production, cut spirally, and afterwards flattened by pressure.

In 1812 the number of paper mills was one hundred and ninety in the United States.

Of an edition of 30,000 copies of a Bible published by the British and Foreign Bible Society, in 1818, it was supposed that not a perfect copy existed in 1834, all of them having fallen to pieces, owing to the process of excessive bleaching with chlorine in manufacturing the paper.

The first American Cylinder Machine was invented by Thomas Gilpin & Co., of Wilmington, Del., in 1817.

In 1828 it was estimated that the newspapers in New York consumed 15,000 reams per year; and that the whole newspapers in the United States required 104,000 reams, at a cost of about $500,000.

In 1819 we find that straw paper was first introduced into general use.

In 1830 Thomas Gilpin obtained a patent for improvement in "calendering," or passing paper between cylinders.

In 1844 there were 600 paper mills in the United States, employing a capital of about $16,000,000, manufacturing paper to at least the amount of capital, and affording maintenance to at least 50,000 persons.

In 1854 the Philadelphia Ledger printed its entire circulation upon a fabric of straw, and in the same year Geo. W. Beardslee, of Albany, made experiments in manufacturing paper from

basswood, and produced very creditable specimens.

[Mr. Beardslee is still progressing in his experiments at Little Falls, in this State, with every prospect of final success.]

In 1855 there were 750 paper mills in the United States producing paper, which, at ten cents per pound, would amount to about $25,000,000.

In 1856 there were twenty paper mills at Lee, Mass., giving employment to over 1000 people, and manufacturing an amount equal to $1,300,000 annually.

We have thus followed our friend Munsell very cursorily in his researches among the paper mills and paper makers. The precise epoch of the introduction of paper making is probably veiled in obscurity. The interesting chronological analysis presented in the present work is worthy of extended circulation, and we hope the trade may ask for it.—*Buffalo Advertiser.*

A SPORTING FISH.

An interesting account is given in the eleventh number of the *Edinburgh Philosophical Journal*, of the Jaculator fish of Java, by a gentleman who had an opportunity of examining some specimens of it in the possession of a chief. The fish were placed in a small circular pond, from the centre of which projected a pole upwards of two feet in height; at the top of this pole were inserted several small pieces of wood, sharpened at the points, on each of which were transfixed some insects of the beetle tribe. When all had become quiet, after the beetles had been secured, the fish, which had retired during the operation, came out of their hiding places, and began to circle round the pond. One of them at length rose to the surface of the water, and, after steadily fixing its eyes for some time upon an insect, discharged from its mouth a small quantity of water-like fluid, with such force and precision of aim as to drive the beetle off the twig into the water where it was instantly swallowed. After this another fish came and performed a similar feat, and was followed by the rest, till all the insects were devoured. The writer observed, that if a fish failed in bringing down its prey at the first shot, it swam round the pond until it again came opposite the same object, and fired again. In one instance he remarked one of the fish return three times to the attack before it secured its prey; but, in general, they seemed to be very expert shots, bringing down the game at the very first discharge. The jaculator, in a state of nature, frequents the banks of rivers in search of food. When it spies a fly settling on the plants that grow in shallow water, it swims on to the distance of from five to six feet off them, and then with surprising dexterity, ejects from its tubular mouth a single drop of fluid, which rarely fails to strike the fly into the water, where it is immediately swallowed.

PRESENT TRANSLATION OF THE BIBLE.

This translation was made at the command of King James I.; the translators were fifty-four of the most learned men of the time, who were divided into five bodies, of which each was to labor on a particular part of the Bible, which was thus divided:—The Pentateuch, and the books of Judges, Ruth, Samuel, and Kings, to the Deans of Westminster and St. Paul's, Doctors Saravia, Clark, Layfield, Leigh, Messrs. Stretford, Sussex, Clare, Bedwell. From Chronicles to Ecclesiastes, to Dr. Richardson and Messrs. Sirley, Chadderton, Dillingham, Harrison, Andrews, Spalding, Binge. All the Prophets, and Lamentations to Drs. Harding, Reinolds, Holland, Kilby, Messrs. Hereford, Brett, Fareclowe. All the Epistles, to the Dean of Chester, Drs. Hutchinson, Spencer, Messrs. Fenton, Rabbit, Sanderson, Dakins. The Gospels, Acts, and Apocalypse, to the Deans of Christ Church, Winchester, Worcester, Windsor, Drs. Perin, Ravins, Messrs. Saville, Harmer. And the Apocrypha, to Drs. Duport, Braithwaite, Ratcliffe, Messrs. Ward, Downes, Boyse, Warde. They met at Westminster, Oxford, and Cambridge, as it was convenient for each body. The method in which they proceeded was thus:—Several translations of each part were drawn up by the members of that body to which it was allotted, who then, in a joint consultation, selected three of the best, or compiled them out of the whole number. Thus in three years three translations of the whole were sent to London; then six deputies, two from each place, were appointed to extract one translation out of the three, which was finished and printed in the year 1611.

THE LIFE OF A PILGRIM.

BY AMELIA OPIE.

We are pilgrims all, on life's rugged way,
And some wear the stole and the staff;
But how tried are these through the toilsome day,
By the scorner's dreaded laugh.

For, while on they go in their pilgrim guise,
And hat with cockle shells,
How oft the worldly scorner cries,
Lo! folly with cap and bells!

But the pilgrim prays, and then trials are light,
For, prayer to him on his way,
Resembles the pillar of fire by night,
And the guiding cloud by day.

And vain were the hat, the staff and the stole,
And all outward signs were a snare,
Unless the pilgrim's endangered soul
Were inwardly clothed with prayer.

And salvation's helm the pilgrim wears,
Or vain were all other dress;
And the shield of faith the pilgrim bears,
With the breast-plate of righteousness.

So clad, so armed to his journey's end,
He goes, secure from wrongs,
And when Zion's hill his feet ascend,
How sweetly will sound her songs.

But rough are its sides, and steep its ascent,
Yet onward he firmly goes;
Protecting wings will o'er him be bent,
And the Saviour his strength bestows.

And when Zion's glittering walls are near,
Though his eyes may with tears be dim,
Some rays from her gates his soul will cheer,
And the swell of choral hymn.

At length, his tears all wiped away,
He enters the city of light;
And how gladly he changes his gown of grey
For Zion's robe of white.

Then the dear and the blest ones shall meet his gaze,
From whom death no more shall sever;
And he joins their endless hymn of praise,
Hallelujah for ever and ever.

EMIGRATION.

A letter from Bergen (Norway) says:—"At the commencement of May, not fewer than 400 Norwegian emigrants left this port for the United States, and now 781 others have left, all from this neighborhood. They go, some to New York, and others to New Orleans and Galveston (Texas.) It appears likely that the emigration from Norway will be extensive this year, considerable numbers of peasants being at present waiting in our ports ready to leave.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 6th inst. In England breadstuffs are lower, in consequence of the prospect of good crops. Cotton was improving in price.

France.—The state of the Emperor's health is said to be critical. His illness proceeds from a development of the spine disease, from which he has long suffered. General Pelissier has been created a Duke.

Spain.—The insurrection in Spain appears to be completely quelled. Saragossa surrendered on the 1st inst., when the Queen's troops entered the city without resistance and disarmed the inhabitants. All Spain has now submitted to the ministry of O'Donnell. His future policy is unknown, but it is surmised that he will endeavor to conciliate the liberal party.

Italy.—The outbreak in Massa Carra was trifling, and was immediately suppressed. The insurgents were principally students. In consequence of this insurrection, the Piedmontese government had given strict orders for the surveillance of the frontier. It is rumored that the Austrian government is alarmed by the attitude of Sardinia, and that at its instance the French government has sent a remonstrance to Sardinia in favor of Austria.

The prisons of Modena are filled with prisoners charged with treason against the government. The Austrian troops on the frontier of Lombardy are preparing to cross the Po at four points.

Denmark.—It is stated that Denmark proposes to fortify the Sound, and that Russia advises it.

Austria.—Assurances have been given by Austria that she will evacuate the Principalities when Russia shall have left that part of Bessarabia that is to be ceded to Moldavia, while Russia expresses *her* resolve not to make a retrograde movement until all the Austrian troops shall have returned to their own country. It is supposed that the Western Powers will be obliged to interfere in the matter.

Russia.—The waters of the Volga are higher than they are known ever to have been before. At Saratoff, five hundred houses are under water. Cholera and typhus are committing considerable ravages among the garrison at St. Petersburg.

Moluccas.—A terrible earthquake occurred on the island of Great Sangir, one of the Moluccas, on the evening of the 2d and 3d of Third month last, accompanied by an eruption of lava and hot water from the mountain Awn, in the north-western part of the island. Houses and crops were destroyed by the lava and by the falling stones and ashes, and great numbers of the inhabitants perished. The loss of life is estimated at about three thousand.

Central America.—The Minister of Foreign Affairs at Bogota has addressed a communication to the Governor of Panama, authorizing him to notify the Consuls on the Isthmus to furnish the General Government with all the information in their possession respecting the massacre at that place in Fourth month last.

Nicaragua.—The position of Walker has become exceedingly precarious. He has only twelve hundred men, while Rivas has three thousand troops well armed, and is fortifying himself at Canendagua; and Honduras and Guatemala are organizing forces to invade Nicaragua and drive Walker from the country.

St. Domingo—Advices to the 3d inst. inform that a treaty had been made with Spain, giving so much favor to Spaniards, that great numbers of citizens had rushed to the Spanish Consulate to be registered as Spanish citizens. Great excitement ensued in consequence. The hoisting of the Spanish flag was talked of: the President and his Cabinet thereatened to resign, and the foreigners were anxiously awaiting the arrival of the vessels of war belonging to their respective governments, to protect them in case of a collision between the two parties.

Cuba.—Yellow Fever still prevails at Havana, and in other parts of the island.

California.—California dates are to the 21st ult. The Vigilance Committee continued to exercise unlimited sway at San Francisco. Negociations were pending between the Governor and some members of the Committee for the delivery of Judge Terry for trial, and the cessation of the exercise of authority by the Committee, but nothing had been accomplished towards that end. Hopkins, whose life had been despaired of, was recovering. The exportation of offensive parties still continued. E. McGowen, one of the accomplices in the murder of James King, having been seen at South Barbara, an armed schooner was despatched by the Committee to pursue and arrest him.

A great mass meeting had been held, and had called upon the city officials to resign their posts. All but two had positively refused. The Committee has published an expose of the official corruption of the city officers.

Accounts from the mines are favorable and the crops abundant. Several very destructive fires had occurred. At Placerville, 168 houses were burned, involving a loss of $600,000. At Georgetown, property valued at $100,000 was consumed. At Maysville, the loss is estimated at $160,000, and at Fair Play, El Dorado county, at $70,000. At Nevada, the whole business portion of the town, including all the banking houses. express offices, the Court House, Recorder's office, stores and churches, covering from 150 to 200 acres of ground was totally destroyed. The loss is variously estimated at from $2,000,000 to $3,000,000. Four persons were killed and some others injured.

Domestic.—New Orleans and the surrounding country were visited by a violent storm on the 10th and 11th insts., lasting throughout the whole of both days. At Bayou Sara, the flood made a crevasse in the levee, inundating the country in all directions. The damage to the crops is very great, and three thousand dwellings have been swept away or damaged. The greatest damage however was at Last and Caillon islands, where an immense amount of property was destroyed, and many lives lost. On the former, which is a great summer resort, every building is said to have been swept away, and one hundred and ninety dead bodies have been found. It is believed that the whole number of lives lost is not less than two hundred and fifty. Caillon island was entirely submerged. Many vessels were also damaged.

Pomeroy, the county seat of Meigs county, Ohio, has been almost totally destroyed by fire. The loss is very great, and many of the citizens are utterly ruined.

Robbery and murder continue to prevail in Kanzas, and it does not appear that General Smith has taken any measures to prevent the perpetration of outrages upon the settlers, or to punish the perpetrators. A number of Free State emigrants, however, have succeeded in reaching Kanzas by the route through Iowa and Nebraska. Governor Geary has not yet arrived.

Congress.—House of Representatives.—A joint resolution was passed on the 12th inst., allowing the creditors of Texas sixty additional days for the presentation of their claims to the Treasury Department, $400,000 of these claims being still unpaid. On the 13th, the question occurring on the Senate's amendment to the Legislative, Executive and Judicial Appropriation bill, striking out the proviso that no money be expended until the persons indicted for treason in Kanzas be discharged and the prosecutions dismissed, Pennington moved an amendment to the Senate's amendment, making similar provision; but that this shall not prevent the arrest and punishment of persons for offences against persons or property. This amendment was agreed to. The Senate refusing to accede to this amendment, the House, on the 16th, receded from its amendment, and also from the proviso that no part of the money appropriated be applied to the prosecution or punishment of persons charged with treason or other political offences.

On the 15th, the Senate bill regulating the pay of members was taken up and a substitute passed, allowing to members $6,000 for the entire Congress, with mileage, deducting for absence, and for books voted for themselves by members. The bill for the survey of the southern boundary of Kanzas, and one regulating the bills, costs and general expenses of the Judiciary, were passed. On the 16th, an amendment to the Naval Appropriation bill was concurred in, for giving notice of the termination of the contract with the Collins' steamship line.

The bill for the protection of American citizens in the discovery of Guano Islands was passed, and that for the improvement of the Patapsco river, vetoed by the President, passed by a vote of 126 to 47. The Committee of Conference on the Army bill reporting that the Committees were unable to agree, it was discharged and a new one appointed. The House insisted on the amendment striking out the appropriation of $20,000, to defray the expenses of the next Kanzas Legislature.

Senate.—The Navy Appropriation bill and the General Appropriation bill was passed on the 12th, the Kanzas proviso having first been stricken from the latter. On the 15th, an amendment to the Civil Appropriation bil lwas adopted, appropriating $500,000 for the continuation of the dome of the Capitol. The House substitute for the Senate bill regulating the compensation of members was adopted.

On the 16th the joint resolution was passed, extending the time for the creditors of Texas to present their claims. The bills for the improvement of Des Moines rapids in the Mississippi, and for the improvement of the navigation of the Paptapsco, were passed over the veto of the President. Bills making appropriations for the light house establishment and for running the southern boundary of Kanzas, were passed: as was an amendment to the Post Office bill, providing for a semi-monthly overland mail from some point on the Missouri to San Francisco. The Fortification bill also passed finally. The Committee on Conference reported that the Committees of the two Houses were unable to agree on the Civil Appropriation bill, and moved that the Senate recede from its amendments, except those in relation to Kanzas and striking out the appropriation of books for members, which was agreed to. The Senate also receded from its amendment, appropriating $20,000 to the next Kanzas Legislature, which was stricken out and the bill passed.

On the 18th, both Houses met at nine o'clock. The report of the Committee of Conference on the Civil Appropriation bill, was adopted by both Houses. It appropriates $250,000 for the Washington aqueduct, appoints commissioners to select a site for the Baltimore Post Office, for the erection of which it appropriates $300,000, and strkes out the proviso for the civil superintendency of public buildings. The Committees on the Army bill disagreed as before, both Houses insisted on their amendments, and the Senate appointed a new Committee, extending the session to two o'clock, to allow for conference. Motions to the same effect in the House were negatived, and various others were made, in the midst of which, the hour of twelve having arrived, the House adjourned.

The Army Appropriation bill having thus failed through the disagreement of the two Houses, the President immediately issued a proclamation for an extra session, to convene on the 21st inst.

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For Friends' Review.

THOMAS STORY.

(Continued from page 786.)

Pursuing their journey through Virginia, they were at a place called Pocoson, where there had never been a meeting before, and "were entertained in much friendship and tender respect by Thomas Nichols and his wife, but by her especially; who, though a mulatto by extraction, was yet not too tawny for the divine light of the Lord Jesus Christ, 'the light of the gentiles and glory of the whole Israel of God,' through all ages of the world. Of this true light, and the power and virtue of it, is this poor soul truly begotten, and to a good degree filled with the unfeigned love which ever attends those that believe in, love and obey that 'true light which lighteth every man that cometh into the world:' the Lord is with her, and hath made her instrumental for the furtherance of his own glory in those parts."

Thomas Story and his companion arrived in Philadelphia about the middle of the 4th mo., and shortly after, attended a meeting at Merion, where he says "Several of the Welsh Friends appeared in testimony in the British tongue, which I did not understand; yet being from the word of truth in them, as instruments moved thereby, I was as much refreshed as if it had been in my own language. This confirmed me in what I had thought before, that where the spirit is the same in the preacher and the hearer, and is the truth, the refreshment is chiefly thereby, rather than by the form of words or language, to all that are in the same spirit, at the same time."

"This is the universal language of the spirit, known and understood in all tongues and nations to them that are born of him. In order to the convincement of such as know not the truth, for the begetting of faith in such as do not yet believe therein, for the opening of the understanding by the form of doctrine, and the declaration of the necessary truths of the gospel and kingdom of God, intelligible language, uttered under the immediate influence of the spirit of truth, is indispensably necessary; as also for the edifying of the church, the body of Christ, in general."

Remaining but a short time in Philadelphia, they passed on towards the Eastern States. At Fairfield, in Connecticut, they were informed of a great meeting to be held for the inhabitants of seven townships, and all their ministers, which they felt under concern to attend. After the usual services of the day were gone through, the Friends desired to speak to the people, but the ministers refused to allow it, saying, 'You are not qualified; you have no call from the people as we have.' To which R. Gill replied, 'Have you your qualifications and call only from the people? Our call is from God, and we recommend our testimony to the consciences of the people: through the grace of God we call them to the faith and obedience of Christ and not they us."

The priest then admitted the qualification to preach as from God, but insisted on the necessity of the call from the people, and then demanded that the justices should take them away, which they did.

After the meeting was broken up Roger Gill returned and cleared himself before the people, most of whom remained, but Thomas Story ascertaining where the ministers were entertained, went to speak with them. Remonstrating with them about their unkind treatment, as they did not come to disturb their meeting but in Christian love and good will to them and the people, and urging their duty to strangers, and the order of the gospel respecting the ministry, Thomas Story said, "That it looked unaccountable, that they who had been hated, plundered, imprisoned, and divers ways persecuted, for that which was or seemed to be matter of conscience to them, should now use the like practices against such as for conscience sake were appearing against some things yet unreformed among them and their people, both in doctrine and practice; among which a necessity of being called by the people to minister to them is one."

To this one of the most learned amongst them pleaded the call and ordination of the twelve apostles, and that there had been a succession from that day, but offered no proof of this succession.

Then said Thomas Story, "But if it were possible to prove such succession who are ye? How like are you to the apostles? How doth it appear that you are such? How and what do you succeed them in? You greatly err in your practice from the apostles of Christ. For where do you find that ever they sat down in little corners of the world, and received maintenance from the people for themselves and families?"

"The apostles never had such maintenance, but wrought with their hands for their support, and the help of others also."

Offering no further argument in support of their call, the priest said "The Quakers denied the true Christ and his ordinances, and were therefore heretics and blasphemers."

Thomas Story answered, "We do not, nor ever did deny the Lord Jesus Christ, nor any of his ordinances in their various and proper dispensations and seasons; but say God is light, and so likewise is Jesus Christ, the Son of God, the eternal emanation of the Father's glory. He is the word, wisdom, and power of God: the word that was made flesh, born of the virgin Mary, and dwelt among his people the Jews, under the name of Jesus Christ, which is also that true light which lighteth every man that cometh into the world. And neither George Fox, nor any other minister of Christ among us, nor we, ever preached any other Christ or light but this."

Then he charged the priests with deceiving the people by administering the sprinkling of infants as an ordinance of Christ, when he had never commanded it. The priest attempted to prove it by the text, "Suffer little children to come unto me and forbid them not."

This was shown to be fallacious, for "the end the people had in bringing their children to Christ was, not to sprinkle or baptize them, for he baptized none, but that he might lay hands on them and bless them; in which he answered the faith and expectation of the people, saying, 'of such is the kingdom of Heaven.' The Son of God therefore, having thus blessed them, and declared their innocence, being yet neither baptized nor sprinkled, let us leave them safe in his holy arms, and under his care, protection and blessing, where they are fully happy without any thing you can add to their condition."

The priest bringing forward the commission Matt. xxviii. 19, 20, and saying that children must be included, Thomas Story answered, "The subjects of this baptism are such as are capable of being taught or discipled, of believing, of observing all his commands to do them, of which children are not capable, and therefore not included in the intent and nature of this commission." He also proved that neither in the Hebrew nor Greek was any word used, which, in connection with the doctrine of baptism in the Scriptures, was authority for the practice of sprinkling.

The priest being loathe to yield the point of sprinkling infants said, "The reason of things in this as in all other matters ought to have some consideration and sway in the case: the baptizing or dipping of children in cold countries might hazard their lives, and for that reason may be indulged with sprinkling only, as thereby rendering the ordinance more safe and commodious." But Thomas Story proved by reason, that his reasoning was false, "That there was no hazard in temperate climates by dipping a child in cold water, but on the contrary the practice rendered them more hardy and healthy, and besides, the Lord Jesus knowing all objections makes no exceptions; which infinite goodness and wisdom would have done, if proper in his sight; and wanted no assistance in the manner or extent of his ordinances, from the ignorant and weak, yet too bold and presumptuous reasonings of poor mortals, how high, lofty and conceited soever they may be in their own earthly wisdom and imaginations. And thus erring from the truth, in mode, subject, and instrument of baptism, you have none at all; but are deceived yourselves, and are deceiving the people."

"And thus being tied down to their own practice by the secret invisible power of truth, he was totally silent, and they did not offer any further argument upon it."

Then their oldest minister who had not spoken, took Thomas Story by the hand and whispering said, "Pray, sir, cannot you pass quietly along and let those things alone; for though there is little in them, the people have a belief therein; they think well of them, they are innocent things and do them no harm."

To which he answered, "we are conscientiously concerned, for the love of truth and souls, without any other consideration, to expose to the view of mankind such errors as yet remain among them, as we are enabled by divine grace to do it. This matter of sprinkling of infants, though of little account in itself yet as it is set up as an ordinance of Christ, which it is not, is no indifferent matter, but hath been, and is, of pernicious consequence to the Christian religion; the people being taught to believe they have Christian baptism, when they have in truth none at all; and therefore sit down short and secure in a false rest, and seek no further for the true baptism of Christ; which is only by the Holy Spirit, and without the knowledge whereof no soul can be saved."

The conference concluded with a friendly feeling, and they parted with taking each other kindly by the hand.

[To be continued.]

On the Progress of Religious Liberty, in connection, especially, with the History of England.
By JOHN HODGKIN.

Continued from page 790.

But whilst far from admitting the insinuation that pagans were tolerant and Christians alone intolerant, it is now my painful duty to come down from the times when Christianity triumphed by suffering, when the blood of the martyrs was the seed of the church, to the period when, having become dominant, worldly rulers and not less worldly priests sought to extend the religion of the Prince of Peace by the sword of the warrior or of the magistrate.

Of this unphilosophical as well as unrighteous method of bringing nations to adopt a religious creed, few instances are more striking or more painful than the thirty-two years of continued warfare (with but slight intervals) between Charlemagne and the Saxons, i. e. from 772 to 803. In speaking of these sanguinary conflicts, one of the biographers of Charlemagne says—"The Saxons were Pagans; and Charles and his Franks seem to have felt little scruple in massacreing them by thousands, even after they had laid down their arms."

"Unsparing of blood, though not constitutionally cruel," says the accurate and eloquent Hallam, "and wholly indifferent to the means which his ambition prescribed, Charlemagne beheaded in one day four thousand Saxons; an act of atrocious butchery, after which his persecuting edicts, pronouncing the pain of death against those who refused baptism, or even who ate flesh during Lent, seem scarcely worthy of notice." He adds: "This union of barbarous ferocity, with elevated views of national improvement, might suggest the parallel of Peter the Great; but the degrading habits and brute violence of the Muscovite, place him at an immense distance from the restorer of the empire."

The introduction of Christianity among the Saxon conquerors of Britain, does not appear to have been effected by acts of violence and atrocity like these; though in several of the wars which took place between the Heptarchs before Christianity was established throughout the Island, religion was doubtless blended with politics and disputed successions, as an element in the quarrel.

Between the Saxons and their pagan invaders, the Danes, the difference of creed was unquestionably at times an aggravation of the strife. But the Danes who settled in England became Christians by position and contact; and by the time of the Norman conquest of England, the whole of the Scandinavian nations had adopted the profession of Christianity.

I have carefully examined the Anglo-Saxon *laws*, and have not been able to discover many indications of a bigoted or persecuting spirit; but this may, perhaps, arise quite as much from the low state of intellectual and religious inquiry among the people, as from any idea of religious toleration among their rulers. Traces there are of that which, on the spread of knowledge, would readily have been developed into persecution. Thus, by the laws of Wihtraed (king of Kent,) a sacrifice to the idols was to be punished with confiscation of property, and by those of Alfred the Great with death. And in the canons of the year 950, we find the following words, which, beautiful as they appear, are yet of very suspicious aspect: "Our will is, that there be one Christianity and one monarchy in the nation forever." It was moreover in these times, that the burden of church-rates appears to have been established by law. There is an express enactment to this effect in the laws of Canute, (secular,) 66: "Ad refectionem ecclesiæ debet omnis populus secundum rectum subvenire." But it is to be observed that though this Anglo-Saxon (or rather Anglo-Danish) law is probably the basis of one of the infringements of liberty of conscience which have most obstinately withstood the assaults of truth and political justice even down to our own day, it was by no means so obviously unjust at the time at which it was enacted; since the faith of the nation was for all practical purposes homogeneous then, and for some centuries after.

In tracing the state of the laws relating to religion between the Norman Conquest and the rise of the Lollards in the reign of Richard the Second, I find but little evidence, either legislative or judicial, of punishment for religious offences by the civil magistrate. But it is observable that excommunication, which was in itself a purely ecclesiastical punishment, and which could consequently be pronounced by the church without the aid of the civil power, occasioned *ipso facto* several important civil disabilities to the excommunicated person. He could not sue in any action at law, serve upon juries, or be a witness in any court; and if he did not submit within forty days, he was liable to perpetual imprisonment on the writ *de excommunicato capiendo*. It is also distinctly laid down by our old law writers, that on conviction of *heresy* by the Ecclesiastical Court, the common law (independently of statute) authorized the issuing of the writ *de heretico comburendo*, that is for burning the heretic; but it is somewhat naively added, that though he could be burnt, yet it was attended with no forfeiture of lands or goods, as the burning was only for the health of his soul.

That the power of the ecclesiastics over both prince and people was vast, is proved by the issue of Becket's quarrel with Henry the Second, and of the Pope's with John, and by numberless other instances. But it was a circumstance of vast importance in paving the way for the growing influence of the Lollards and the final triumph of the Reformation, that the securing of the freedom of Englishmen from

ecclesiastical despotism was identified with the maintenance of the freedom of the realm of England from subjection to a foreign potentate. To resist this, the royal pride of the sovereign and the patriotic pride of the people were alike pledged; and their united resistance to the latter, indirectly yet most powerfully served to curb the former.

Of the state of religion and religious persecution between the reign of Richard the Second and that of Henry the Eighth, richly fraught as it is with interest, my description must necessarily be brief. The general name of Lollards comprises nearly all the religious reformers of this period. I shall not here presume to decide whether, as Southey in his Book of the Church seems to think, the name was derived from their practice of singing hymns (*lollen* or *lullen* in the old German dialects signifying to sing, as a mother when she *lulls* her babe) as descriptive of persons who were continually praising God in sacred songs, or whether from the Latin word *lolium* tares, a derivation discovered by their enemies when it became in their eyes desirable to burn them, as if they were tares in God's field; or whether, lastly, from Walter Lolherd, who was burned alive for these doctrines at Cologne in 1322; against which latter etymology, indeed, it is to be observed that great authorities think that Walter rather received his name from the sect, than gave his name to it. The *thing* is of far more moment than the *name*. So rapidly did religious inquiry spread in consequence of Wyckliffe's zeal, that Knighton says that more than half of the people of England in a few years became Lollards. Our present business, however, is not so much with the character of Wyckliffe, the "Morning Star of the Reformation," with the number of his followers, with the zeal and devotedness of Sautrie, the proto-martyr of England, (as he has sometimes been called,) or with the noble bearing and religious faithfulness of Lord Cobham, as with the laws specially enacted or brought to bear against all dissent and even inquiry.

The first of these which I shall notice was passed, or rather *professed* to be passed, in the year 1382; for it appears on examination of the roll, to have been made without the assent of the Commons, and therefore not to have been a complete and valid enactment. It authorized the arresting of those who were accused of being preachers of heresies and notorious errors, their fautors, maintainers and abettors, and the holding of them in strong prisons until they will justify themselves by the law of Holy Church. By color of this supposed act, Lord Coke informs us, that certain persons who held that images were not to be worshipped, &c., "were holden in strong prison until they, to redeem their vexation, miserably yielded to take an oath and did swear to worship images, which was against the moral and eternal law of Almighty God." In the next parliament, the Commons—to their honor be it mentioned—passed a bill through their House reciting the said supposed act, and affirming that they never assented thereunto, and therefore desired that it might be *aniented* and declared to be void; for they protested that it was never their intent to bind themselves and their successors to the prelates more than their ancestors had done in times past; and hereunto the king gave his royal assent in these words, "*Ypleist au Roy.*" Next comes the statute of the 2d of Henry the Fourth, chap. 15, which enacts that no one within this realm or other the dominions of the king's majesty, should presume publicly or privately to preach without the leave of the bishop of the place, (except curates in their own churches, &c.,) and that no one should preach, hold or teach privately or publicly any doctrines, or write any book contrary to the Catholic faith or to the determination of Holy Church. And it authorizes the bishop to arrest persons suspected, and to keep them in gaol until they shall have canonically purged themselves of such offences, and abjured such heretical and erroneous opinions. And if the offenders shall refuse to abjure, or shall after abjuration relapse, so that according to the canonical sanctions they ought to be left to the court secular, then the sheriff shall take them and cause them to be burned before the people *in quodam loco eminenti*, in some high place, in order that such punishment may strike fear into the minds of others, &c.

This law was doubtless the result of a compact between the King and the Church. John of Gaunt, Duke of Lancaster, the father of Henry the Fourth, had been the bold and vigorous defender of Wyckliffe; but when his son aspired to seize the crown, by treason, from the feeble and voluptuous Richard, he well knew what powerful aid he should secure to himself, could he but conciliate the clergy; and the primate Arundel, foreseeing the danger which might arise to the power of Rome, if Henry the Fourth on the throne gave to the Lollards the protection which his father had afforded when only the most powerful subject, and observing which way the wind blew, forsook Richard in good time. Taking Henry of Lancaster by the hand, he put the crown on his head, saying to him—"To consolidate your throne, conciliate the clergy, and sacrifice the Lollards." "I will be the protector of the Church;" replied Henry; and from that time the power of the priests was greater than that of the nobility, and persecution raged through the land.

But though the king thus betrayed the cause of religious freedom, the judges of the land, who have so often stood in the gap between the oppressor and the oppressed, nobly maintained the liberty of speech for their fellow countrymen, of which the ecclesiastics sought to deprive them under this enactment. An interesting

instance to this effect occurred in a subsequent reign, (Edward IV.) One John Keyser having been excommunicated by the greater excommunication before Thomas, Archbishop of Canterbury and legate of the Apostolic See, openly affirmed that the said sentence was not to be feared. "Neither do I fear it," said he; "and albeit, the archbishop or his commissary hath excommunicated me, yet before God I am not excommunicated." And he said that he spake nothing but the truth; and so it appeared, for that he the last harvest, standing so excommunicate, had as great plenty of wheat and other grain as any of his neighbors, saying to them in scorn, (as was urged against him,) "that a man excommunicate should not have such plenty of wheat." For this speech the archbishop, by pretext of the said act of parliament, committed Keyser to the gaol at Maidstone, "as one," to use his own words, "not undeservedly suspected of heresy who could so speak." On habeas corpus, Sir John Markham, Chief Justice of England, and the other Judges of the King's Bench, resolved that upon the said words Keyser was not to be suspect of heresy, and set him at liberty; for that the archbishop had no power by the said act for those words to commit him to prison. Other instances might be adduced; but this sample may serve.

In the reign of Henry the Fifth, another severe law was passed against the Lollards, which, amongst other enactments, imposed on them forfeiture of lands and goods; and in this and the succeeding reigns persecution raged with unrelenting severity. Even those who by abjuration were admitted to mercy, were compelled during life to wear a faggot worked or painted on the sleeve; and if they ventured to lay aside this badge, which, if they were in humble life, consigned them to want as well as infamy, they were sent to the flames without remission, so that it became a saying, Put it off and be burned, keep it on and be starved.

Before leaving the reign of Henry the Fifth, I will just mention a circumstance which may tend to induce my young friends to avail themselves of every opportunity of going to the fountain head for information, instead of trusting to secondary authorities. In Rapin's History of England, speaking of the act of parliament of the 2d Henry V. cap. 7, he or his translator, (for as the passage occurs in a note it is not quite clear which) thus epitomizes it. It was enacted thereby, "that whoever read the Scriptures in English should forfeit land, chattels, goods and life, and be condemned as heretics to God, enemies to the crown, and traitors to the kingdom; that they should not have the benefit of any sanctuary, and that if they continued obstinate, or relapsed after pardon, they should first be hanged for treason to the king, and then burned for heresy against God."

As my own edition of the Statutes at large does not in every instance contain such of the ancient statutes as have been repealed, but as to some of them merely gives the title with a reference to the subsequent act by which they have been repealed, and as I was writing in the country, I at first extracted the epitome which I have just read to you, as furnishing what I supposed might serve for our present purpose, as a correct description of the religious legislation of this reign. But it has been so much of a maxim with me not to take secondary evidence if primary evidence be accessible, that I did not feel satisfied till I had verified Rapin's abstract by a comparison of it with the original Norman French of the act of parliament, as given *in extenso* in the older editions of the Statutes. After a careful perusal of the statute itself, what was my astonishment to find that between the supposed abstract and the original there was scarcely any resemblance. The act of parliament enacts, in the first place, that all judges, justices, and other officers shall take an oath to extirpate Lollardy, and that they shall assist the ecclesiastical officers therein; in the next place, it imposes on all heretics the penalty of the forfeiture of lands and chattels, (which is perhaps its most important provision.) And it further enacts that all judges and justices shall have power to inquire concerning heretics and heretical publications, and that persons indicted of heresy shall be delivered over to the judges of Holy Church, to whom the cognizance of heresy belongs, to be judged by them; and it makes provision respecting the jurors to be employed in trials of heresy, and also respecting heretics who escape out of prison. But not a syllable is said to the effect that, whoever reads the Scriptures in English, shall be deemed heretics to God and traitors to the kingdom; nothing about depriving them of the benefit of sanctuary; nothing about being first hanged for treason and then burned for heresy.

I have since discovered that the abstract given in Rapin is, in considerable part, a transcript of the statement in the original edition of Foxe's Martyrs, and Foxe's statement would seem to have been taken partly from Polydore Virgil and partly from Thomas Walden. The particulars of these blunders, and a rather lame apology for his own share in them, will be found in the later editions of Foxe's Martyrs. The erroneous statement has found its way in an abridged form even into D'Aubigné's spirited History of the Reformation.

To be continued.

He who is most industrious has really the most leisure; for his time is marked out into distinct portions, to each of which something is assigned; and when the thing is done, the man is at leisure; but a dead calm settles over him who lives an idle life.—*Todd.*

TRUE PEACE ESTABLISHMENT.

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down, as if suspended by a piece of thread; and some of the passengers enquired the cause; "A Malay woman cut the muscle with her sabre," was the reply.

"A Malay woman!" they exclaimed. "How came you fighting with a woman?"

"I did not know she was a woman, for they all dress alike there," said he. "I was on board the U. S. ship Potomac, when it was sent out to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you, the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added, with a sigh:

"Ah, that was a bad business. I do not like to remember it; I wish I had never had any thing to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them, and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, Christian nations are generally to blame, in the outset, in all the difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper. They agreed to give the natives a stated compensation, when a certain number of measures full of pepper were delivered.

Men, women and children were busy picking pepper and bringing it on board. The Captain proposed that the sailors should go on shore and help them; and the natives consented, with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper around the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for their valuable cargo. This, of course, excited great indignation, and they made loud complaints to the commander of the next American vessel that arrived on that coast. In answer to a demand of redress from the Government, they were assured the case should be represented, and the wrong repaired. But 'Yankee cuteness' in cheating a few savages, was not sufficiently uncommon to make any great stir, and the affair was soon forgotten. Some time after, another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malays, exasperated beyond measure, murdered an American crew that landed there about the same time. The U. S. ship Potomac was sent out to punish them for the outrage; and, as I told, we killed some two hundred men and women. I sometimes think that our retaliation was not more rational or more like Christians than theirs."

"Will you please," said I, "to tell me what sort of revenge *would* be like Christians?"

He hesitated and said it was a hard question to answer. "I never felt pleasantly about that affair," continued he; "I would not have killed her if I had known she was a woman."

I asked why he felt any more regret about killing a woman than killing a man?

"I hardly know why myself," answered he. "I don't suppose I should, if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves; and there is something in every human heart that makes a man unwilling to fight in return. It seems mean and dastardly, and a man cannot work himself up to it."

"Then, if one nation *would* not fight, another *could* not," said I. "What if a nation, instead of an individual, should make such an appeal to the manly feeling, which you say is inherent in the heart?"

"I believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardiest soldier would shrink from it, as from cold-blooded murder."

"Such a peace establishment would be at once cheap and beautiful," rejoined I; and so we parted.—*Christian Non-resistance.*

For Friends' Review.

JOHN ADAMS.

John Adams, the second President of the United States, was in his early life a teacher, and then declared that the world afforded no greater pleasure than presiding over a school, "to bestow the proper applause upon virtuous and generous actions, to blame and punish every vicious and contracted trick, to wear out of the mind every thing that is mean and little, and fire the new born soul with a noble ardor and emulation."

The following animated description of his youthful presidency is copied from his diary, edited by his grandson, Charles Francis Adams.

"*March 15th*, 1756. I sometimes, in my sprightly moments, consider myself in my great chair at school, as some dictator at the head of a commonwealth. In this little State I can discover all the great geniuses, all the surprising actions and revolutions of the great world in miniature. I have several renowned generals but three feet high, and several deep projecting politicians in petticoats. I have others catching

and dissecting flies, accumulating remarkable pebbles, cockle shells, &c., with as ardent curiosity as any virtuoso in the Royal Society. Some rattle and thunder out A. B. C. with as much fire and impetuosity as Alexander fought, and very often sit down and cry as heartily upon being outspelt, as Cæsar did when, at Alexander's sepulchre, he recollected that the Macedonian hero had conquered the world before his age. At one table sits Mr. Insipid, foppling and fluttering, spinning his whirligig or playing with his fingers as gaily and wittily as any Frenchified coxcomb brandishes his cane or rattles his snuff-box. In short my little school, like the great world, is made up of kings, politicians, fops, sycophants, and every other character drawn in history."

Leaving school boy days, and treating of the manhood of life, being then in the twentieth year of his age, he says, "our proper business in this life is not to accumulate large fortunes, not to gain high honors and important offices in the State, not to waste our health and spirits in the pursuit of the sciences, but constantly to improve ourselves in habits of piety and virtue. Consequently the meanest mechanic who endeavors in proportion to his ability to promote the happiness of his fellow men, deserves better of society, and should be held in higher esteem, than the greatest magistrate who uses his own power for his own pleasures, or avarice or ambition."

M.

For Friends' Review.

TONES AND GESTURES OF PREACHERS AND THE DUTY OF HEARERS.

The excellent remarks in the Review a few weeks since, on the subject of "Tones and Gestures in Preaching," I have no doubt were cordially approved by many readers. There is no question that a great deal of the force and excellence of a living ministry in the Society of Friends, is lost through the prevalence of the defects there pointed out, namely, an unnatural or singing tone, unmeaning pauses in the middle of sentences, a stormy rapidity, and a frequent inarticulate or guttural sound at the end of sentences. But there are some considerations in connection with this subject, not mentioned in the remarks alluded to, which strike me as of great importance.

The *first* is in relation to the habit which many persons acquire, of *criticising* preachers. It is believed that as great a loss may occur from this habit in *hearers*, as from any bad mode of delivery in public speakers. The mind of the listener, instead of becoming intent on the *object*, with the desire of substantial benefit to himself, is eagerly looking for defects; or, if not positively looking for them, is ever ready to seize upon them when they occur. Thus, instead of proving occasions for instruction and admonition, the good intended is so turned to evil, that a secret feeling of self-complacency springs up in the mind of the hearer, for his superior discrimination and acumen; and, in order fully to display his acuteness, he makes it a point to exhibit those defects to others in conversation. In this way, the family table, after meeting, not unfrequently becomes an opportunity for lessening respect to the ministers of the Society; and young listeners, understanding even more than was intended, acquire a contempt for the Society, its principles, and its order. I have no doubt, from my own observation, that many young members have been thus alienated from the Society, and not a few have, in consequence, gone to dissipation and ruin.

The *second* point, to which attention is invited, is that ministers themselves are often not aware of the habits into which they have fallen; and those who are conscious of their existence, rarely know of their extent. The writer once had occasion to mention to a young minister of some eminence, the indistinct guttural sound which he frequently uttered. He replied, with evident surprise and mortification, that he had observed this glaring defect in others, and had resolved, that whatever habits he might acquire, he had hoped that this would never be one. He was enabled soon to avoid it. On another occasion, a female minister visited a distant meeting, and so singularly unnatural had her gestures and voice become, that it was with great difficulty that even those long accustomed to hearing unnatural modes of delivery, could understand her. A friend took a private occasion to show her in a kind and familiar manner, her strange gestures and mode of speaking. She was greatly astonished; she had never suspected herself of such practices; and she felt much grieved that her more intimate friends at home had entirely neglected their duty towards her in this particular. It is not to be wondered at, that persons who have had no education in public speaking, should acquire undesirable habits; and when we remember the amount of suffering they have endured from various causes, in the exercise of their ministry, we should feel disposed to lessen their burdens as much as possible, by kind and timely hints in private.

Here lies the *remedy*. It is to be feared that intimate personal friends of ministers are greatly at fault for their neglect. Habits are allowed to increase and to become in a measure fixed, before any thing is said. The minister is then severely blamed, when perhaps most of the blame rests upon those comparatively idle persons, who sit, listen, and do nothing. Certainly they ought to go so far as to be willing to attempt at least to lift these burdens with one of their fingers, or to exercise that care which may be compared to this light labour. Ministers are sometimes spoken to in a severe and censorious manner, and the result is frequently discouragement instead of cure. Another, and still worse evil, is

flattery. The writer has had ample experience in what he states, that habits of this kind are only to be prevented or cured, by patient, kind, friendly and *persevering* suggestions. It may sometimes seem that no progress for a long time is made, and I have known elders and others on such occasions to become hastily discouraged from any further attempts. But long continued exertion has in some instances produced finally an excellent result, by the removal of faults which time had rendered of very difficult cure. The Latin proverb should be always borne in mind, "*labor conquers all.*"

How incomparably better is this kind, continued, private labor, (sometimes necessarily mingled with a good deal of encouragement on one hand, to prevent desponding, or with caution on the other to prevent the reverse,) than the frequent practice of publishing these faults *to others!*

There are instances, not very unusual, where, by a long continued practice of *hearing* an unnatural tone, it becomes so familiar as not to be much observed. This may be one reason why intimate friends neglect their duty in correcting faults. Especial care and attention may therefore be needed in such cases.

There is no question that the truths which are presented to the minds of ministers for utterance, will have the greatest influence on hearers when expressed in a plain, simple, and natural manner, and with the solemnity which the occasion demands; so that all may understand without a painful effort of the mind to search out the meaning. Unnatural tones and distorted emphasis sometimes, by long usage, become so familiar to the ears of elder friends, that they are not aware of the inconvenience which younger persons suffer from this cause; and to those who are not members, who feel attracted towards the Society, and to those members who do not as yet feel fully established in their attachment, it is of much consequence that nothing be made needlessly singular or repulsive.

T.

THE RUINS OF NINEVEH.

The steamship "Soho" has just arrived at London with the last consignment of Assyrian antiquities from the ancient Nineveh. They consist of about fifty cases of the most artistic sculptures yet discovered in this earliest post-diluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion chase, and after in the act of pouring forth a libation. There is also a splendid and almost unbroken hunting series, comprising not only lions, but wild asses caught in a noose or lasso; also a procession of the sportsmen bearing away birds, hares, &c., with their dogs, nets, and other implements of capture and pursuit. But still more interesting than these treasures of antiquity are the slabs bearing the famous inscription on the winged bull at the entrance of the Palace of Senacherib, recording his memorable expedition against Hezekiah, the Sovereign of Judah, in which 180,000 of his warriors, "unsmote by the sword, in a single night, melted like snow in the glance of the Lord."

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 30, 1856.

THE SIGN OF THE CROSS.—In the article entitled "Hot Cross Buns," our readers may find a curious history of an ancient custom which has been singularly preserved in the observance of Easter festivities in Great Britain. Howitt, after describing the ceremonies which have been instituted in various Catholic countries on the continent of Europe, to commemorate the sufferings of Christ, says, "Here [in England] the people eat hot cross buns, and go to church, and that is all. The first sound you hear on awaking in the morning, is that of numerous voices crying 'hot cross buns;' for every little boy has got a basket and sets out with a venture of buns on that day. Yet how few know or call to mind the amazing antiquity of this custom. Bryant traces it to the time of early Paganism, when little cakes called *bown* were offered to Astarte."

The Roman Catholics having engrafted it on their form of Christianity, the proneness of mankind to substitute emblems for the reality, and forms of godliness for the power thereof, has continued the use of the sign of the cross amongst many Protestants. Great importance was first attached to it by Christians about the middle of the second century after Christ, and in the third century it was supposed to convey miraculous power against calamities and malignant spirits. "The efficacy of faith in Christ crucified," writes John Allen in his "State Churches," "was transferred to the outward sign, and a supernatural, sanctifying, protecting virtue was attributed to it."

Although the early reformers regarded it as "not of divine ordinance or apostolical practice, but instituted by men," it is still used to some extent in Protestant churches, and of later years there has been an evident tendency in some quarters to give it increased prominence. In the sprinkling of infants in the British Episcopal church, the sign of the cross on the forehead is

required; but American Episcopalians omit this part of the ceremony when objection is made by the relations.

In adopting those spiritual views of the Christian dispensation which have led the Society of Friends to lay aside the various forms and ceremonies still retained by most professors of Christianity, we by no means reject the doctrines of salvation through Christ crucified; of that baptism, which is "the washing of regeneration and renewing of the Holy Ghost," and brings the "answer of a good conscience towards God, by the resurrection of Jesus Christ;" and of the necessity of partaking of that true supper which is of a spiritual nature, even the feeding, through living faith, on the bread which comes down from heaven. Nor should we forget that in avoiding, on one hand, the dangers incident to the use of typical rites, we may be liable on the other to fall into a state of indifference to the teachings of the Holy Spirit in the heart, and thus fail to "*work* out" our "own salvation with fear and trembling."

First-day Schools.—The proceedings of the Annual Meeting of Friends' First-day School Association, held on the third of last month, at Ackworth, England, will, we trust, be acceptable and encouraging to many in our several Yearly Meetings, who feel concerned to labor in this department of the great harvest field. Almost forty years ago, James Mott, an eminent Friend, and the father of our late beloved Richard Mott, expressing his satisfaction that First-day Schools were spreading in different parts of the country, remarked, "A simple command from our Saviour, 'receive thy sight,' would have been as effectual to the blind man, as 'arise and walk' was to the lame; but he chose to use *means*, not only by anointing the blind eyes, but by commanding to wash in the pool of Siloam. Instrumental means, besides preaching, will have a part in the great work that is begun, and will I believe be perfected; and well will it be for those who do not suffer their own concerns to divert them from doing their part."

The late Joseph Tallcott, long an ardent laborer in the cause of religious and literary education in the State of New York, wrote thus to a friend: "When leaving the city in the year that an Association was formed for promoting First-day Schools, a sweetness accompanied my mind, which I have no recollection to have experienced at any other time to the same degree, on returning from Yearly Meeting. Sensations of a kindred character have accompanied my mind occasionally, when attending First-day schools and reading meetings; and these have tended to strengthen and encourage my mind in pursuing the course of apprehended duty. Schools of every description require energy, perseverance and right zeal to perpetuate them."

The last remark is, perhaps, especially applicable to the schools under notice; and those who engage in them will probably find they involve not a little self-denial. But when pursued under true religious concern and with "right zeal," it may be hoped they will prove a blessing not less to the teachers than to the scholars.

A small book, which appears well adapted to scriptural instruction, both in families and in schools, was recently published by S. S. & W. Wood, 389 Broadway, New York. It was compiled by a Friend of that city, and is entitled "The Journeyings of Abraham and his descendants." Commencing with the call of Abraham, a concise narrative is given of the journey of the Israelites in the wilderness; of their history under the rule of the Elders, Judges and Kings, and of their dispersion at the destruction of Jerusalem, A. D. 70. A neat map illustrates the work, and appropriate questions are placed at the foot of each page.

Died,—On the 23d of Fourth month last, near Waynesville, Ohio, Mary, consort of Edward Lynch, (formerly of Lynchburg, Va.,) in the 83d year of her age,—a member of Miami Monthly Meeting. She was through life a consistent member of the Society of Friends, and strongly attached to their principles. For more than two years she had been a constant sufferer from lingering disease, but manifested through all her afflictions the beauty of a Christian's faith, and a firm reliance on the sustaining power of Him 'who doeth all things well.'

——, On the 11th of Fifth month last, near Harveysburg, Warren County, Ohio, Ruth, daughter of William and Mary Harvey, in the 26th year of her age,—a member of Miami Monthly Meeting. She bore a trying illness with much patience and resignation, often expressing that her desire was not for health nor length of days, but for an assurance of peace with her Divine Master, which her friends have the consoling belief was mercifully granted her.

——, In this city, on the 14th inst., Elizabeth K. Carlile, wife of Joseph I. Carlile and daughter of John Kirkbride, in the 40th year of her age.

DIED, On the 12th of 7th month last, at Washington, Dutchess Co., N.Y., SARAH G., wife of Joseph Haviland, aged 53 years,—an elder of Nine Partners Monthly Meeting.

Sincerely attached to the principles and practices of our religious society, she was concerned to maintain a walk and conversation consistent therewith, and through the influence of her example, she being dead yet speaketh.

Possessed of a sound judgment and discriminating mind, she was well qualified for usefulness in meetings for discipline, and for some years acceptably occupied the station of overseer and clerk to the Quarterly Meeting.

Meek and unassuming in her manners, courteous and affable in her intercourse with others, with a heart ever open to sympathize with, and, when in her power, to relieve those who were in suffering or want, she endeared herself to a large circle of friends, who will long and deeply feel the void left by her removal.

Though fully aware of the incurable nature of the disease by which she was afflicted for several years, she was enabled to bear all her sufferings with a Christian patience and resignation, which evinced that her trust was placed on the Rock of Ages.

WANTED,

A male and female Teacher for Friends' Boarding School, West Lake, Canada West, to commence 10th month 15th next. Address William Valentine, Bloomfield, Canada West.

HAVERFORD COLLEGE.

The Winter Term will commence on the 15th of 10th mo. Terms $250 per annum, including Tuition, Board and Washing. Applications for admission should be made early. Address Jonathan Richards, Superintendent, West Haverford P. O., Pa., Thomas Kimber, 50 North 4th St, Philada., or Robert Pearsall Smith, 17 Minor St.

TYPOGRAPHICAL ERRORS.

The difficulty of printing books and periodicals perfectly free from typographical errors, cannot be readily conceived by the general reader. It was singularly illustrated in the case of the celebrated Foulises of Glasgow, who attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the University, with a notification, that a reward of fifty pounds sterling would be paid to any person who would discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page!

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION, (ENGLAND.)

The Annual Meeting of this Association was held in the Meeting-house at Ackworth, on the 3d ultimo. The chair was taken by John Pease, who opened the proceedings by a reference to the meeting last year, when the objects of the Association were fully detailed. He had remembered that the work of First-day school teaching was of recent origin, and in how simple a way it had been commenced. We must look back upon Robert Raikes as one of the benefactors of the human family, and to him and the movement he originated, we ascribe benefits which can hardly be over-appreciated. Our own religious Society was late in this field of labor, but he hoped we might now say had entered upon it thoroughly. The schools already established were for the most part prosperous, and the teachers upon whom their duties devolved well qualified for the task; he knew they were pleased with their avocation, and although it involved much self-denial, the giving up of ease and leisure on First-days, and was sometimes a discouraging occupation, yet it had its own reward in the answer of peace and comfort, which was often felt, and well repaid the teacher's labor.

The names of the representatives present from the several associated schools having been called over, the Report from the Central Committee was read by John Thirnbeck Grace. It detailed the proceedings of deputations, in accordance with the minute of the last Annual Meeting, at Leeds, Huddersfield, Sheffield, Bradford, York, Malton, Newcastle, Shields, Sunderland, Stockton, Middlesborough and Darlington, mentioning as one result, the opening of three or four new schools, and in other places much increased interest on the part of the conductors of those previously existing.

Many interesting particulars of this service were given, as also some general reflections suggested by the varied circumstances of the meetings visited.

Joseph Rowntree thought the report a very interesting one, and the narrative of the visits paid by the deputations was especially so. It was a subject very closely considered last year, and the meeting had now before it satisfactory evidence that the judgment then arrived at was a sound one. Friends cannot have listened to the account of these visits, without coming to the conclusion, that they have tended in a remarkable manner to increase the interest felt in the First-day school cause in the minds of the visited; whilst the intercourse had by these deputations with conductors of other schools, must have very materially enlarged the experience of the deputation themselves, and have fitted them for a further work in the same direction. Although this agency must not be

considered as of a permanent character, it was of great use as an occasional means to stir up an interest in these undertakings, and, when conducted in the same spirit which had hitherto characterised it, was well calculated to achieve its object. He hoped the necessary funds would be willingly provided to enable the committee to go on where any clear opening presented itself. The work of these deputations was no light matter, and it was because it had been heretofore distinguished by seriousness, and an earnest desire to do good, that it had been so satisfactorily performed; he could, therefore, encourage the committee to a further prosecution of the service.

Edward Smith said, that at Sheffield the increase of scholars, both adults and children, was to such an extent, that it now required some ingenuity on the part of Friends to work the machine efficiently. He could bear testimony to the beneficial effect exercised upon the teachers by this work; it contributed to a greater seriousness, an increased interest in the Holy Scriptures, and was, he felt sure, a rightful exercise of the gift of teaching, given by the great Master, surely to be used. It did not (as had been feared by some) detach our young friends from our Society; but it did, on the other hand, tend to increase their value for, and their interest in, our religious body, binding them together in a close bond of union. He thought with this evidence before them they could not hesitate to use their efforts to further the work. Much might be done by elder Friends, who, though not able to give their superintendence, might yet, by occasional presence and sympathy, by a kind word or seasonable counsel, be of use, and do their part in endeavoring to unite all classes together in the general aim. He considered these deputations were of good service, if well carried out, as heretofore, and that their sphere of usefulness might be much extended; but they ought not to be looked upon as a permanent organization. They were the best means of effecting the establishment of new schools—in giving seasonable counsel in cases of depression and difficulty—in suggesting remedies for existing evils—and in stirring up to zeal those who were lacking it. He had no doubt but the funds would be forthcoming, and urged Friends to subscribe liberally to pay off the present debt, and enable the committee to enter further upon the service which the Meeting had pressed upon them.

Joseph Pease hoped none of the objects contemplated by the Association would be lost sight of; he had no doubt funds would be provided: all the Society of Friends required was a good cause, and when they have found one they will not let it lack the funds to carry it out efficiently. He could assure those engaged in this good cause that they had his warmest sympathy. He felt that he had not in his youth discharged the duty he owed to those who had not the same advantages as himself, and therefore was doubly anxious to strengthen the hands of those now engaged in First-day schools. In his association with the mining population of a large district in the north, he had been often struck with the feeling that they required much help in this way. He had lately had occasion to look into the condition of Sabbath schools in the district he had named, and felt bound to say that it was to the careful, wise and pious exertions of those engaged in Sabbath school instruction, that we owed no small portion of that progress so apparent in the mining districts, and the quiet and orderly behaviour of the population. In some parts there is no place of worship within three or four miles, but the Sabbath school is there, and is largely attended by the youth, who listen to the instructions of their teacher in the school, and, on their return home, are provided with a tract, which they in turn read to their parents or friends who have not had the opportunity of hearing good counsel for themselves. He had called at the cottages of the poor miners, and heard many simple and touching narratives of the good the children had received in this way; parents spoke feelingly of the texts and hymns lisped by the dying lips of their little ones, to be sung hereafter in far higher numbers, we may reverently believe, in heaven above. He thought many Friends who might be badly situated for commencing First-day schools on a large scale, might attempt it in a very simple way, and be the means of doing much good, and gave a pleasing instance of the successful attempt of some persons in humble station to do this in their own dwellings. He believed that the work of First-day schools experienced largely of the divine blessing, and claimed all the assistance and all the sympathy we could render it.

Joseph Thorp, though not connected with any First-day school, had witnessed the effect these institutions had exercised on the character of those engaged in them; in teaching others, they experienced, sometimes in a remarkable degree, the blessing to rest on their own spirits; their best sympathies were expanded, and in those meetings which had undertaken the work the teachers had been drawn together in a bond of union of no small value.

John Ford could add his testimony to the beneficial effects upon the minds of those who were engaged in these schools, and as there were many present who were not so engaged, he thought it was a duty they owed to society to do what lay in their power to further it. He then read some extracts from a letter written by a First-day school teacher; it concluded with the words, "It is easy to teach them when you have gained their love." John Ford added, he could endorse that sentiment—It *is* easy to teach children when you have gained their love.

William Thistlethwaite had attended these

meetings from year to year with increasing interest, and was glad to believe that the Association might now be said to have taken deep root in the hearts of Friends, and to be already growing up vigorously and producing fruit. In our religious society, we were, when young, excluded from some of the vocations in which the youth of other religious bodies were engaged, to train them up in works of usefulness; it was, therefore, most desirable we should encourage the early cultivation of feelings of beneficence, in thus teaching the children of the poor. He was particularly struck with that portion of the report which spoke of the individuality of character in communities of Friends, and the diversity of circumstances in various meetings. He would desire to promote the establishment of small schools, where larger efforts could not be made, and where this service was undertaken to a large or small extent, it would be twice blessed, especially to the giver. He had had some experience of the effect this movement had exercised in some of our larger meetings, and it had been altogether for good. The results in country districts had also strengthened him in this opinion, and he would urge upon his young friends everywhere, to endeavor to be of some little service in this cause; as years increased upon them, the thought of this work would cheer them in the retrospect.

John Newby having made some inquiries respecting First-day schools for adults, and whether such scholars attended our meetings for worship—

William White replied, that in Birmingham they had a large number of adults in their First-day school, about 350 male and 150 female scholars, all above 14 years of age. Increasing attention was now directed to this class, as they were so occupied in manufacturing districts as to have but very small opportunities for improvement, and had, in many cases, been removed from school at an early age. It must be evident that, as to the attendance of public worship, no obligatory influence could be exercised in this way upon persons of mature age. Several encouraging instances, however, existed in their school, of the scholars attending our meetings regularly, and one or two had become convinced of our principles. He believed some of our women Friends might be very beneficially engaged in this cause, commencing in a very small way, with two or three of the poor children of their neighborhood, whom they might instruct with very simple means; and in this way lay the foundation of a good school hereafter. Friends should not give way to discouragement, because there was no suitable place at hand for children to meet in. Some schools with which he was acquainted, had risen to be successful institutions from very small beginnings, and this was the right way in which to commence; it was thus a labor of love, and, as love begets love, so the teachers draw scholars around them. When you see a teacher always loving, that teacher is always successful—the class soon becomes crowded, and others are anxious for admission. He expressed his pleasure at the presence of some of the elder scholars of Ackworth School, and hoped they might become First-day school teachers after leaving the institution. He narrated a pleasing instance of the successful exercise of the power of love upon a class of unruly girls, in one particular case with permanently happy effects, evidenced on the deathbed of the child. Whether we were permitted to see present results or not, it was our duty to sow the seed, not sparing labor to till the soil well for its reception, and the fruit would appear in due season, if we but sow in faith.

John Pease mentioned two or three instances of the good resulting from First-day schools, which had recently come to his knowledge. He hoped Friends would endeavor to induce the children educated at Ackworth, Rawden, Ayton, and other of our schools, to enter upon this work, which would be the means of keeping them under the notice of Friends, of fostering the good impressions received in these schools, and of retaining their interest in our Society.

John Hodgkin said he was one of those who, in his youth, had not had the zeal to undertake this service, and it was a cause of some regret to him, in looking back, that such had been the case. It was cause for encouragement that Friends in London had been able, for some years, to maintain a school in degraded Spitalfields, which had been productive of much good.

George Richardson, Jr., referring to the commencement of schools in a small way, stated that one had been vigorously carried on at Cornwood, by three Friends, since 1819; and in the lower part of Newcastle, a father and two sons had carried on a very useful school for some time on First-days; it was held in an attic, and an evening school had lately been added to it.

James Backhouse mentioned, that when Friends at Cornwood began their school, they found the people so anxious for instruction, that they added an evening class, and shortly after established a library, which excited so much interest, that parties came five or six miles to borrow books. In this way a handful of Friends isolated in a country district were the means of furthering the best interests of the surrounding country.

James Cooke believed that our young Friends might now assure themselves that they had the sympathy of their elder Friends, even although it was not evident in many cases. This movement, having the effect of binding the young more firmly to their religious principles, had strong claims on the sympathy of elder Friends.

Thomas Pumphrey expressed his continued sympathy with the Association, and hoped that the untiring zeal and sound discretion evinced

in its past management would be continued. He urged the establishment of small schools, and mentioned a case at Chesterfield, where a Friend conducted a very efficient school in an old malt-house, which he altered for the purpose.—*London Friend.*

HOT CROSS BUNS.

We lie awake early upon Good Friday morning, and listen to the London bells, and the wagons coming rumbling in from the country to Covent Garden; and not the least pleasant sound, pleasant for its old recollections, is the time-honored old cry of "Hot Cross Buns." Century after century passes by, and those who busily drove their carts day after day from Ewham, or Blackheath, or Richmond, one hundred years ago, are as still and silent as if they had never been; yet still, Passion-week after Passion-week, comes that old cry, nobody knows how old, "Hot Cross Buns, Hot Cross Buns." And as we lie, we think how perhaps Pope, as he lay in Holywell Street, and Addison and Johnson, and, before their time, Waller, at the house of his old friend the merchant of St. Giles, and the goodly company of the poets that lived at the cost of the king near Whitehall, each in their turn were awakened on the Good Friday morning by the same sound ringing in their ears. For this is a custom which can hardly be traced to a beginning: and all we know about it is, that as far as we can go back, the Good Friday was ushered in by the old Good Friday bun; and that the baker in the towns, and the old good wife in the country, would have thought the day but badly kept, and augured badly for the coming summer's luck, without it.

Ay, you may well ask what is the origin of the Hot Cross Bun? Is it a Christian custom, as the name seems to imply, leading our thoughts to the great sacrifice that day performed upon Calvary? Or can we trace it even further back, to the dim and dark ages of antiquity, and find in this little bun a relic of times now almost effaced from the memory of men? The antiquarian tells us of an old king of Attica, Cecrops by name, who more than three thousand years ago offered up, upon the altar of his gods, the sacred bread of fine flour and of honey, and called it βοῦν, from the two horns of the victim ox which were fashioned upon it. Others have transcribed curious legends of the priests of Egypt, long before history began, deciphered from old monuments and weird sculptures, and show us the sacrifices of wheaten cakes covered with the image of the Egyptian god Apis, living in the stone and imperishable. Six hundred years before the coming of our Lord, the prophet Jeremiah denounces the Jewish women of Pathros, who, forsaking the God of their fathers, offered up *cakes* to the moon—the queen of the shining sky. (Jeremiah xliv. 19.)

As far as we can find out, among the Greeks, from the earliest period, it has been the custom to mark their oaten cakes with crosses—why, we cannot tell. Some even think that "quadra," a kind of Roman bun, is so called from its being marked with four distinct lines. The most probable reason which can be given for the use of the figure of a cross is, that it might more readily be broken. Travellers in Italy who visit Pompeii may see, upon application to the British consul, one or two loaves marked in this manner, which were discovered in an ancient bakehouse. Pottinger's "Herculanean Researches" make mention of some curious buns at Herculaneum also, about half a foot in diameter, with two crosses, one within the other.

But amongst Christians, this figure of the cross would receive a higher and a holier significance; and as years roll on we find the church of Rome adopting indeed the symbols of the bun and cross for herself, but with a more appropriate and religious meaning. Bread of this kind was distributed, and is still distributed at St. Peter's, to the poor, through the whole of the Passion-week. In England it was for a long time given as alms during Lent as well; and those who were unable from bodily infirmity to attend the celebration of the mass, and to partake of the consecrated wafer, had sent to them buns of this nature as their portion from the feast. They were made from the same dough as the host, and given to the people by the priests, after the last Kyrie Eleison in the Easter Sunday services. And the faithful marked their reverence by kissing it before it was broken. Bishop Latimer probably alludes to this, in his sermon in which he speaks of "the mummeries and crossings, from which the holy bread is not exempt."

Thus, then, the bread of the heathen was by the Christians especially dedicated to the anniversary of our Lord's atonement, as being calculated by its very form to remind them more closely of that solemn event. And this is one of the few popular traces which are now left, reminding us that long ago this country belonged to the religion of Rome. That church, from the fourth century downwards, has always distinguished herself by an attachment to the symbol of the cross; and it is probable that, but for her, the old pagan sign, which is at best but a coincidence, would have been allowed to fall into desuetude.

In M. Regel's "Curiosities of Saxon Antiquity," the student will find some drawings of old English loaves. Among them is a holy bun, which perhaps may be connected with the Hot Cross Bun. Around its margin are the three letters I. H. S.

The only difference which would distinguish them from other buns is a flavor of allspice.

There are many very extraordinary superstitions which are connected with the custom of

Hot Cross Buns. In some countries a Good Friday bun is kept for luck, and from the ceiling in many a cottage in Wales you will see suspended, from Good Friday to Good Friday, a kind of biscuit or cake, which is supposed to be a charm against fire. This is something akin to the old Devonshire rhyme, which is said still to be found extant on the borders of Cornwall—"Save the cake, save the rick."

Great care is generally taken by the poor to preserve one or more of these buns. When dry, and grated, they are esteemed an infallible cure for many diseases. Catalepsy in particular is supposed to be especially amenable to their virtue. We once met a lady, who herself mentioned the fact, that in her younger days, which were spent in Normandy, it was the custom of the mistress of the house to offer to every one, on Good Friday morning, a bun and a piece of silver; and to lose either during the ensuing year was considered unfortunate both for the giver and the receiver. It is possible that the bun, which the natives of Saxony and Wurtemburg lay upon the grave of parents and kinsmen, is something of the kind. A curious circumstance, however, connected with the latter custom, is, that it is unusual to place the cake upon the tombs of very young children: whereas in the history of the English bun, it is children that play the most conspicuous part.

In Spain, especially in the mountainous districts, it is not uncommon to find the loaves marked with a cross. It is, however, denied by travellers of experience that this cross is in the slightest degree connected with the Good Friday bun. Probably the same significance or religious import is attached to it as in the case of Spanish books, which are generally, though not by any means universally, distinguished by a cross in the frontispiece. We believe that it is the practice of that government to mark with a similar figure all government property, in the same way as the English government uses the arrow-head.

A curious history! Originally a heathen offering; then adopted by Christians, who discovered in its distinguishing token a mystical meaning which it did not bear; this bun has travelled down from age to age, perpetuated by a mistake. There are few English towns where it is not known: yet how few among us think that this little piece of bread with its four lines has survived the fall of dynasties, and has been left untouched amidst the ruins of the Romish church. Mention of it is to be found in the earliest uninspired history to which research has guided us; and here it is, a modern and insignificant custom, which one would imagine a few years would be sufficient to dispel.

And so, awaking in the early morning, we hear the streets ringing with the cry, "Hot Cross Buns." And perhaps when all that we have wrought shall be forgotten, when our name shall be as though it had been written on water, and many institutions great and noble shall have perished, this little bun will live on unharmed. Others, as well as ourselves, will, it may be, lie awake upon their beds, and listen to the murmurs going to and fro within the great heart of London, and, thinking on the half-forgotten days of the nineteenth century, wonder perhaps whether, in these olden times, we too heard the sound of "Hot Cross Buns."—*Leisure Hour.*

From the New York Daily Times, July 8.

THE OCEAN TELEGRAPH.

The Arctic going on a Sounding Expedition.

The steam propeller Arctic—the little vessel of 250 tons which has already made for herself a fine reputation by her behaviour under Capt. Hartstein on the Kane Arctic search—leaves her berth at the Navy Yard in about a week, starting on a trip down East. Her errand is to take soundings preparatory to laying the Sub-marine Cable from Newfoundland to Valencia Bay, on the Western coast of Ireland. Lieut. Berryman has command of her—and no better man could be had for that purpose—since it was he who three years ago took the brig Dolphin over the same route, and obtained the soundings which made the world familiar with the fact that between those two points there stretches in that latitude a plateau of sand and shell surface, comparatively shoal and remarkably level. In the brig they found an average depth of 2,200 fathoms, but it is thought that from the deck of a steamer, which is so much more entirely under control, they will be able to show that this average depth is too much by one-third for the truth. It is proper to add, that six years ago, Lieut. Walshe, in the Taney, went over this same remarkable shoal, and brought home much interesting information concerning its physical geography. The present expedition is fitted out by the United States Government. The results are expected to be of special service to the Newfoundland, New York and London Telegraph Company,—this company having the monopoly of all ocean telegraphing over that route for nearly 50 years to come. And no question, if a telegraph links the two lands together, this must be the spot of its location. It is the shortest highway, being but 1,640 geographical miles from point to point. It is, as we have said, comparatively very shoal, the ocean, both north and south of it, being very much deeper. Neither icebergs nor currents disturb the bottom, for shells are found across its whole width, which bear marks of having lain there undisturbed for years.

The Arctic steers for the north of Newfoundland. A place will be selected for the start, where the water is so deep that the anchors of fishing vessels will not be likely to interfere with the deposited cable. The character of the plateau is so well known that soundings will only be taken at intervals of thirty miles over the

route. To make the soundings, different weights are employed—sometimes leads of 150 pounds each, sometimes shot of 68 pounds. These are never drawn up again. The shot is slung in a socket, which is attached to the line by hooks in such a way that the moment the shot strikes the bottom it is unshipped, and the line left clear. To haul it up would be impossible. But through the centre of the shot there passes a tube, in which are fixed several quills. These gather up from the bottom specimens of sand, shells, and so forth, and being brought up with the line, unerringly indicate the character of the sounding. Marks upon the line and checks show at a moment the depth to which the weight has descended. Observations upon the currents, the winds, &c., will not be omitted.

If the survey furnishes results as satisfactory as they now anticipate, the work of laying the cable will be commenced immediately on its conclusion. To do this, two steamers will be employed. Both will push to the middle line between the two coasts, each having half the cable on board, and from that line sail either way for the shore, paying out the cable as they run. Communication with each other will be kept up meanwhile by the cable and galvanic batteries, so that at a moment's notice a halt can be effected and the course of either be retraced. It is thought that, by this division of labor, and by this halving of the time required in doing it, failure will be out of the question. From ten to fifteen days would, under favorable circumstances, suffice to lay the cable in this way.

But how large, or rather how small, a cable must it be that a steamer can take 840 geographical miles of it on board? The cable that they will probably select out of the 150 that have been offered them, is not larger than a child's wrist —say ¼ inch in diameter. It has one wire (made of 5 strands of copper wire) which is insulated by a covering of gutta percha. Outside of this, 4 wires are placed, and around them a gutta percha covering. Outside of that, strong steel wires are wound, and external to it, a hemp cord is twisted. A thick coating of asphaltum protects the whole. What the price is, and what the charge of telegraphing is to be, neither we nor the rest of mankind are informed.

This same Company commenced laying a wire 75 miles long, and were to have finished the job on the 7th inst., between Cape Ray and Cape Breton. This, if successful, will bring Liverpool two days nearer to New York than it is at present. The cable is the same as that just described.

Submarine cables are getting to be quite common. The first was laid from Dover to Calais, three years ago. It is 22 miles in length, and connects the shores of France and England.

Another crosses 50 miles from Ipswich to the Hague. Three cables cross the Irish Sea; one from Holyhead to Dublin, which is 69 miles. There is one crosses from Spezzia, in Italy, to Corsica, 100 miles in length. Another from Corsica crosses the Straits of Bonifacio to Sardinia.—Another from Varna (Turkey,) crosses the Black Sea to Balaklava, which brought the Western world the quickest news from the seat of the late war. The cable is no larger than a pipe-stem, and consists of a simple conductor insulated with gutta percha. These are the only complete submarine telegraphic cables. One, however, is now being laid from Sardinia to Tunis; another is contemplated from Sardinia to Malta; another from Malta to Corfu, and one from Malta to Alexandria in Egypt. Others of less importance are talked of. This one, between America and Europe, if completed, will be the triton among the minnows, the giant of telegraphs among the pigmies that are now in existence.

For Friends' Review.

Lightly on the violet's petal
Rests the freshly-fallen dew;
On its bright and trembling surface,
Starry beauties rise to view;—

Thus, Father, on our troubled spirits
May contrition's tear-drop fall,
May thy image there reflected,
Whisper, "Peace! I pardon all."

When at morn the sun ariseth,
Lighting earth and sea and sky,
Then that dew-drop is exhaled
As its rays go stealing by.

Thus, Father, may the warmth and brightness
Of thy presence and thy love,
Place that tear-drop, shed in sorrow,
In a bow of hope above.

8th mo. 10th, 1856. R.

WORK.

Work thou thy work while it is day,
With patient heart, the right to aid,
And leave the wrong to Him who said
"Vengeance is mine; I will repay."

Work; though the time seem sad and slow,
Good moveth onward silently;
We know that better things shall be,
But how or when we cannot know.

What if the task pass human strength?
What if the way be dark and drear?
Each labors in his proper sphere,
And all complete the work at length.

What if thou canst not see the end?
Press on in firm and fearless mood,
And doubt not that all acted good
To some result of good must tend.

Holdreth.

SUMMARY OF NEWS.

Foreign Intelligence.—We have Liverpool dates to the 17th inst. The English government has dispatched a special agent to this country, who is believed to be empowered to settle all the disputed points relative to Central America.

Tranquillity is reported to be restored in Spain. Most of the Spanish refugees lately conveyed to

Perpignan, have demanded and received permission from the government to return to their country, and have taken the oath of allegiance. Espartero has taken an amicable leave of the Queen. The French Emperor has ordered the movement of troops towards the frontier to be suspended. The cholera has been making great ravages in Madrid.

Portugal has officially notified the Allies of her adherence to the doctrine propounded by the Peace Congress of Paris, relative to the rights of neutrals and a resort to arbitration.

In Funchal, Madeira, 5,000 cases of cholera and 1,500 deaths have occurred in a population of 28,000.

The Municipal Councils of Bologna and Ravenna have addressed the Pope, praying for a removal of the Austrian occupation, and other towns were expected to follow the example.

The king of Naples is said to have announced his intention to mitigate the severity of his domestic policy, and to have signed several acts of clemency. This step is attributed to the representations made by Austria. The city was in a very excited state, and revolutionary proclamations were boldly circulated.

Russia is making great efforts to regain her former influence in the Danubian Principalities. Prince Stirby, of Wallachia, has resigned his powers as Governor.

Difficulties have arisen between Russia and the Allies, respecting the adjustment of the boundaries assigned by the treaty of Paris. The occupation by Russia of the Isle of Serpents, is the principal subject of dispute. Later accounts, however, state that the Porte has received a formal renunciation of the Russian Government's claim to the island. In consequence of these misunderstandings, the English fleet remaining in the East has been ordered to concentrate in the Black Sea, to await the execution of the treaty.

The Mexican government has authorized A. C. Ramsey to form a company for constructing a railroad from the Gulf of Mexico to Acupulco on the Pacific, with offices in New York and Mexico. The materials for the road are to be admitted free of duty, and mails, merchandize and other articles of transit, are also to be free. The government guarantees six per cent. on all money expended till the road becomes productive. The article of the new Constitution, guaranteeing the toleration of religion in the republic, has passed the Congress.

Domestic.—A submarine telegraph cable has been successfully laid down from Nantucket to Monomy Point, Cape Cod, a distance of fourteen miles.

Accounts from Kansas state that the Missouri borderers are organizing for another invasion, with the avowed purpose of driving out the Free State settlers, and have erected block houses at various points in the territory, garrisoned by Southerners. One of these, at Franklin, was attacked on the 12th inst. by a company of Free State men, and captured. A quantity of arms and ammunition was found in it, some of which had been taken from Lawrence at the time of the attack on that place. The town of Palmyra was robbed and burnt on the 1st inst., by a party of Missourians, who were afterwards pursued and taken prisoners. Several other skirmishes are reported. The Free State men have dispatched a special messenger to Washington, to ask the President for protection, but he was informed that the President was too much engaged to attend to the matter. Governor Geary has delayed his departure, endeavoring to induce the administration to grant *nolle prosequis* in the cases of Governor Robinson and his companions, but he had not succeeded, it is believed, up to the 26th inst. On the 16th, a camp of Southerners near Lecompton was attacked, and some of them were taken prisoners. Governor Shannon demanded their release, and after a conference, he agreed to surrender the cannon taken at Lawrence and disperse the camps of pro-slavery men, provided the prisoners were released.

The famous "Charter Oak" at Hartford, Conn. fell on the 21st inst. The Charter of Connecticut was concealed in a hollow of its trunk, in 1689, to prevent its seizure by the royal governor, Andross. The age of the tree is unknown.

The members of a bookselling firm in Mobile, have been ordered, by a meeting of citizens, to leave the city, on account of having sold one or more works in opposition to slavery; they have departed accordingly.

Congress.—The extra session commenced on the 21st inst. The President sent a message, stating the failure of the Army Appropriation Bill to be the cause for calling the extra session, and setting forth the consequences of such failure. The standing committees of last session were continued in both Houses, and a joint resolution passed, providing for the signing of such bills as had failed for want of time to receive the signature of the respective presiding officers or the President. The Army bill being reported from the Committee of Ways and Means of the House of Representatives, precisely in the form in which it had passed at the late session, including the proviso forbidding the employment of the army to enforce the pretended laws of Kansas, was again passed, yeas 93, nays 85. The Senate struck out the proviso, and passed the bill without it. Propositions to recede, and to insist and ask a committee of conference, were voted down in the House, and a motion to adhere to its amendment passed on the 22nd, by a vote of 97 to 93. A similar motion passed the Senate on 23d, 35 to 9. A motion was made in the Senate to appoint a special committee to confer with one from the House, but being objected to, it was laid over under the rules. On the 23d, a preamble and resolutions were offered in the House, declaring that the Missouri Compromise line still legally exists, by the joint resolution annexing Texas, by which it was included in certain concessions and guarantees offered for annexation, and which is irrepealable by either contracting party without the consent of the other, and is not repealed by the Kansas-Nebraska bill. They were laid upon the table, yeas 101, nays 83.

On the 20th, Senator Weller, of California, introduced a bill to abrogate certain laws enacted by the Kansas Legislature, abolishing test oaths, and providing for freedom of speech and of the press, and for the security of the people in persons and property, &c., which gave rise to an earnest debate, continued till the adjournment. No progress was made in either House towards the adjustment of the difference on the Army bill.

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For Friends' Review.

THOMAS STORY.

(Continued from page 802.)

In the journey of Thomas Story and his companion through New England, they had frequent meetings with the priests and professors, in which many important points of Christian doctrine were fully discussed. The record of his religious labors relates chiefly to those opportunities, in which the belief of the religious Society of Friends on the points in question was fully stated, to the satisfaction of many of the people. They also attended the meetings of Friends, being concerned to stir them up to the dangers attending the Christian life. In one of these, Thomas Story had to testify against a wandering spirit, and was told afterwards there was great need of such a testimony, "for one ancient Friend confessed with tears that he had received great hurt in meetings by a wandering spirit, which draws away the mind from a true and sincere waiting upon God, and hinders its progress in the truth, and in the true worship." In another the ministry was against "a drowsy, lukewarm and indifferent spirit which had overtaken some, with an exhortation" to the old convinced, "not to rest in that condition, lest they might lose their crowns, and become stumbling blocks in the way of the weak then under convincement. And to the young, that they should mind the Lord alone, and that if they should see any thing arise in any one who professed the truth, either in conversation or in meetings, whether in the vanity of the one, or indifference of the other, or in not coming to meetings, or negligence when in them, they should not look at the failings of others, but to the Lord for help; to whom we must all stand or fall, and answer for ourselves and not for another."

Arriving at Boston, they observed a gallows erected on a green, "and being told that was the place where several of our Friends had suffered death for the truth, and had been there thrown into a hole, we rode a little out of the way to see it. It was a kind of pit near the gallows and full of water, but two posts at each end, which had been set there by Edward Shippen, of Philadelphia, a reputable Friend formerly of Boston; who would have erected some more lasting monument there, but the magistrates were not willing, since it would too frequently bring to remembrance that great error of their ancestors, which could not now be repaired. While we sat on horseback by the pit we were drawn into right silence by the awful yet life-giving presence of the Lord, which there graciously and unexpectedly visited us together, and tendered us; and so raised our minds, though in deep humility before the Lord, over that evil spirit which murdered our friends, that for my own part the inhabitants were no more than as the dust in the streets as we rode among them."

They had a large, comfortable evening meeting in the town, at which many attended in a sober manner. Passing onward to Dover, they found the country much disturbed by a war with the Indians, respecting which Thomas Story remarks, "I did not hear of any of our friends who carried arms when abroad or in their business, but two, and these the Indians killed; but most went into garrisons to lodge in the nights, and some did not, trusting in the Lord. We kept clear of all garrisons, always lodging without their bounds. The people in those parts were willing to hear us; then, if ever, are they apt to receive the Lord and his truth, when they are humbled by his judgments."

Returning westward they passed through Connecticut, in which colony there was not a single Friend. At New London the governor sent for them, and informing them, with much civility, that he had been at Friend's meeting in the city of London, and observed how peaceably they were held and none molested them, he said, "he thought it was not well for any one sort of people to disturb another in their worship."

Thomas Story, perceiving this was aimed at them, replied, "It might seem strange and unreasonable to such as could see no otherwise than by the common and natural faculties of men,

for any to come into the assemblies of others and interrupt them in the act of their worship, or what they called so; and we were always cautious to give as little offence that way as might be. But to go to hear any, and be still till they have done, and then make reasonable and Christian objections if any arise, cannot be hurtful, if the objectors are conscientious in what they do, and do not oppose out of humor, or for opposition's sake, but for the information of mankind, in any thing wherein they have been in error. The apostles, in their day, though charged as turners of the world upside down, usually went to the synagogues of the Jews, and some public places of others, and both disputed and taught contrary to both Jews and heathens; and the Lord is the same still, and may influence his servants now to the like practice when and where it may please him."

No restriction was laid upon them by the Governor, and "we parted," says Thomas Story, "with civil respect on both sides according to our different ways of expressing it."

Passing through New York and New Jersey, they reached Philadelphia, where, as has been already mentioned, Roger Gill died during the prevalence of the fever of 1699.

After this, Thomas Story visited some parts of Maryland, and returning, met William Penn at Chester, having just arrived from England.

Having now finished, as he says, "through the grace of God, the visit to Friends and others in America, which had been incumbent upon him for some years," he was ready to return to England.

But the affairs of the province having become very much embarrassed, William Penn urged him strongly to remain and assist him in the government. Several judicious Friends, both in England and Ireland, also pressed the same upon him by letter.

Respecting this he says, "Having a very great love and respect for the proprietor, and his regard likewise so to me, and not being under any engagement in myself to return immediately to England, and seeing that I might probably be of some service in America, I consented to remain so long as I might see it my place."

William Penn accordingly appointed him a member of the council of state and keeper of the great seal, master of the rolls for recording patents, and one of his commissioners of property; "with a proviso in his patent for these offices to have deputies therein respectively, when and so often as his calling in the truth and the service thereof might require it."

Before the proprietor returned to England, which was about two years after his arrival, he granted a charter to the inhabitants of Philadelphia, and thereby erected the town into a city, and appointed Thomas Story the first Recorder, but he soon after resigned the office.

It appears from his journal that he resided in America till the year 1714, and during the greater part of this time was actively engaged in religious service in different parts of the colonies, and in Barbadoes and the Western isles. In Antigua he met an ancient Friend of eighty years, who was "without natural sight," at the door of his dwelling. Standing in the porch, as Thomas Story took him by the hand, "he looked upward, and said, taking off his hat in reverence to that name he was about to take in his mouth, 'Blessed be the Lord who gives unto the righteous the desire of his soul,' and so without any more words passing for some time, keeping him by the hand, they sat down together in the hall."

Being entertained at this house for several days, Thomas Story visited the meetings, and then passed over to Jamaica. While there, he visited Charles Wager, rear admiral of the blue, "where," he says, "I was courteously received, he being a person of a calm, sedate temper, naturally courteous and no way elevated. As he is a man of war, we discoursed on that subject; and as I am a man of peace, we conversed religiously, and not martially; he, for the punishment of privateers and pirates as breakers of the peace and robbers; but I was for saving life, that poor sinners might have time to repent and be saved; though what passed between us was with the greatest civility and temper, the meekness of Christianity being more apparent in his deportment than any martial harshness."

Of the people of this Island he says, "such are their wicked expressions, that sober men, who never heard them, would hardly believe if it were told them, that human nature was capable of so great degeneracy. And yet I believe the day of God's mercy is not quite over to some among them. Oh! that they might see it in the remaining time of it, to their great redemption."

[To be continued.]

CHARITY.

Charity demands that we avoid attending unnecessarily to the faults of others; and that we be not blind to the *good*, while we see so clearly the *evil* that exists. It acknowledges that, in the sight of God, the contempt which we are apt to entertain for others, has, in its very nature, a harshness and arrogance much opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is unworthy, but he bears with it. Because others are weak, should we be the less careful to give them their due? You, who complain so much of what others make you suffer, do you think that *you* cause others no pain? You, who are so sensible of your neighbor's defects, are *you* perfect? How astonished would you be, if those whom you cavil at should make all the comments that they might upon *you!* Yet, even if the whole world should, on the contrary, bear testimony

in your favor, God, who knows all, who has seen all your faults, could confound you with a word. And does it never come into your mind to fear, lest He should demand of you why you had not exercised towards your brother a little of that mercy which He, who is your Master, so abundantly bestows on you?—*Fenelon.*

On the Progress of Religious Liberty, in connection, especially, with the History of England.
By JOHN HODGKIN.

(Continued from page 805.)

We now come down to the times of the English Reformation, properly so called, with its various and alternating phases of prosperity and adversity, of royal and parliamentary favour and of bitter persecution, through the reigns of Henry the Eighth, Edward the Sixth, Mary and Elizabeth.

I regret that the time does not permit me to give even a faint outline of the progress of religious truth on the minds of the people, or more than a very imperfect sketch of the successive enactments by which it was attempted to be repressed or partially admitted to favor. It is well known, that even after Henry the Eighth had gone a considerable way in throwing off the authority of the Pope, and abandoning some of the corruptions of Rome, he passed the infamous law of the "Six Articles," for the avowed purpose of abolishing diversity of opinions in religion, and thus showed himself, by its tremendous enactments, as far removed as ever from any approach to just views of the rights of conscience, or even of religious toleration. By this law were established—

1st. The doctrine of the Real Presence.

2d. The communion in one kind, (*i. e.*, that the laity were to partake of the bread only in the Eucharist, whilst the clergy were to have both bread and wine.)

3d. The perpetual obligation of vows of celibacy.

4th. The utility of private masses.

5th. The compulsory celibacy of the clergy.

And 6th. The necessity of auricular confession. The denial of the First Article, (the Real Presence,) subjected the offender to death by fire, and to forfeiture, as in case of treason. The denial of any of the other five articles was punishable by forfeiture of goods and chattels, and imprisonment during the King's pleasure. An obstinate adherence to error, or relapse, was made a capital felony. So was the marriage of priests. The abstaining from confession, and from receiving the Eucharist at the accustomed times, was punished with fine and imprisonment during the King's pleasure; and if the criminal persevered after conviction, with death and forfeiture.

In order that you may have a more distinct idea of the preposterous doctrines of which every person in England was to be forced, under these terrible penalties, to make profession, I will quote to you a part of the words of the act of parliament, setting forth the two first of these articles of Faith.

As to the 1st.—"That in the most blessed Sacrament of the altar, by the strength and efficacy of Christ's mighty word, (it being spoken by the priest,) is present really under the form of bread and wine, the natural body and blood of our Saviour Jesus Christ, and that after the consecration, there remaineth no substance of bread or wine, nor any other substance but the substance of Christ—God and man."

As to the 2d.—"It is to be believed and not doubted of, but that in the flesh under the form of bread, is the very blood, and with the blood under the form of wine is the very flesh, as well apart as though they were both together."

This odious law was not repealed until the accession of Edward the Sixth.

Of that excellent and pious Prince, and of his laws, both civil and religious, I desire to speak with reverence and praise. Yet I can hardly better illustrate the general truth, which seems to me incontestible, that the great principles of religious liberty were unknown to the Reformers as well as to the Roman Catholics, than by mentioning, that by an act passed in his reign, severe penalties were imposed on those who should even be present at any form of prayer or worship, other than that prescribed by the Established Church, viz., for the first offence, imprisonment for six months; for the second, for twelve; and for the third, imprisonment for life.

Of the reign of Mary, we know that the religious history is written in blood. This was, however, even more the result of the persecuting spirit of the executive, than of any great number of new and severe laws. But though the new laws were not numerous, they were quite sufficiently strong to accomplish all that the bigotry and intolerance of the Queen and her priesthood could desire. They principally consisted of a few directly Romish enactments, the repeal of some of the Protestant enactments of the reigns of Henry the Eighth and Edward the Sixth, and the renewal of the persecuting statutes passed against the Lollards in the reigns of Richard the Second, Henry the Fourth and Henry the Fifth.

Lord Burleigh states, that during the four years that the persecution lasted, two hundred and eighty-eight persons were burnt alive, and that the whole number of those who suffered death for their religion in her reign, by imprisonment, torture, famine and fire, amounted to nearly four hundred individuals.

Some of you may, perhaps, remember by how singular an incident her persecuting intentions towards the comparatively few Protestants of Ireland were defeated. Whilst the Marian per-

secution raged in England, the easier work of extirpating heresy in Ireland had been put off to a more convenient opportunity. At length the time came. A commission was addressed to the Lord Deputy of Ireland, ordering similar proceedings to be adopted there, and appointing commissioners and inquisitors for that purpose. The order was given to Dr. Cole, who was directed to proceed to Ireland on this errand. Such a journey was then far more tedious than now. Dr. Cole travelled at the usual rate, and arrived at Chester, where he was waited upon at his inn by the mayor of that city, a zealous Romanist. In the course of conversation, the Doctor produced a leathern box which contained the commission, and said, "Here is *that* which shall lash the heretics of Ireland." The mistress of the inn, named Edmunds, overheard these words, and was much troubled, being a Protestant, and having a brother residing in Dublin. When the mayor took his leave, Dr. Cole accompanied him down stairs with much ceremony. The landlady seized the opportunity; she opened the box, took out the commission, and replaced it with a pack of cards. Dr. Cole, not suspecting what had been done, pursued his journey, and on arriving at Dublin, the council were assembled and he declared his errand. The Lord Deputy desiring that the commission might be read, the Secretary opened the box; but only found a pack of cards, with the knave of clubs uppermost. All were startled; and as they could not proceed without a commission, Dr. Cole went back to England to procure another. But Queen Mary died before he could return to Dublin; and thus the Popish persecutions were prevented. On Elizabeth's accession, the zealous landlady was rewarded with a pension.

For the horrors of Mary's reign, I would refer you, though not without qualification, to "Foxe's Martyrs," and to "The Days of Queen Mary," a little work published by the Religious Tract Society. I would that we oftener studied the history of these tremendous times, in order both to encourage ourselves to faithfulness in our minor difficulties and trials for conscience' sake, by the contemplation of the zeal and devotedness of the martyrs, and also to fill our hearts with gratitude to God, for the large measure of Christian liberty which characterizes the age and country in which it is our privilege to live. It would also serve to show that, notwithstanding what I may have already said or may hereafter have to say of the persecutions inflicted by Protestants, we are right in making a steadfast and unflinching stand against a religion, the genius of which, after all, unquestionably gives it an evil pre-eminence in persecution, above every other form of Christianity.

I now pass on to the reign of Queen Elizabeth, of famous memory, that bright occidental star, of whom the translators of our Bible speak, (on many accounts justly,) in such glowing terms. But here, thorough Protestant as I am, I must speak with historical impartiality. And I am sorry to say, that neither in legislation nor in administration do I find, to the full extent, that marked difference, in reference to the matter in hand, between the reign of the Romish and that of the Protestant Princess, which many suppose.

Of Elizabeth's religious legislation, I will first speak. Whilst repealing the Romish arrangements of her sister's reign, she established her own supremacy as Head on earth of the Church of England, and made it penal to call it in question. To do so twice was made a capital offence. In the 13th of her reign, the bringing in of the Pope's Bull or other superstitious things, was made capital. In the 23d, to withdraw any from the established religion, was made capital; to be so persuaded or withdrawn, was also made capital. In the 27th, Seminary Priests were banished the kingdom. If they remained, they were punished with death, as were those who harbored them.

Now for the administration of the law. Considering the length of the reign, there was no doubt, a very far smaller proportion of Roman Catholic executions by her authority than there had been of Protestant executions by her sister's. But it is asserted to be clear that no fewer than 160 Papists suffered death for their religion, besides several Anabaptists, Brownists, (or Independents,) and Arians. For some account of the religious intolerance practised by Elizabeth, I would refer you to the notes to Professor Smyth's Lectures on Modern History, vol. ii. p. 266, *et seq.* I am not sure, however, that the learned Professor has sufficiently taken into account the numerous insurrectionary movements in Elizabeth's reign, which may have led to the punishment of some offenders ostensibly for their religion, who were in point of fact, obnoxious to the government for their treasonable designs.

I pass rapidly over the reign of James the First, only remarking that, uniting as he did the characters of a high prerogative prince, a pedant, and a professed theologian, it is no marvel if toleration did not make any great strides in his time.

In proceeding to Charles the First's reign, we perceive the approaching shock of religious, hardly less than of political conflict. The Church of England was rapidly passing into a semi-papal state, through a phase not altogether dissimilar to the Puseyite movement of our own times, but with a large admixture of the persecuting spirit; several dissenters, both Roman Catholic and Protestant, having fallen victims to the then intolerant spirit of episcopacy, before Laud himself, its chief champion, suffered on the block the punishment of his religious bigotry, as well as of his despotic policy. Here

I may parenthetically remark, that Laud is still revered almost as a martyr at Oxford, where I have seen the gory shirt which he wore on the scaffold, preserved as a relic. On the other hand, the doctrines and discipline of the Church of Geneva were gradually carrying the Puritans onward with a hostility against Episcopacy, hardly less determined, not to say bitter, than that which the Church of England itself had entertained against Rome.

Whilst each party thought that its own form of religion, which it believed to be the only true one, ought to be not merely free but dominant, no glimpse seemed to be caught by either, of the precious truths that conscience should be free, and that in matters of faith, man is responsible to God alone.

That the great strides which were made towards popular government between the accession and the execution of Charles the First, were not accompanied with a corresponding advance in the principles and the practice of religious liberty, would seem probable, if it were only from the small space which such themes occupy in the reports of the party struggles of the day. The Petition of Right, that noble declaration of civil liberty, drawn up by Sir Edward Coke and his colleagues in 1628, is wholly silent on the subject of the religious rights and liberties of the people of England. That they had not practically made much progress, is further evinced by the persecutions which, both during the struggle and after the establishment of the Commonwealth, the ruling powers, whether Presbyterian or Independent, inflicted upon other sects and one upon another, and especially by the indiscriminate severity which they exercised towards Friends.

It was during the Commonwealth that the 164 Quakers came up to Westminster, from different parts of the nation, and made that noble offer to yield up their own liberty, and body for body to replace their imprisoned friends; furnishing at once a memorable instance of their faith and of their love for their brethren, and a startling testimony against the religious persecutors then in power. After having been heard at the bar of the House of Commons, the Speaker informed them that "the House did declare its dislike of the scandal thereby cast upon magistracy and ministry, and bid them forthwith resort to their respective habitations."

The traces left of the religious legislation of this period, are not very numerous or striking, but these do not give us a favorable idea of the wisdom or liberality of the Commonwealth. In reference to this subject, as well as to the general conduct and views of the successive religious professors of his day, we may quote the language of our great Milton, "New Presbyter is but old priest writ large." The most distressing illustration of this truth is furnished by the conduct of the Puritans who fled from England to escape from Episcopalian persecution, and became themselves in New England the sorest persecutors of their fellow emigrants of a different creed.

When Charles the Second came back from his exile, it might have been hoped that from what he and his father had suffered, he would have learned a lesson of moderation, both political and religious; and truly, the words of his celebrated Declaration from Breda, on this point, are fair enough: "We do declare," said he, "a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom." Nor do I think that we have any reason to charge him with the persecuting spirit of a bigot. He was naturally kind and easy; but his own heartless profligacy, and the necessities to which his vicious courses led him, prevented his being able to oppose any resistance to those, whether in the church or the state, who, from either religious or political motives, sought to oppress the consciences of others.

I will here give a brief sketch of the religious legislation of this reign. In the first place, I am not aware that any of the conscience-oppressing laws of former times were repealed, with the exception of the writ for burning heretics, commonly called the writ *de Hæretico comburendo;* which repeal certainly was, as far as it went, a move in the right direction, but was the very least which one could look for from a legislature so strongly Protestant as that of the Restoration, notwithstanding its servility to Charles.

In the next place, the Corporation and Test Acts were passed in this reign, by both of which Protestant Dissenters suffered equally with Roman Catholics; the former consenting to be excluded along with the latter, as well from office in municipal corporations, as from civil and military offices under the crown, in order to remove all difficulties in the way of carrying these measures, which (whether truly or not) were then considered essential to the safety of Protestantism against the common enemy; the Church party saying in effect, to the Dissenters, "Consent to be placed in abeyance for a while, and when we have prevailed over our popish foes, we will restore you to the full enjoyment of your constitutional rights"—a promise which they never offered to perform, but which tardy justice extorted after the lapse of nearly one hundred and fifty years. These disabilities were imposed through the medium both of votive oaths and of the sacramental test, and thus combined the three-fold error of oppressing conscience, profaning religion, and depriving free-born Englishmen of their political rights.

In this reign also several harsh enactments were passed, imposing severe penalties on those

who objected to take an oath, and on those who attended public worship not according to the formularies of the Established Church. Thus, by an act passed within two years after the Declaration from Breda, and directed against Quakers by name, a person without having committed or even been charged with any offence whatever, might have an oath tendered to him, and if he refused, might be fined £5; for the second offence £10; and for the third was to abjure the realm or be transported.

The like severe penalties were imposed on Quakers to the number of five or more assembling for religious worship. I may here mention that, though this act was virtually suspended by the Toleration Act passed on the accession of William and Mary, (of which more hereafter,) it was not actually repealed until 1812.

Two acts of a very severe character were also passed against Conventicles, (as all religious assemblies not according to the form of the Prayer Book were called.) As a practical commentary on the legislation of this reign, and on the spirit with which the laws were put in operation by the clergy and magistrates, I will just add, that during it there were four thousand two hundred men and women of the Society of Friends, in prison in England at one time for conscience' sake.

And yet this is the reign, which no less an authority than Sir William Blackstone, fixes as the period of the legal perfection of the British constitution. You will find this statement made with much display of learning in the fourth volume of his commentaries, page 439. How clearly does it show that great progress may be made in guarding the ordinary civil liberties of the subject, and perfecting our municipal laws, (as we have already seen that progress may be made in the reformation of creeds and articles,) without securing to conscience her just rights, and without even any distinct idea of the duty of rendering unto God, in this particular, the things which are God's.

[To be continued.]

PATIENCE WITH CHILDREN.

One of the requisites for the successful training of children at home, or in the school-room, is "Patience." Every teacher, whether the mother or a governess, will find her labors made easy by the constant exercise of this cardinal virtue. If they "let patience have its perfect work" in their own hearts, it will be visible in all their conduct, and exert a salutary influence upon the minds of the young, in whose future well-being they feel a deep interest.

There may be hours when, perplexed with care and worn out with undue labor, the mother may feel the risings of impatience in her heart; but nip it in the bud, before the fruits become visible in acts of which she may afterwards bitterly repent. Let no unkind word or hasty blow be given in anger, lest the remembrance of it should prove a poisoned arrow to their bleeding hearts, when those loving eyes are closed in death, and the head which nestles on her bosom is pillowed in the grave. Children are won by kind words; but cross looks and harsh tones deter them from seeking our sympathy or giving us their confidence. The mother or teacher should regard the sports of childhood as a blessing, join in their innocent amusements, and draw from thence some useful lesson for their future consideration. They should learn to look up to her as a friend in whom they could confide, who will bear patiently with their childish follies, and in kindness seek to improve whatever may be amiss in their manners or morals.

But should they turn a deaf ear to her teachings, and scorn her instructions, seeming inclined to follow the evil promptings of a sinful and perverse heart, she has then need of a double portion of patience to support her in this great trial, and enable her at last to "overcome evil with good," and bring them, by the force of precept and example, to walk in wisdom's pleasant ways. Be kind, be firm and patient, and hope on till the desired result is obtained.—*Country Gentleman.*

For Friends' Review.

THE SETTLEMENT OF MASSACHUSETTS.

In a work entitled Young's Chronicles of Massachusetts, are contained many interesting particulars of the earliest settlers, their objects in venturing over the great sea, and their impressions of that western world whither "the course of empire" then commenced "to take its way."

The first navigator who penetrated to the bottom of Massachusetts bay, is said to have been Capt. John Smith, in 1614. He describes the country "as the paradise of all those parts. "For here are many isles planted with corn, groves, mulberries, salvage gardens and good harbors."

Plymouth was settled in 1620 by a company of English, who originally intended to go to Virginia, but by stress of weather in the winter season were obliged to land in New England.

The first European occupant of the peninsula on which Boston is now located was William Blackstone, a Puritan and Nonconformist, a graduate of Cambridge College. He fled from religious persecution in the old world, and had but little unity with it in the new. In 1625, as nearly as can be ascertained, he erected his lonely dwelling on a point called by the Indians Shawmut, (now called Barton's point, and opposite to the State Prison.) It appears, however, that the religious liberty which he sought in this solitude was soon to be invaded by Endicott and his companions, notwithstanding they professed "that, above all, their main end was to invite the natives of the country to the knowledge and

obedience of the only true God and Saviour of mankind."

John Endicott and his company came in 1628. They were sent out by an association entitled, "The Company of the Massachusetts Bay in New England."

With them came "a plentiful provision of godly ministers," who before hand "declared themselves to be of one judgment and to be fully agreed on the manner how to exercise their ministry," which the Company's instructions say, "We hope will be by them accordingly performed."

By the judgment thus declared, all differences of opinion were to be suppressed, and peace and unity maintained, if not by submission, then by banishment, or, as it proved in some instances finally, by the hand of the executioner.

The recluse and contemplative Blackstone, who had brought from England a library large for those days, one hundred and eighty-six volumes, among them three Bibles and eleven Latin folios and quartos, and had probably imbibed from these some principles of religious liberty too tolerant for the priestly tribunal, was not long allowed to be out of the unity, which was peremptorily to be insisted on.

No particulars are given, but his short and pithy remark on declining to join any of their churches, is sufficiently significant. "I came from England because I did not like the lord-bishops; but I cannot join with you, because I would not be under the lord-brethren."

He left Boston in 1635, one writer says, "because he would not join the church;" others say, "he was driven away by intolerance or harsh usage." He settled within the limits of Rhode Island about three miles from Pawtucket, on the eastern bank of the beautiful river which now bears his name.

These lord-brethren, with Governor Endicott as their executive, soon after their arrival, shipped back to England two of the councillors sent out by the Company, because they opposed the ministers, and wished to retain some of the forms to which they had been accustomed.

Heresy, in their view, appears to have consisted in not walking precisely in their footsteps, a standard of orthodoxy which some since their day have adopted, though not, as Governor Endicott, "resolute to uphold with the sword what he had received as gospel truth."

The town of Salem was founded by Roger Conant in 1626. The Indian name was "Naimkeeke, or Naumkeag." In 1629 a minister, Francis Higginson, who "came with a company of honest planters," named the place Salem, after that in Psalm lxxvi. 2.

He gives an interesting account of his voyage, which, he says "was both pleasurable and profitable. For we received instruction and delight in beholding the wonders of the Lord in the deep waters, and sometimes seeing the sea round us appearing with a terrible countenance, as it were full of high hills and deep valleys; and sometimes it appeared as a most plain and even meadow. And ever and anon we saw divers kind of fishes sporting in the great waters, great grampuses and huge whales, going by companies and puffing up water streams."

"Those that love their own chimney-corner and dare not go beyond their own town's end, shall never have the honor to see these wonderful works of Almighty God."

In his "Short and true description of the commodities and discommodities of that country," he says, "The abundant increase of corn proves this country to be a wonderment. Thirty, forty, fifty, and sixty are ordinary here. Yea Joseph's increase in Egypt is outstripped here with us. It is almost incredible what great gain some of our English planters have had by our Indian corn. Credible persons have assured me, and the party himself avouched the truth of it to me, that of the setting of thirteen gallons of corn he hath had increased of it fifty-two hogsheads, every hogshead holding seven bushels of London measure, and every bushel was by him sold and trusted to the Indians for so much beaver as was worth eighteen shillings; and so of this thirteen gallons of corn which was worth 6s. 8d., he made about £327 of it the year following as by reckoning will appear; where you may see how God blessed husbandry in this land."

The husbandry may have been blessed as the worthy man says, but whether the trade promoted the main object of converting the Indians to the gospel is very dubious. It is pretty clear that on the part of some of the Company there was no objection to make the missionary enterprise profitable. There is no account of what the Indians thought of the price of the corn, but in some other places, and at a later date, they came to the conclusion that the white men went to meeting to fix the price of beaver.

As may readily be concluded, Christianity made but slow progress; the process being too nearly allied to the plan by which it is now attempted to propagate it among the African heathen, viz., give me your labor for nothing, and I will have preached to you the doctrine, "That servants should be obedient to their masters."*

The minister was delighted with the climate.

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*Extract from Bishop Meade, of the Church of England in Virginia, copied from a published volume of sermons recommended by him to masters and mistresses of his diocese for use in their households.

"And pray do not think that I want to deceive you when I tell you that your masters and mistresses are God's overseers, and that if you are faulty towards them, God will himself punish you severely for it in the next world, unless you repent of it, and strive to make amends by your faithfulness and diligence for the time to come; for God himself hath declared the same."—*Olmstead's Sea-board Slave States.*

"The temper of the air of New England is one special thing that commends this place. Experience doth manifest that there is hardly a more healthful place to be found in the world, that agreeth better with our English bodies. Many that have been weak and sickly in old England, by coming hither have been thoroughly healed, and grown healthful and strong." "A sup of New England's air, is better than a whole draught of old England's ale."

He praises the great variety of vegetables. The "fish called bass, a most wholesome and sweet fish as ever I did eat," and lobsters "great, fat and luscious," some sixteen pounds, and others "as they assured me twenty-five pounds," also "the fowls of the air," saying, "myself walking in the woods with another in company, sprung a partridge so big that through heaviness of his body he could fly but a little way. There likewise are abundance of turkeys often killed in the woods, far greater than our English turkeys, and exceeding fat, sweet, and fleshy; for here they have abundance of feeding all the year long, as strawberries, and all manner of berries and fruits."

"Thus we see both land and sea abound with store of blessings for the comfortable sustenance of man's life in New England." M.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 6, 1856.

KANZAS.—The newspapers last week published a despatch from Lawrence, stating that on the 22d ult. "the Quaker Mission on the road from Westport to Lawrence, was attacked by an armed band of Georgians, who plundered the place, taking all the horses they could find, and committing wanton outrages upon persons and property."

The settlement alluded to is probably that established by the Yearly Meetings of Indiana, Ohio and Baltimore, about eighteen years since, for the instruction of the Shawnee Indians. The farm, occupying upwards of 300 acres, is five miles west of the Missouri line and three miles south of the Kanzas River. Extensive buildings have been erected for the accommodation of the school and the convenience of the farming operations. During the last two or three years, the number of scholars was greatly reduced, but previously, from fifty to sixty received instruction annually.

If, as there is too much ground to fear, the report of the robbery of the establishment and the dispersion of the Friends engaged in it, proves to be correct, the outrage may be regarded as evidence of the aggressive character of the pro-slavery party, there being no reason to suppose that our friends have committed any act inconsistent with their peaceable profession. We hope for further information from one of our correspondents in the territory.

As many of the readers of the *Review* may not have had an opportunity of seeing the amendment, passed by the House of Representatives, to the Army Appropriation Bill, resulting in the failure of the latter and the calling of an extra session of Congress by the President, we give a copy:—

"*Provided, nevertheless,* That no part of the military force of the United States herein provided for shall be employed in aid of the enforcement of the enactments of the alleged Legislative Assembly of the Territory of Kanzas, recently assembled at Shawnee Mission, until Congress shall have enacted either that it was or was not a valid Legislative Assembly, chosen in conformity with the organic law by the people of the said territory. *And provided,* That, until Congress shall have passed on the validity of the said Legislative Assembly of Kanzas, it shall be the duty of the President to use the military force in said Territory to preserve the peace, suppress insurrections, repel invasion, and protect persons and property therein, and upon the national highways in the State of Missouri, from unlawful seizure and searches.

And be it further enacted, That the President is required to disarm the present organized militia of the Territory of Kanzas, and recall all the United States arms therein distributed, and to prevent armed men from going into said Territory to disturb the public peace, or aid in the enforcement or resistance of real or pretended laws."

On the 30th ult. the bill was finally passed in the House, with the amendment stricken out, by yeas 101, nays 98.

THE OLD ENGLISH STAGE COACH.—What American, who, twenty years ago, visited England, but remembers with pleasure the macadamized roads, the stage coaches, the fleet horses and the burly drivers, described so graphically in the article copied from the *Leisure Hour!* This kind of travelling has almost disappeared; for England is now covered with a net-work of railways, and the Anglo-American who visits his father-land, no longer traverses roads whose

borders are adorned with noble mansions, comfortable cottages, beautiful gardens, well-trimmed hedges, and with trees, often the growth of centuries.

There is much, however, in the ease and rapidity of the present mode of transit to compensate the loss of former enjoyments; still, it is well to preserve the remembrance of "old things," and thus to measure and appreciate the advantages conferred by science and art. Neither months nor weeks separate us from our European kindred, as in the times of our fathers; *days*, only, are now counted on the passage, and the period may not be distant when, not merely across the deep Atlantic, but from America to the "furthest Ind," messages will speed with lightning rapidity.

Too long has the language of the poet been verified: "Lands intersected by a narrow frith abhor each other; mountains interposed make enemies of nations who had else, like kindred drops, been mingled into one." May it not be hoped, as it is devoutly to be desired, that with the virtual removal of "friths" and "mountains," the kingdom of the Prince of Peace will be so extended over the earth, that "nation shall not lift up sword against nation, neither shall they learn war any more?"

Died, On the 11th of last month, in the 82d year of her age, Elizabeth Allinson, a valuable Elder of Burlington Monthly Meeting, N. J.

It is believed that instances are rare of greater dedication to the will and service of the Most High, or of greater strength of faith, than was manifested in the life of this beloved disciple. She was blind from her birth, with the exception of a faint glimmer of sight in one eye. Of this privation she was in her childhood keenly sensible, but being favored in very early life with the visitations of Divine love, she was obedient to the heavenly vision, and being through mercy conformed to the will of the Lord, she became resigned to a dispensation to which, till then, she could not refer without tears. Thus early blest with an interest in Christ, choosing him for her Leader, and following him in singleness of heart, she was enabled very conspicuously to adorn his doctrine, and as a true Mother in Israel, to be a helper and instructor to many in the right way of the Lord. Clear in her perceptions of Christian doctrine, deep in her experience of heavenly things, and gifted with a discerning spirit, she was remarkably introduced into sympathy with ministers, participating in their exercises, and in weightiness of spirit bearing their burdens, and thus fulfilling the law of Christ. Her gift as an Elder being acknowledged by the church, she entered on the service in meekness and in the fear of the Lord, in fervent love to her fellow members, but with fidelity as one who must give an account; being very careful to wait upon her Master for qualification for every exercise in His service. When furnished with the needful panoply, she yielded not to the snare which is consequent upon the fear of man; but being always clothed with true love, it is not known that she ever wounded those with whom she was concerned to labor.

Her strength of faith was very instructive. Fully believing in the sufficiency of the ransom given for the Church, and having in herself the evidence that she had passed from death unto life, she steadily maintained a holy confidence that her faithful Redeemer would not cut short the thread of her life before his own work in her was perfected. And so she passed through a world which to her was one of visual darkness, leaning as a dear child on the bosom of Jesus. Free from presumption or any self-reliance, and often humbled in the dust in the sense of unworthiness, it is not remembered that she ever distrusted her Saviour, or wavered in her often expressed conviction, that her death, whenever it should occur, would be "the crowning mercy of her life."

Being a woman of enlightened and active benevolence, she "went about doing good," and, choosing privacy in her visits of love to the members of her own Society, to the poor, and to individuals who were in practices subversive of the public welfare, she walked much abroad without any attendant, having a singularly full faith that she would be preserved from any serious injury. This prospect was strikingly realized, although she was often in great apparent danger from horses and from locomotives.

In meetings for discipline she was eminently useful. She travelled pretty extensively in the service of Truth. Her correspondence, performed by the aid of an amanuensis, was of an instructive character, and her memoranda are calculated to be beneficial to survivors.

During more than forty years, in which the writer has had large opportunity of observing her, it may be said that her "conversation was in Heaven," being weighty and edifying, instant in season, and often wonderfully adapted to the spiritual need of those with whom she was brought in contact. On one occasion, a few years ago, a total stranger, supposed to be a religious professor, was in her company for about five minutes. On his being introduced to her, she immediately began to speak of the offices of Christ, of the necessity of true faith in Him, of our indispensable need of a Saviour, and the vast importance of the work of the soul's salvation. The stranger listened with great attention. After his departure, it was discovered that he was an Atheist, and had recently presided at an Infidel Convention. He died suddenly, a few days after this interview.

During her last illness, which was brief, her patient fortitude, humility and heavenly-mindedness were impressive, and the Divine presence was sensibly felt to the end. The last note, made a few days before her release, after referring to the safety of some who were centered "*where we are longing also to be gathered*," closed as follows: "May my mind be clothed with reverent gratitude for the continuance of innumerable blessings from the bountiful Giver, and may I be enabled to glorify Him, by wearing a cheerful countenance under the increasing infirmities attendant upon the poor frail tabernacle."

Died, near Elizabethtown, Indiana, on the 25th of 7th month, Isaac Cox, an Elder of Driftwood Monthly Meeting, in the 62d year of his age.

He was never heard to complain during his severe illness, but was sustained in Christian calmness to his close. Great is the loss to his family, the community and the church, in the death of this beloved friend.

——, On the 14th of last month, in the 29th year of his age, at the house of his parents, David and Miriam Mote, in Miami Co., Ohio, Enos Mote, a member of West Branch Monthly Meeting.

He endured much bodily suffering with great composure and resignation; never a murmur was heard to escape his lips. He remained conscious to the last; and a short time before his close, he repeated the following lines with much solemnity:

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lay my head,
And breathe my life out sweetly there.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

The Winter Term of this institution will commence on 4th day, the 5th of 11th mo.

As the number of pupils is limited to 80 of each sex, patrons of the School are requested to forward their applications at an early date, for the action of the Committee.

Address Joseph Cartland, Principal of Friends' Boarding School, Providence, Rhode Island.

THE OLD ENGLISH STAGE COACH.

It is one of the recorded opinions of Dr. Johnson that there are few things more pleasant in life than being whirled rapidly in a post-chaise from one end of the kingdom to the other. That opinion was probably quite correct in his day, when the stage-coaches, and even the mails themselves, lagged far behind the post-chaises. But when the Doctor slept quietly beneath his marble monument, a new race of men brought a new race of horses upon the British roads. Macadam made his appearance, and taught locomotive man to improve his roads; and the fifty or sixty miles a day of Johnson's time were exchanged for the ten miles an hour of our youth; and the *ne plus ultra* of speed was thought to be attained when the space from London to Norwich, or from London to Bristol, was cleared between sunrise and sunset of a single day. The pleasure which Johnson found in the snug post-chaise, the next generation enjoyed in a still greater degree on the roof of the stage or mail coach, or (when a love of ease and comfort had succeeded with advancing years to the love of excitement) in its cushioned inside. Who that has ever occupied, during a long journey, that post of vantage, the box seat, by the side of the many-caped coachman, does not remember with a thrill the delights of the summer-day's ride along the hard road, which wound circuitously over the lofty hill ranges, and plunged into the fertile valleys, traversing forest and moor and populous towns and secluded hamlets, and connecting all together by its endless ramifications. Let us recal some of the remembrances of the turnpike-road at a time when that, and not the iron way, was the high road of commerce, and see if we cannot present to the eyes of a generation who will never witness the reality, some pictures of life in locomotion as their sires knew and enjoyed it.

It is a delicious summer's morning; but though the sun has been up these two hours, and the odors of the hay-field are wafted through the silent streets, and the air is resonant with the songs of birds, yet are the denizens of our native town fast locked in sleep, as, following our portmanteau on the back of "Boots" from the "Crown," we cross the market-place to the inn-yard where stands the "Highflyer" bound for London. We booked an outside place the day before yesterday, and, happening to be first comer, mount to the box seat as a matter of course, not forgetting to see the portmanteau safely deposited in the front boot. We carry twelve outside and four within; and, as the minute of starting approaches, the passengers are seen coming from various directions, and loaded with such a collection of luggage as seems to bid defiance to the capacity of the "Highflyer." The bundles and boxes, however, are stowed away almost in less time than it would take a dull man to count them; and as the hand of the church clock is on the stroke of six, the coachman, in a glossy white beaver, white overcoat of single cape, sprigged waistcoat, corduroy smalls, and top boots, and wearing a model moss-rose, just bursting into bloom in his button-hole, steps out of the coach-office, way-bill in hand. For half a minute, while he mechanically folds up the way-bill and thrusts it into his breast-pocket, his flushed, weather-tanned face is seen to revolve upon its axis as he critically scans the turn-out to see that all is right and trim. "Give the roan a little more head, Bill." While Bill is slipping the buckle, Coachee takes the reins from the ostler, and with them in his hand mounts to his seat, and deliberately pulls the apron over his feet to keep off the wind, politely requesting us at the same time to button it on our side. Then the horse-cloths are drawn away—the stable-boys and hangers-on stand clear—the steeds begin to grapple with the round smooth stones of the inn yard, and, with a shower of "good byes" from parting friends, out we roll through the dark archway. The guard blows a lively tune on his keyed-bugle in the market-place, and here and there a night-capped head appears to gaze at us from a window. We rattle at full trot down the High-street, and over the bridge and along the road by the river side, where the early anglers look up from their silent craft to see us dash by. Then a sudden turning in the road shuts out the old town and all belonging to it from our view, and it is seen no more.

The fields, the hills, the woods, the streams, the vast vault of heaven—all are bathed in one flood of sunshine as we dash along. The mowers are out in the meadows, and we see them whetting their glimmering blades, and hear the sweep of the sharp steel deep in the dewy grass. The cow-boy is driving out the herds, and the milk-maid, while she pulls unceasingly at the full udder, turns a blooming face towards us. Far away on the gentle slopes of the upland, the white sheep dot the green hill-side, and we hear the bay of the shepherd's dog; it is answered by the distant blast of a horn, blown by the guard of the night mail coming down from London, and to which our own guard replies by a lively "tantivy." In another moment the down mail is in sight, spanking along in a cloud of dust. As the courteous drivers pass each other, they exchange a friendly greeting by the conventional mode of raising the whip-handle. We note that the mail outsides have dropped into a slumber after their night-watch, and are nodding on their perches as they roll and reel along. Then we plunge into a patch of shady copse, wind round an ivy-covered church at the other side of it, and pull up at a little roadside inn, where fresh horses await us—the first twelve miles of the hundred and twenty being done.

On again, over a broad level down, whose limits lie beyond the view. The fresh breeze has blown up the summer clouds from the sea, and as they sail along the sky their grotesque shadows sail along the ground, and we scud along beneath them, now cool in the cool shade, now warm again in the flashing sunlight. After an hour's run on the wold, where, according to the coachman, it blows cold all the year round, we come in sight of the "Cross Keys" standing on the edge of the waste, where, it being now past eight o'clock, we alight to breakfast. Twenty minutes is the time allowed for the discussion of the cold round or sirloin, and hot tea or coffee. Every man helps himself, and looks to as many of the ladies as his appetite, tugging against his gallantry, will allow. When the time is up, and the eighteenpences are all paid, we mount again. By this time we have broken the ice of ceremony with the coachman, and in consequence, are taken into confidence and become the recipient of various scraps of information of more or less value. Thus, we learn that that near leader is given to jib, and that he is obliged to keep a watchful eye upon her—that the off wheeler cast a shoe yesterday and is a little restive after the farrier, and that therefore he shall lose time this stage and have to make it up in the next. Then the sight of a monster-looking mansion, standing among the trees on our left, leads to the narration of a curious and rather dismal legend concerning the "house with three hundred and sixty-five windows," (that's the house, he tells us) built by a man with no end of money, who was fond of looking out of window, and wanted a window to look out of, fresh and fresh, every day of the year. We cannot manage to understand the story exactly, owing to the want of perspicuity on the part of the narrator, and his use of metaphors of a description with which we are not familiar. Nevertheless Coachee loves to tell it, and so we listen, and it lasts through several stages, until it is put to flight by our sudden arrival, at high noon, in the middle of a market-town during all the din and bustle of the market. Here, the pockets of the coach are rifled for sundry small brown-paper parcels, and the pockets of Coachee himself surrender a shoal of letters and smaller packets, such as during the days of a penny post would infallibly have travelled by that means, and not by private hand. There is a good deal of chatter and chink of money pending the delivery; but no sooner is the new team duly attached than off we drive again down the narrow lane which the crowd of pigs and geese, and sheep-pens, and crockery, have left open for us, until we have left the town and market behind, and are rushing forward in full gallop to London. The interminable legend is now forgotten—the coach is due in an hour at the next stage, and that is near twelve miles off; but "these are the tits that can do it," says Coachee, and therefore it shall be done. That it may be done we gallop all the way—the guard, on his legs, keeping a watchful look-out, and sending forward a warning blast from his bugle to anything that threatens a collision. The "tits" vindicate their character in recovering the lost time, and the stage is done within the hour. Then comes the long stage, of fifteen miles, over hilly ground, which is done at a sober pace, and occupies on the whole, including a stoppage and watering at the foot of a long hill, little less than two hours.

It is near three o'clock when we pull up at the "Stag," where we find dinner smoking hot on the table, having been taken from pot and spit at the instigation of our guard's bugle, heard at the distance of a mile. "Half an hour for dinner!" says the coachman, and in we rush to the dining-room. Joints are carved and fowls dismembered with an alacrity that admits not of ceremony, the green peas roll about the table-cloth, and small accidents with butter and gravy pass unnoticed. The landlord helps the ladies, the gentlemen look to themselves, while the smiling landlady looks on with knife upraised to stab the pudding at the word of command. But the good-looking pudding is not stabbed for all that; before the word is given comes the dreaded summons "time's up!" the landlord begins collecting his three-and-sixpences, and out we are bundled, to bestow another shilling on the coachman, who goes with us no further.

When we have resumed our seat we find our coachman's successor to be a specimen of the old and unornamental school. *He* takes the "Highflyer" into London, that's what *he* does;

there is no romance and fandango about him; if there ever was, London has rubbed it all out. He thinks the lower road whip a dandy, and doesn't care to conceal his contempt "for that sort." As he spins along, all his conversation is with his horses, and maintained in a sort of equine vocabulary of sibilant consonants and laryngeal ejaculations hardly expressible by the existing alphabet. But he gets over the ground in a workman-like way, though he cannot resist pulling up at one or two places where the ale is remarkably good, and recommending it, and according us the privilege of paying for its libation.

So we jog on and on, stage after stage, until the road, becoming wider and more populous, the villages and towns more numerous and less rural, afford unequivocal signs that we are approaching the metropolis. As the afternoon wanes, the guard is seized with a musical fit, and begins in a sentimental mood to pour forth a number of plaintive ditties from his keyed bugle. As the last strain is dying out, we reach the brow of a rising ground, from which, looming dimly and duskily through the smoke-blanket of London, we get sight of the dome of St. Paul's more than ten miles off. All eyes are strained towards it; and then, suddenly, all tongues are mute; there is a complete stoppage to all gossip and chatter, and every one's thoughts are turned inward as he muses in silence on the events that are to follow his journey's end. In an another hour we have dashed triumphantly through the far-stretching suburbs of the capital, have traversed one of the great city arteries of traffic, and are cautiously threading our way through the close avenues in the rear of St. Paul's, towards Gerard's Hall, where, just as the setting sun is gilding the chimney-pots, we alight after a delightful run of exactly fourteen hours.

Having transacted our business, we are under the necessity of returning home the following night by the night-coach. The weather has turned lowering and gusty. Dark clouds drift along the sky, and heavy drops come splashing down at intervals. By the time we have cleared the suburbs, the heavens are one vault of blackness, and the road we travel is visible only by the red gleam of the lamps we carry. Ere we have won the first stage, the rain comes down like a water-spout, and in spite of umbrellas, which prove worse than useless, we are drenched to the skin as low as the waist. Stage after stage the storm continues, and on over the lonely road we gallop through mud and mire. Towards midnight we hear the rumble of distant thunder, and then our route is momentarily lit up by faint but frequent flashes. The road leads into the bosom of the storm, and soon it is clamoring, bellowing, and reverberating around us, while the blinding flames burst from all points in the vault above. At a simultaneous flash and peal that seems to shake the solid earth, the horses leap, panic-stricken, forwards, then rear on their haunches as they are suddenly pulled up by the careful driver. In a moment the guard has descended, and is patting and soothing the creatures with hand and voice, and, gently at first, we roll on again. We are half an hour behind time at the supper-table, where there are loud calls for hot coffee or spirits by the chilled and sodden outsiders. There is little time for refreshment, however, and it is but a partial drying that can be had in a few minutes from the blazing kitchen fire.

Happily, the storm has spent itself ere we resume our route, and the waning moon struggles through the flying clouds to light us on our way. For hours we sit watching the drifting masses as they skurry along before the gale, and the pale stars twinkle out in the dark blue chasms fitfully unveiled. Ghost-like shapes rise in the distance and resolve themselves into familiar things as they rush towards us. Dreamy ideas float about our brain; and then, with a few preliminary nods and starts, we succumb to the drowsy feeling and sink into forgetfulness.

The fresh breeze from the broad level down is blowing in our face, and the grey morning is creeping up the east, as we awake to recollection. The storm has passed away, and its only trace is the absence of dust on the clear, hard road. A few hours' gallop over the remembered spots of childhood and youth through the balmy air of morn, and we are again in the inn yard of the "Crown," where we see a cheerful domestic face from our own fireside welcoming us to a traveller's breakfast.

Such are some of the lights and shades of stage-coach travelling. Of the elements which make up the several scenes, nearly all have now disappeared. Over many a macadamized road the grass now grows. The "Stag Inn," where we dined and supped, has vanished from the face of the earth. The ostlers, the grooms, the stable-boys and hangers on, have all been melted into a different material. The old stage-coachman sleeps with his fathers; the guard rests by his side; and even his plaintive bugle with the keys is gone dead and dumb, and is no more heard in the land, or seen either, except at the marine-store shop, where it ranks as old metal.

Well, after all, we need not repine, and we do not intend to. In exchange for what we have lost, we have got something decidedly better. In our day the rail is the mail, and we could not afford to go back to the institution of whips and four-in-hand. Yet we must be allowed to cherish the pleasant memories of that institution; and we do not see that an exchange for the better is any reason why what was so good and pleasant in itself should be forgotten.—*Leisure Hour.*

TRAVELLING POWERS OF THE CAMEL.

Prof. Marsh of Burlington, Vt., has recently issued a work on "The Camel: his Organization, Habits and Uses, considered with reference to his introduction into the United States:" a subject made of special interest at this time by the recent importation by our government of a number of these animals, for the purpose of testing their capacities as carriers in this country. From this work we copy the following:

"Mehemet Ali, when hastening to his capital to accomplish the destruction of the Mamelukes, rode, without changing his camel, from Suez to Cairo, a distance of eighty-four miles, in twelve hours. A French officer in the service of the Pacha, repeated the same feat in thirteen hours, and two gentlemen of my acquaintance have performed it in less than seventeen. Laborde travelled the distance in the same time, and afterwards rode the same dromedary from a point opposite Cairo to Alexandria, a distance of about one hundred and fifty miles, in thirty-four hours. But the most extraordinary well-authenticated performance of the dromedary is that recorded by the accurate Burckhardt in his Travels. The owner of a fine dromedary laid a wager that he would ride the animal from Esneh to Keneh, and back, a distance of one hundred and twenty-five miles, between sun and sun. He accomplished one hundred and fifteen miles, occupying twenty minutes in crossing and re-crossing the Nile by ferry, in eleven hours, and then gave up the wager. Burckhardt thinks this dromedary would have travelled one hundred and eighty or two hundred miles in twenty-four hours without serious injury. The valuable paper extracted from the notes of General Harlan, and printed in the U. S. Patent-Office Report of 1853, Agriculture, 61, states that the ordinary day's journey of the dromedary of Cabul is sixty miles, but that picked animals will travel one hundred miles a day for several days in succession, their greatest speed being about ten miles an hour. Captain Lyon affirms that the mahari of the Sahara will travel many successive hours at the rate of nine miles an hour. The Syrian deloul goes in five days from Bagdad to Sokhne, a distance which the loaded caravans require twenty-one days to perform, or from the same city to Aleppo in seven, the caravans generally taking twenty-five. Couriers have ridden, without change of dromedary, from Cairo to Mecca in eighteen days, while the ordinary camels seldom accomplish the journey in less than forty-five. Layard gives several instances of apparently remarkable performances, but as the distances are not stated, it is not easy to compare them with those recorded by other authors.

A late and apparently credible writer says: "I knew a camel-driver who had bought a dromedary belonging to a sheriff of Mecca, lately deceased at Cairo. This animal often made the round trip between that city and Suez, going and returning, in twenty-four hours, thus travelling a distance of sixty leagues in a single day." The performance of the dromedary is rather understated by the writer. The actual distance between Cairo and Suez is eighty-four English miles, and the animal must consequently have accomplished one hundred and sixty-eight miles in twenty-four hours. He remained four hours at Suez to rest, and therefore travelled at the rate of eight miles and four-tenths per hour.

Upon longer journeys, the daily rate of the best dromedaries, though not equal to these instances, is still extraordinary. A French officer of high rank and character in the Egyptian service, assured me that he had ridden a favorite dromedary ninety miles in a single day, and five hundred miles in ten. Mails have been carried from Bagdad to Damascus, upon the same animals, four hundred and eighty-two miles, in seven days; and on one occasion, by means of regular relays, Mehemet Ali sent an express to Ibrahim Pasha, from Cairo to Antioch, five hundred and sixty miles, in five days and a half. But the most remarkable long journey on record is that of Col. Chesney, of the British army, who rode with three companions, and without change of camel, from Basrah to Damascus, a distance of nine hundred and sixty miles, in nineteen days and three or four hours, thus averaging fifty miles per day, the animals having no food but such as they gathered for themselves during the halts of the party. These dromedaries averaged forty-five steps a minute, with a length of step of six feet five inches, giving a speed of about three and one-third miles the hour."—*Country Gentleman.*

SOLIDIFIED MILK.

A letter in the *Buffalo Courier* from Dutchess county, gives the following interesting account of the process of solidifying milk:

"There is in this county an establishment for the solidification of milk, so that it will keep in good order for months, perhaps for years. The manufacturing, which is done on the farm occupied by the Hon. James Hammond, is under the superintendence of Dr. Isaac Smith. The process is as follows: The milkers, as they empty their pails, strain the milk into a large tub in which is already placed the requisite amount of the very best sugar. This is readily dissolved by the milk, which as soon as the milking is done, is introduced into large shallow pans. Underneath these pans steam is introduced, and the watery part of the milk is, by means of the heat generated by this steam, aided by an artificial current of air made to pass along its surface, rapidly evaporated. In this way is produced, at the end of three or four hours, a powder, of nearly a cream color, which when

perfectly dry, is packed into cans for sale or future use. It will be readily seen that this article cannot fail of being of great utility and value, as for all purposes where milk and sugar are both used, it fully equals the unmanufactured article, and as it will keep in good condition a great length of time, it may be used when it would be impossible to obtain milk in any other form. I believe that Mr. O'Reily & Co., who are the proprietors, find a ready sale, and at very remunerative prices, for this manufactured milk."

FIRST THINGS.

The first Assembly in Pennsylvania met under the governorship of William Penn, in Chester, alias Upland, Dec. 4th, 1682; and on the 7th passed "THE GREAT LAW, or the Body of Laws of the Province of Pennsylvania and Territories thereunto belonging." This code embraces a preamble and 69 distinct acts: the *first* of which provides for the most enlarged liberty of conscience, and for the observance of "every First-day of the week, called the Lord's-day, according to the example of the primitive church, and for the ease of the creation;" and the *second* provides that all officers "shall be such as profess and declare that they believe Jesus Christ to be the Son of God and Saviour of the world, and are not convicted of ill-fame, or unsober and dishonest conversation, and that are of one-and-twenty years of age, at least."

The first duel fought in the United States was fought at Plymouth, Mass., in 1621. Swords and daggers were the weapons used; and as a punishment the parties were tied together head and feet, and in this condition publicly exposed for twenty-four hours without food or water.

The first name intended for the State of Pennsylvania, was very different from the one it really bears. "I chose," says William Penn, in a letter to his friend Robert Turner, dated "5th of 1st month, 1681"—"I chose New Wales, being this is a pretty hilly country; but Penn being Welsh for *a head*, as Penmonmoire in Wales, and Penrith in Cumberland, and Penn in Buckinghamshire, the highest land in England, I called this Pennsylvania, which is the *high* or *head woodlands;* for I proposed when the secretary, a Welshman, refused to have it New Wales, *Sylvania*, and they added *Penn* to it; and though I much opposed it, and went to the king to have it struck out and altered, he said it was past, and would take it upon him; nor could twenty guineas move the under secretary to vary the name, for I feared lest it would be looked upon as a vanity in me, and not as a respect in the king, as it truly was, to my father, whom he often mentions with praise."

The first broom corn, which is itself a native of India, was introduced into this country by Dr. Franklin, who found a seed in an imported whisk, and planted it. From this small beginning arose this valuable product of industry.

The first attempt to light the streets of New York, was in November, 1697, when an ordinance was passed requiring it to be done in the following manner: "From November until the 25th of March, every *seventh* house, in all the streets, shall, in the dark time of the moon, cause a lantern and candle to be hung out on a pole—the charge to be defrayed equally by the inhabitants of said seven houses." During the same period a night watch was established, composed of "four good and honest inhabitants of the city, whose duty it shall be to watch in the night time, from the hour of nine in the evening till break of day, until the 25th of March, and to go around the city each hour of the night with a little bell, to proclaim the state of the weather and the hour of the night."—*Unity Magazine.*

THE LAND TORTOISE.

Tortoises are often kept in gardens as a curiosity, where they continue perfectly healthy, and arrive at an almost incredible age. When kept in the stove or green-house, their torpidity does not take place, although at the annual period of its occurrence they are generally noticed for a short time to be more restless and irritable. The following are some remarkable instances of longevity recorded by Mr. Murray, in his Experimental Researches: In the Library of Lambeth Palace is the shell of a tortoise, brought there about the year 1623; it lived until 1730; a period of 107 years. Another was placed in the garden of the Episcopal palace, at Fulham, by Bishop Laud, in 1625, and died in 1753—128 years: the age at which these were placed in the gardens was of course unknown. Another is mentioned 220 years, and one in Exeter Change 800; the latter, however, does not seem well authenticated, though there can be no doubt of the period of their existence being very extensive. Mr. Murray has added some very interesting information regarding the habits of a tortoise kept at Peterborough.

From a document belonging to the archives of the Cathedral, called the *Bishop's Barn*, it is well ascertained that the tortoise at Peterborough must have been 220 years old. Bishop Marsh's predecessor in the see of Peterborough had remembered it above sixty years, and could recognize no visible change. He was the seventh bishop who had worn the mitre during its sojourn there. Its shell was perforated, in order to attach it to a tree, &c., to limit its ravages among the strawberry borders.

The animal had its antipathies and predilections. It would eat endive, green peas, and even the leek; while it positively rejected asparagus, parsley, and spinage. In the early part of the season, its favorite pabulum was the flower of the dandelion, of which it would

devour *twenty* at a meal; and lettuce, of the latter a good sized one at a time; but if placed between lettuce and the flowers of the dandelion, it would forsake the former for the latter. It was also partial to the pulp of an orange, which it sucked greedily.

About the latter end of June, discerning the times andthe seasons, it looked out for fruit, when its former choice was forsaken. It ate currants, raspberries, pears, apples, peaches, nectarines, &c., the riper the better, but would not taste cherries. Of fruits, however, the strawberry and gooseberry were most esteemed: it made great havoc among the strawberry borders, and would take a pint of gooseberries at intervals. The gardener told me that it knew him well, the hand that generally fed it, and would watch him attentively at the gooseberry bush, where it was sure to take its station while he plucked the fruit.

I could not get it to take the root of the dandelion, nor indeed any root I offered it, as that of the carrot, turnip, &c. All animal food was discarded, nor would it take any liquid; at least neither milk nor water; and when a leaf was moist,it would shake it to expe lthe adhering wet.

The animal moved with apparent ease, though pressed by a weight of 18 stone (252 lbs.); itself weighed 13½ lbs. In cloudy weather, it would scoop out a cavity, generally in a southern exposure, where it reposed, torpid and inactive, until the genial influence of the sun roused it from its slumber. When in this state the eyes were closed, and the head and neck a little contracted, though not drawn within the shell. Its sense of smelling was so acute, that it was roused from its lethargy if any person approached even at a distance of twelve feet.

About the beginning of October, or latter end of September, it began to immure itself, and had for that purpose for many years selected a particular angle of the garden; it entered in an inclined plane, excavating the earth in the manner of the mole; the depth to which it penetrated varied with the character of the approaching season, being from one to two feet, as the winter was mild or severe. It may be added that for nearly a month prior to this entry into its dormitory, it refused all sustenance whatever. The animal emerged about the end of April, and remained for at least a fortnight before it ventured on taking any species of food. Its skin was not perceptibly cold; its respiration, entirely effected through the nostrils, was languid. I visited the animal, for the last time, on the 9th of June, 1813, during a thunderstorm: it then lay under the shelter of a cauliflower, and apparently torpid.

GREAT CLOTHING ESTABLISHMENT IN PARIS.

The greatest clothing establishment in the world, is that of M. Godillot, in Paris. He employs sixty-six sewing machines, kept in motion by a steam engine of nine horse power, and which sewed all the overcoats for the Crimean army. The superintendent of the establishment is the Emperor's tailor, Dussantoy, who has invented a cutting machine, cutting out fifteen suits at once. Besides the machines, one thousand women and girls are constantly engaged at sewing.

THE WRAPPINGS OF THE MUMMIES.

A newspaper came to us yesterday from Syracuse, New York, made from rags imported directly from Egypt, and which had once wrapped within their folds the mummied remains of the descendants of Mizraim. They were imported by George W. Ryan, paper manufacturer at Marcellus Falls, and he thinks them quite as good as the general run of English and French rags. The paper is certainly of very good quality, rather superior to that generally used in this country for newspaper purposes. What it costs, the publisher does not say, but as there are thousands of bodies in Egypt wrapped up in linen folds, it is quite probable that the rags are as cheaply imported as those from any other country. It is a little curious that a nation dead for thousands of years, and which could not perpetuate a knowledge of its own language, though engraven upon granite, should furnish from its grave a material by which a living nation is enabled to embalm its history in print, and spread a knowledge of its progress in arts and sciences, its politics and its religion, over the entire world. The precious funeral robe which wrapped an Egyptian King, may, vivified by the power of the printing press, become a sheet inspired with living information from all quarters of the globe, and be sold at the corner of the streets for a penny by the soiled sons of a generation of people, of whom Pharoah, in the pride of his power, never dreamed.—*Ledger.*

NOW.

BY JAMES LEUMBARD.

The realm of the Past belongs wholly to God,
And vain is the call for its long-vanished hours;
The land of the Future no footstep hath trod,
And Fancy alone may go thither for flowers.
The Present is all that we rightfully own—
The only bright, tangible portion of time
Wherein we may tarry, and build us a throne,
And bend to our purpose its treasures sublime.

Pale cypress-crowned Memory presides o'er the Past;
She strolls through its corridors, dusty with age;
Her eyes on its dim, fading records are cast,
And while she is reading, her tears blot the page.
But Action, stern Action, the Present controls;
She grapples it, measures it, fills it at will—
Neglecting no labor that duty unfolds,
And deeming no duty too small to fulfil.

Then let us be doing, while yet it is noon,
For the sun loiters not in his mid-day career;
Let us prove that we know how to value the boon,
By using it well the brief time it is here.
No matter how humble his station may be,
There is labor enough for each one to perform;
With Faith, Hope and Love—the invincible Three—
He may work out his mission in sunshine and storm.

SUMMARY OF NEWS.

South America.—Chili has concluded a treaty of friendship, commerce and navigation with the United States. Tranquillity appears to prevail in Peru and Ecuador. Bolivia, as usual, is in a disturbed state; a plot has been discovered for the overthrow of the present administration, this being the fourth attempt within a short period. In New Granada a tonnage law has been passed, repealing the laws which, in accordance with treaty stipulations, made the ports of the Isthmus of Panama free, and also a decree refusing to indemnify foreigners who have suffered by revolutionary movements in the country. These steps it is thought may produce difficulties with England and the United States. A law which was to take effect on the 1st inst., imposing a tax of twenty-five cents per ounce on foreign mails crossing the Isthmus, and orders from the General Government that such mails shall be delivered to the Postmasters at Panama and Aspinwall for transportation across, have also caused much dissatisfaction. It is reported that the U. S. Consuls and naval commanders at those points have been instructed by the U. S. Minister to resist the law, as contrary to the treaty between the two governments.

Sandwich Islands.—Advices to 7th mo. 5th. An earthquake had occurred at Hawaii. The volcano of Mauna Loa was still active, but the lava stream which had threatened Hilo, had changed its course. The restrictions formerly imposed upon the press of the Islands have been removed.

Central America.—Walker has decreed the blockade of all the ports of Central America, on both oceans, except the interoceanic transit via San Juan del Sud and San Juan del Norte, on account of the other States being allied against Nicaragua. A single armed vessel appears to be his only means of enforcing this decree. Gen. Salizar, of the Rivas party, has been captured and executed for treason by Walker; and his party in retaliation have killed the American Consul at Leon. The transit route is again open, and passengers cross without difficulty.

A treaty between Great Britain and Honduras has been concluded in London, restoring to Honduras the sovereignty of the Bay Islands, the occupation of which by Great Britain was one of the points in dispute between the latter and the United States; but securing to the inhabitants religious freedom and trial by jury, with other immunities; and also a treaty of amity and commerce, containing an article guaranteeing the neutrality and protecting the independence of the proposed interoceanic railway through Honduras. These treaties require only the approval of the Legislature of Honduras, which is confidently anticipated. It is stated further that Lord Clarendon and Minister Dallas have agreed that Greytown shall be restored to Nicaragua, and that the claim of the Mosquito sovereignty shall be relinquished; those Indians to be placed on a similar footing with those on our "Indian reservations."

Mexico.—A conspiracy to overthrow the government has been discovered, which appears to have originated with the party opposed to the sale of the church property. It was promptly suppressed. The article of the Constitution guaranteeing religious liberty has been rejected by Congress. Some disturbances have occurred in Sonora.

Domestic.—California dates are to the 5th ult. The Vigilance Committee continued in operation. It is said they were preparing to disband, when another murder induced them to continue their organization. The assassin was executed by them, together with another who had committed a murder nearly two years since. It was supposed Judge Terry would be sent out of the State. Some activity manifested by the vessels of war in the harbor, had excited apprehensions that the U. S. Government was about to interfere with the Committee. Several attempts have been made to fire San Francisco and Sacramento. Nevada and Placerville are being rapidly rebuilt. A Peruvian slave vessel put into San Francisco 6th mo. 30th, with one hundred and fifty Chinese on board, kidnapped at Macao, and destined for the Peruvian mines. An attempt was made to detain her, but she escaped.

J. W. Geary, the new Governor of Kansas, was on his way to the Territory at the last accounts. Three thousand Missourians were reported to be collected on the frontier, and were expected to march on the 30th ult. The Free State men were fortifying Lawrence, and preparing for a siege. Notwithstanding the troubles, some attention is paid to cultivating the soil. It is reported that Friends' settlement among the Shawnee Indians has been broken up by the invaders, and the peaceable inhabitants compelled to flee. Secretary Woodson, the acting Governor, issued a proclamation on the 26th ult., stating the Territory to be in a state of insurrection, and calling upon all law-abiding citizens to aid the legal authorities to preserve the peace, and protect their persons and property.

Congress.—The bill introduced by Senator Weller, to abrogate certain laws of Kansas, was laid on the table on the 27th ult. On the 28th, Senator Crittenden introduced a bill to amend the Kansas-Nebraska act; transferring the legislative power temporarily to the Governor and Judges of the Territory, their acts being subject to the approval of Congress; repealing several obnoxious statutes; providing for the dismissal of political prosecutions; and making it the duty of the President to secure free ingress and egress to emigrants. It was laid on the table.

A joint resolution was passed appropriating $40,000 to purchase, repair and return to the British government the ship Resolute, abandoned in the search for Sir John Franklin, and subsequently found and brought to this country by a whaling ship. A bill was passed to supply deficiencies in the Civil Appropriation bill.

A new committee of conference on the Army bill was appointed on the 27th, but was unable to agree, and on the 28th both Houses adhered to their disagreement, the House of Representatives by four majority. On the 30th, the House Committee of Ways and Means reported a bill similar to the one of last session, with a proviso that no part of the force for which appropriations were made should be used to enforce any act of the Territorial Legislature of Kansas. The bill passed in this form: the Senate struck out the proviso—yeas 26, nays 7—passed the bill without it, and returned it to the House, which concurred in the change by a vote of 101 yeas to 98 nays. Both Houses adjourned *sine die* at 3½ o'clock on the 30th.

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